

THE CANADIAN

# LEWIS & CLARK

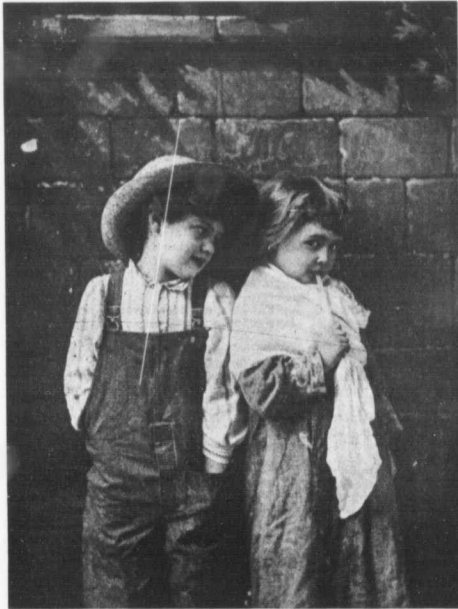
*Christian  
Endeavor*

Vol. 4

TORONTO  
NOVEMBER, 1902

No. 11

*Missionary*



SHY GLANCES.

*Social*



*Literary*

Enter **NOW** OR AT ANY TIME

For a Term in any Department of our Splendid School. The...

## CENTRAL BUSINESS COLLEGE, TORONTO

Twelve Teachers, One Hundred Typewriting Machines, Twenty-five Sets Telegraph Instruments, Premises occupying Twenty-six Rooms, all indicate something of our standing as the largest, best, and most modern Business Training School in the Dominion. . . .

Write for our New Catalogue. Address

W. H. SHAW - - PRINCIPAL

## ALBERT COLLEGE Belleville, Ont.

Business School Founded 1877.

Practical and thorough. Five complete courses. Many graduates occupying important places as book-keepers and shorthand reporters.

\$27.00 pays board, room, tuition, electric light, use of gymnasium and baths, all but books and laundry, etc. for 10 weeks—lincer time at same rate. Special reduction for ministers, or to two or more entering at the same time from same family or place. A specialist in Book-keeping, who is also an expert penman, and a specialist in shorthand in constant attendance. The teachers in the literary department also assist. In the work. The high character of the college is a guarantee of thoroughness.

Catalogue with specimen of penmanship, FREE. Address, PRINCIPAL DYER, D.D., Belleville, Ont.



**ALMA**  
Leading Canadian College

### FOR YOUNG LADIES ST. THOMAS, ONT.

Preparatory and Collegiate studies through Senior University Matriculation, Music with University examination, Fine Art, Commercial, Economics and Domestic Science.  
Home-like appointments, good board, cheerful staff, personal oversight in habits, manners and daily life. For catalogue, address:

Rev. Robert I. Warner, M.A. Principal

## The Art BELL PIANOS AND ORGANS

Famous alike in Canada and abroad for excellence of Tone, Touch, and Construction. Every instrument warranted. Made in Sizes and Designs suitable for School, Church, Hall or Home. Described in Free Catalogue, No. 57.

The **BELL** ORGAN AND PIANO CO. LIMITED  
GUELPH, ONT.

ALSO TORONTO AND MONTREAL.

In answering any advertisement in this paper, please state that you saw the advertisement in THE CANADIAN EPWORTH ERA.

### Prominent People.

General Booth, of the Salvation Army, referring to another defection from his family, recently remarked before a large audience in Exeter Hall that he was not the general of the Booth family, but of the Salvation Army.

Bishop Vincent gave morning talks while holding the Bulgarian Mission conference. A member of the church at Shumla, where the conference was held, remarked: "That man's head is not large, but it has more in it than the whole Balkan peninsula."

It is said that when Mr. Gladstone was informed that there was one man in America—William H. Vanderbilt—worth \$200,000,000 in negotiable securities, he declared that it was too great power for one man to have and that the government should look after him.

Concerning the benefits of fasting, of which so many people know so little, the venerable Edward Everett Hale says: "It is a good experience for any one to go twenty-four hours without food. He is not so apt to be cross if the egg is hard, or the buckwheat is cold, in after life."

General Booth is now making a journey on this side of the Atlantic, which will involve 25,000 miles of travel. Before leaving England, he outlined his future engagements at a great meeting in Exeter Hall. He told the people that he expected to be busy until he shook hands with Peter at the gates of Paradise.

The pastorate of Rev. S. Parks Cadman at Central Church, Brooklyn, has been nothing short of remarkable. The membership has increased 290 in the past sixteen months. Dr. Cadman was some years ago a Wesleyan minister in England, and for some years a Methodist in America, but Congregationalism absorbed him. All of which leads the Belfast Advocate to conclude as follows: "When the branches of the Methodist tree are shaken, it is noteworthy how many of the other communions stand around with baskets eager to gather up the fruit."

### Appreciated the Sermon.

Rev. S. W. Falls, of College Avenue Methodist Church, Woodstock, preached an excellent sermon recently, on "Problems of Labor," in which he declared that the attitude of the Methodist Church was a sympathetic one toward all matters relating to the well-being of the workingmen. He quoted the deliverance of the General Conference, which was printed on the front page of this paper last month.

The Woodstock Express states that a well-known business man of the city attended the service, and found that he had only five cents in his pocket for collection. However, when the collection was counted at the close of the sermon a cheque for \$1 was found on one of the plates. On the cheque was written: "Sermon first class; well worth a dollar to any man."

### On the Market at Brockville.

Townsmen—"How much do you want for your load of wood?"  
Farmer—"Eight dollars."  
Townsmen—"Oh, I didn't mean horses and wagon. I only wanted the wood."

### Just So.

Two farmers have lived side by side in friendship for twenty years. Now, over \$7.50 worth of ground they are contending and having several lawyers magnify the wrangle. Foolish! It would be equally true, but less polite, if the "i" and the "h" were omitted from that word.—Michigan Advocate.

## You Should Read This

A Total Abstainer, on the average, lives longer than a non-abstainer. He should therefore get the benefit of the fact in taking out Insurance.

There is only one Company in Canada, however, which gives him the advantage he deserves. That Company is the

## Manufacturers Life Insurance Company

In it he gets better rates than a non-abstainer, on a policy without profits, and separate classification for profits on participating policies. No other company in Canada offers the abstainer these advantages.

WRITE FOR RATES, ETC.

Head Office - - Toronto

POPULAR BOOKS AT POPULAR PRICES

## THE Epworth League Reading Course

FOR 1902-03

BETTER THAN EVER AND  
CHEAPER THAN EVER

1.—The Young People's Wesley.  
By Rev. W. McDonald.

2.—Nature's Miracles. By Elisha Gray.

3.—A Help for the Common Days.  
By Rev. J. R. Miller.

These three splendid books will be sold for \$1.25. (By mail, \$1.45, postpaid.)

Where Circles are formed, and several sets are needed, the expense of sending the books can be greatly reduced by having them forwarded by express in one parcel.

If a Reading Circle cannot be organized, get the books for your own reading.

WILLIAM BRIGGS  
29-33 Richmond St. West, TORONTO.

C. W. COATES, MONTREAL, QUE.  
S. F. HUERTIS, HALIFAX, N.S.

# The Canadian Epworth Era.

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. IV.

TORONTO, NOVEMBER, 1902.

No. 11.

**Worse than Leprosy.**—A report of horrible cruelty comes from the Philip pine Islands. Some natives caught an American soldier, and, out of malice or for the sake of revenge, injected a leper's blood into his veins. What that leper's blood did for the poor soldier's body salutacious literature, found even in our public libraries, is doing for the minds of innocent boys and girls.



**Imperfect Conduits.**—About forty per cent. of the electrical energy is wasted because of the imperfect conduits through which it is transmitted. Through Christian men God designed to transmit divine grace to sinners, but what poor conduits we make. In the Argentine Republic small spiders spin long webs which settle upon the telegraph wires with the result that when it rains each microscopic thread establishes a minute leak. In this way whole lines of telegraph have been rendered useless. So it is not the gross immorality or outrageous sin, but relatively small inconsistencies and inconstancies which sap the strength of influence.



**A Stirring Appeal.**—In pleading for more systematic attention to the work of caring for the children, Rev. Ross Parrish says: "We are behind the Jew of two thousand years before Christ. How much longer shall we neglect it? How much longer shall we try to recruit the school of Christ chiefly from the streets, rather than from Christian cradles? How much longer shall we permit the wicked Herods of our time to hunt down and murder the Christ children in our cradles, without a protest of tears and blood, if need be? Our heart is hot with this theme. Burning words must be sounded through some megaphone from sea to sea before we awaken manifestly from our slumber. Lord, in mercy, stay Thy coming, and hasten to arouse us to the rescue of the innocents!"



**How to Make Things Go.**—Ex-Mayor Abram S. Hewitt, of New York, believes thoroughly in New York, as his answers given below show. A comparative stranger in the metropolis asked: "To what do you ascribe New York's greatness?" "To push," laconically responded Mr. Hewitt. "But your city has been greatly favored. You will admit that?" "Only in giving birth to citizens who are resourceful and energetic, and in the ability always to attract men of the same stamp from other places." "But haven't the natural advantages of New York much to do with the city's progress?" "Sir," replied Mr. Hewitt, closing the conversation, "nature would make grass grow on Broadway if we didn't interfere." The same law holds

good of Christian work. The difference between a progressive League and one that is going down hill is that one is characterized by push and enterprise and the other by indifference and laziness.



**What The Prayer-Meeting Is Not.**—Some people have a mistaken view of the object of the prayer-meeting. They seem to think that it is the place where one may go to exploit his hobby, pour forth his complaints, and indulge in lamentation. It is the last place in the world for any of these things. The *Presbyterian* expresses the right view in the following sentences: "The prayer-meeting is the place for wholesome, stimulating testimony, not for personal

hearts, and bring up their whole lives and actions to the bar of conscience. The class of sermons which, I think, are most needed are of the class which offended Lord Melbourne long ago. Lord Melbourne was seen one day coming from a church in the country in a fine fume. Finding a friend, he exclaimed, 'It is too bad! I have always been a supporter of the Church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like we had this morning. Why, the preacher actually insisted upon applying religion to a man's private life.' But that is the kind of preaching I like best—the kind of preaching which men need most, but it is also the kind of which they get the least."



**Useless Star-Gazing.**—From the *Sunday-school Times* we clip this story: "There is a Jewish story of a little boy who, while studying his Hebrew alphabet, was told that when he had learned his letters an angel would drop him a piece of money from the skies. Thereupon the little fellow, instead of redoubling his lesson study, began to look up to see the promised money drop from the skies, and so his progress in knowledge was stayed. There is a great deal of this kind of looking for the reward of work before the work is done. Men begin to look for the promised reward instead of sticking at that which would bring it to them—or bring them to it. On every side there stand idle star-gazers expecting the dropping of unearned rewards from the skies; and there they are likely to stand."



**Microphobia.**—Dr. Justin De Lisle, of New York, makes a sensible protest in the *International Dental Journal* against that fear of microbes which may do the individual a much graver injury than the microbes themselves. He points out that of the seven hundred varieties of bacteria which infect animal and vegetable life only forty-one infect animals and only thirty-one human beings. Furthermore, unless the skin or the mucous membrane is broken these noxious microbes cannot enter the body, and it has been demonstrated that to keep the body sterile to microbes would be to court death. Probably the contests of the microbes with each other or with the animal tissues play a very important part in the economy of good health. These facts should reassure those who are in danger of contracting the terrible disease known as microphobia. If that once gets set in the brain there is no help for you. It is not anticipating Providence to make the funeral arrangements forthwith. You might as well be nibbled to death or burrowed to death by microbes as scared to death by your imagination. The result would be the same.

## A Campaign for New Subscribers.

### A Very Special Offer

With the object of greatly extending the circulation of the CANADIAN EPWORTH ERA, we have decided to offer the paper from now until the end of 1903 for one price of subscription.

### Fourteen Months for 50 Cents

Now is the time to push the canvass for new names. Our subscription list could easily be doubled by a united effort on the part of our friends.

lamentations. Spiritual ailments should not be ventilated there, but everything be done to brace up the spiritual system. We want gospel tonics administered there, so that all shall go away stronger and better for the coming, and be all the more ready for life's duties, trials, and responsibilities."



**Mr. Gladstone on Sermons.**—Mr. Gladstone once wrote very strongly upon the subject of sermons. He said: "One thing I have against the clergy, both of this country and the town. I think they are not severe enough on their congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their

## WILD GEESE IN MANITOBA.

BY NIMROD.

NOT the least attractive feature about the Prairie Province is the number and variety of its wild fowl. In this class the wild geese easily take first place. There was a time when these birds were considered by the law as game, and were given a close season, but they multiplied so rapidly and proved such a pest to the farmer by destroying his wheat that all restrictions as to time of shooting were removed.

There are chiefly four kinds of geese in the West, viz.: white, gray and mottle-breasted Brants; and the Canada wild goose or "honker." The flight and habits of the several kinds do not differ, except that the white Brant or "wavy" comes later in the spring and returns the last in the fall. When they pass South the farmer prepares to put by his plough. All geese now breed far to the north, or where they are not in danger of molestation

who would get a bird for his table must be up betimes and arrive at the feeding-grounds by the first indication of the dawn. Seldom can a flock of geese be crept upon. Lighting in an open field, they place sentries out to watch while the rest feed. Wily and careful indeed is the man who can secure a dinner under such circumstances. He learns that it is the habit of a goose to light where it sees others feeding. He then strives to imitate their appearance by painting pieces of tin shaped like geese a natural color, and places them at a prominent point in the stubble field where he has reason to believe the geese will come. Next, he must dig a hole about thirty yards from these decoys so that the geese in coming to them will pass over him. This hole, or "hide" as hunters call it, must be well disguised. It must be just large enough to allow one to kneel out of sight, as a large mound of earth would be noticeable. The earth is levelled and stubble and straw are carefully put over it. The cap and clothes of the hunter

his hide for some time, so perfectly disguised was it.

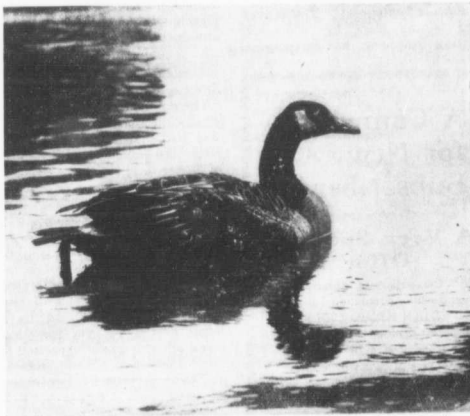
While this form of goose-hunting has its advantages, the chances are few in comparison with those obtained at such a lake as that mentioned above. Here the geese congregate in such numbers as to make themselves hard for miles when settling on the water for night. Flocks may be counted by the hundreds. Tents are pitched near the lake, and camping out is the order. Heavy guns and the best of ammunition are used. The hunter strolls out just at day-break, and watches the path that the first few flocks take while on their way to the feeding grounds. He chooses some open spot in that path and lies still until the next flock is right over him. If the wind is against them they may be low enough to be within shot, and then a good gun and ammunition, quickness and accuracy may combine to bring down a bird. An instance is on record of a hunter who fired eighty shots before he succeeded in bagging one goose. Thus it will be seen that dark, windy weather is more suitable for this style of shooting. During a snowstorm a few years ago one man succeeded in bagging ninety geese in one day. But this is one of the cases we read about.

The geese return to the water from 10 to 12 a.m. and return to the feeding grounds from 3 to 5 p.m. The last flight for the night is from an hour before sundown until dark. Thus there are four chances of flight each day, so that time does not hang heavily on the hunter's hands.

Quite an innovation for church entertainments is a wild goose dinner. In the town of Souris last year seventy-five geese were served at what has become the only anniversary of its kind in the world.

The accompanying cut represents a day with the geese at Whitewater Lake. The most of these are white Brants or wavies. The second bird on the top row, counting from the left is a "honker." The seventh is a gray Brant. The last but one on the top row, and the second from the left on the bottom row are mottle-breasted Brants. A mallard drake hangs at the bottom.

Manitoba, Oct., 1902.



A CANADA GOOSE SWIMMING.

Courtesy, Photo Era.

tion by man. When the young birds are feathered they are led by the old ones to the wheat belts, and here during September and October they become well feathered and fat, preparatory to their long journey South. The first stage of that journey is usually to some large water such as Whitewater Lake near Boissevain, but if the weather remains evenly open until freezing up time, many never stay more than a day or two at these watering places. When on their southern flight, many broods join in a large flock, and the manner, speed and direction of the flight is a good barometer to the observant farmer.

Geese are more successfully hunted either at their feeding grounds or by getting in their line of flight to or from their feeding-grounds. Unless very tired, geese will never sleep on land. It is their habit to fly to the centre of the body of water which they make their headquarters, and there be lulled to sleep by nature's gentlest cradle. The hunter

must be the color of grass or stubble, and there must not be the slightest movement when the geese are coming, as that would mean a warning "honk" and a severing of the flock to a place of safety. These may settle a short distance away, and by their calls attract the oncoming flocks to them. The disappointed hunter is more careful next time.

Some examples of the striking similarity of decoys to the living birds may be given. An instance is on record of a preacher who had just come to the country, and who, after creeping several hundred yards emptied the contents of his gun into a few decoys, which, strange to say, didn't go dead. Some Ontario harvesters, one wet day, borrowed rifles and started on a goose hunt. After firing fifteen shots at close range at a flock of geese, a man stood up in his hide in the midst of his decoys and wanted to know what they were shooting at! On another occasion a gentleman who had gone after a wounded bird was unable to find

## "GETTING WISDOM UNDER COVER."

REV. A. BARKER, S.T.L.

LITERATURE is an essential of civilization. The influence of books is far-reaching and weighty. That "one is known by the company he keeps" is as true in the literary realm as the social. Books become associates, and put their impress upon us perhaps with even more positiveness and permanence than companions. As the book is chaste or impure, lofty or low, thoughtful or trivial, solid or trashy, religious or skeptical, so in all probability will your chosen companions be.

"What shall I read?" It is a wise question. And most desirable is it in our day of choice literature, much of which is not essentially Christian, we emphasize the books that tell specially

on spiritual growth. The influence of good books is far-reaching. "The voyages of Captain Cook" made a missionary of William Carey. "The Imitation of Christ" and Taylor's "Holy Living and Dying" were stones in the foundation of John Wesley's character. Coleridge was constantly stirred by his study of Southey's "Life of Wesley." Thoreau's rule, when examined, is good. "Read not the Times, read the Eternities." Read for brain-making, character-building, soul-enlarging. Read history. Learn what has been. Read biography. Ac-

transforming the life. This glorious book will not have accomplished its mission until it has scaled the granite cliffs of China; until it has reached the summits of "Greenland's icy mountains"; until it has thrown its glow amid the Australian mines; not until it has scattered the moral darkness of the whole heathen world. The Bible is destined to "reign where'er the sun doth his successive journeys run."

Fellow-Leaguer. Let us make a study of the Book of Books. Let us feel that no book that yesterday came from the

#### WHEN TO EAT.

BY A. D. WATSON, M.D.

THE importance of this theme is due to the fact that a healthy body is the greatest human asset. A healthy poor man is wealthier than a sickly millionaire. We are not our bodies; they are ours, and our proper relation to them is that of absolute mastery. Our proper relation to God is that of perfect submission. We can serve God perfectly, only when we have full mastery of the instrument He has given us to use in His service.

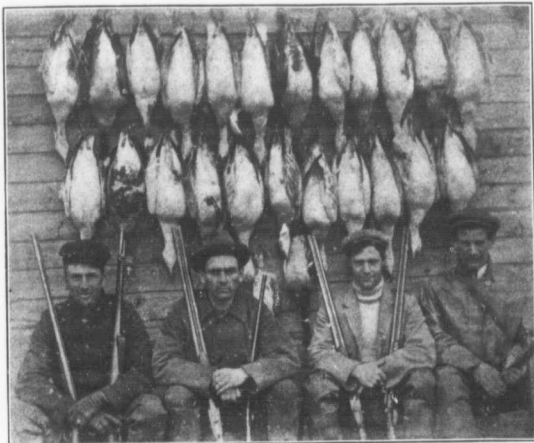
Food, air, exercise, light, rest and cheerful thoughts are among the more important means whereby we may keep God's instrument, the human body, in good working order and render service worthy our great Master. We should remember always that the secret of happiness involves obedience to the laws of God, and that some of these laws are revealed in human experience. If these laws are broken, ignorance of them will not save us from pain and distress. Ignorance will never save us from the results of ignorance.

Our first consideration shall be, when to eat. Here, hunger has a claim on our consideration, for the most natural time to eat is when one is hungry. Yet for the sake of orderliness we must have stated times for eating; only we should bear in mind never to eat unless we are hungry, and never to eat more than our appetites demand.

Hunger is almost a lost art among us over-civilized people. To most of us, hunger is a vague expression without any very definite meaning. As children we are often hungry, but as we grow older and partake freely of spices, condiments, sweetmeats and appetizers of various sorts, these banish the capacity for natural hunger, and henceforth we eat not because we are hungry, but because the mealtime has come and we feel that we can enjoy some dainty morsel for which we have acquired a craving, but which is not so much a food as a luxury which we would better go without.

The cultivation of unwholesome tastes commences early in life, when we receive cakes and candies between meals altogether without reference to hunger or even to the mealtime. Here is a principle which should be borne in mind when cakes, pies, pickles, rich sauces, and other spices and condiments are set before us. The question is, are we hungry and do we need food now? If not, it is wrong to partake. If a healthful appetite exists then the question of what to eat arises, and following it, the question to cease eating. The proper time to quit is when hunger is satisfied. Better stop before than after we have had enough, hence it is often advised to leave the table hungry as a safeguard against satiety, which almost always brings trouble with it.

Fasting is a duty. It is in the sacred Scriptures for some good reason. Try a few Sundays with only two meals, and instead of a third take a cup of coffee and hold a pleasant conversation with your friends. This I recommend for adults, as children and growing young



A DAY WITH THE GEESE.

quaint yourself with personal history. Enter into and study the stately characters which, like palaces, are thus thrown open to your inspection. Read poetry. Wonderful is its influence in the development and culture of the aesthetic—Milton, Longfellow, Browning and Tennyson. Make companions of books that develop the devotional life. Books that mark out practical methods of church work. Books that impart missionary intelligence. Books that confirm Christian faith, and best of all the Word of God, which stands above all other books. Its author God, its subject man, its object salvation, its aim the development of the immortal nature. There never was such literature in all this world as is found in the Bible. From Genesis to Revelation, where can you find such history?

There are many reasons why we should search the Scriptures. The Bible is the prophet's book. It was written for his profit, his correction, and for his instruction in righteousness. It is the Christian's Magna Charta. Read the Bible because in it are hidden all the treasures of wisdom and of truth. Its morality is authoritative. Its spirit is strong and serene. Its precepts are pure and practical, and its service is sacred and sublime. Take this book ever as the article of faith, the manual of devotion, the charter of liberty. It will meet the spiritual needs of our race, elevating the intellect, illuminating the spirit and

printing presses of the Harpers' and Ishbisters of London, England; Funk and Wagnalls, of New York; Fleming H. Revell, Chicago, or our own publishing house is so fresh, so beautiful, so thrilling, or so perfectly adapted to our every need as the Bible. It answers man's deepest questions, solves man's most intricate problems, illuminates man's darkest hours, gives him support in life, peace in death, and a glorious hope for the future.

Wilkesport, Ont.

#### THY YOKE

To take Thy yoke? It is to walk  
Forever with the Lord; to talk  
With Him in converse sweet and pure;  
To know the path of life is sure  
Beneath my feet; to let Him bear  
The whole, not half, my load of care;  
To be held steady, lest I slip;  
To have His hand dash from the lip  
Each dangerous draught; with Him to  
work,

And so keep fair through all the muck  
And sin of this bad world; His friend  
To be, and He mine unto the end;  
And then to walk with Him in white  
Worthy to tread the halls of light.  
Thine easy yoke? I humbly kneel—  
Let me Thy fastening fingers feel;  
Then let me rise, henceforth to be  
A true yoke-fellow, Lord, with Thee!

—Helen A. Hawley.

folks need more meals than grown-ups. This plan saves Sunday work and Sunday headaches, and makes one enjoy the sermons better. The head is clearer when the stomach is empty. It has been said that we all eat too much. I think this is true only because of our environments. If we were more in the fresh air we should need all the food we get to do the work our greater activity would demand.

In another talk I shall consider WHAT we should eat and drink. In the meantime remember that food is fuel, the stomach is a turnace, your lungs a chemical engine, your nerves a dynamo, and your muscles a complicated system of machinery, while you are the stoker, the engineer, the electrician and the manager all in one, but your friends and all your descendants to a thousand generations are shareholders in the concern.

Toronto, Ont.

### THE ORATORIO OF THE LEAVES.

BY REV. D. W. SNIDER.

I HAVE been listening to three recitatives in the sacred oratorio of the Autumn Leaves. While the wind tossed the branches of the forest, the voices of the leaves were too tumultuous for me to catch their story; but towards evening tide, when it quieted from the sport of the day and the clouds that it heaped against the sun parted their draperies to the far horizon and let the sky-monarch put on his golden robes, with trimmings of saffron and purple, to bid us "good-night"; in the splendor and hush of it all, accompanied by the low sighing of orchestral harmonies, three voices told me the story of autumn leaves.

The voice of the first singer was pitched to the fine, exulting notes of admiration. His song was designed to charm the heart of the painter, and to thrill with delight the one whose knowledge of color-harmony, like woman's, has been cultivated by long practice in the skillful selection and purchase of ribbons and flowers and dress-stuffs. He sang to me of the "fragments of the rainbow" with which the children of the woods clothe themselves, and, looking, I saw where they had been caught in their fall by the leaves of the trees where the forest leaned to the brook and then lifted itself, tier on tier, in variety and brilliancy of color, in the galleries of the hills. He told me the story of yonder tree. It had attempted to thrust its peace-wand into some war of the clouds only to catch the dripping blood of gory, gaping wounds and let it pour from branch to branch and from leaf to leaf. Another, the song went on, had suffered loss and disaster infinite: as witness, see how its cheeks are bleached and bloodless, and how dark russet shadows line every feature, while, like despair, a chilly robe of mist encircles it. But, lest my mood should sink, he sang of a gallant band, and showed how they wave their banners of fire or, like wild and boisterous victors, march in processions of triumph, flinging their torches of flame until all their friends about make music with cymbals of gold. Marching sumachs and applauding maples! I looked and saw the forest-side in its

fever-flush of translation glory climbing into a chariot of fire, while restless, pawing steeds of flame breathed out the smoke-wreaths which mantled the hills and settled in the valleys; a moment more and it seemed to have been struck on every twig and leaf by some blazing spark which tumbled from the burst of a mighty and majestic rocket that had imprisoned the glories of the sunset.

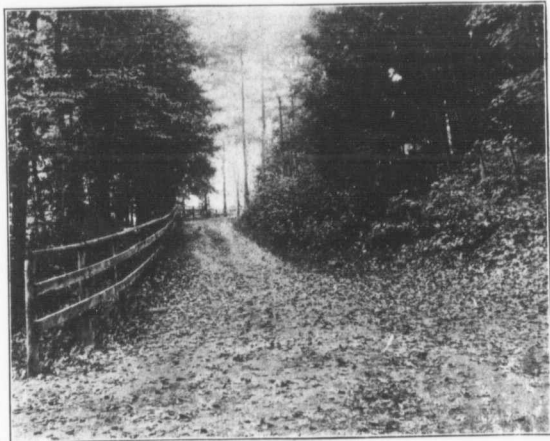
"The forest has no summer charms to compare With the fever glory it afterwards wears, With the flushes of splendor with which it is dyed When incendiary Autumn his torch has applied.

The notes of the second singer in its recitative of the "Autumn Leaves" had pathos in them. I am not musician enough to say that the key was minor. Youth and old age would interpret the

with its tenderest fanning, fall, one by one, silently upon the earth's waiting bosom, and the dissolution of the aged saints of God and of their "fall upon sleep."

"Soft as the sleep-balm of a summer's night From which the flower-like soul new-born awakes, In God's fair gardens on the hills of light."

One could not help but think then of the sweet triumph of many a Christian's death. How quickly memory carries me to the chambers of their passing, two most precious souls, father and mother! And how those words can never be forgotten now, for she uttered them: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty!" It is not strange, in view of the poetic story of the leaves I heard, that Susanna Wesley should say to those who watched



A LEAFY WAY IN ROSEDALE, TORONTO.

"Selah" accompaniment differently. There was the mystery of the poetic in the song. It certainly was not set to "rag-time." I believe that one who lives near to the heart of God, and from whom the fear of death has gone, and who knows that he has "a house not made with hands, eternal in the heavens," would say that the story he told "was sweet as restful and restful as sweet."

He sang, and said: "We all do fade as a leaf." He said that the grass-blade and the flower and the leaf can never resist the frost, whether you make them believe that he kisses them or smites them; that they blush in bashful willingness into his arms or fall at his feet his bleeding and helpless victims. A strain of thanksgiving fell from the lips of the singer that the fading leaf of autumn had not been earlier destroyed by the teeth of animals or the knives of men or the cut of the lightning's stroke or the clippings of the tempests, for thus myriads of leaves come to untimely graves. Then he drew a wonderful comparison between the leaves of the tree which have turned to a golden whiteness and no longer murmur in resisting strength to the breeze, but,

while she faded out of sight, "Sing! sing! when I am gone, sing a psalm of praise."

But the oratorio of the Autumn Leaves that I listened to had a third recitative. The one who sang had the wailing of the wind in his notes, as of a wind that follows rain. The dripping of it had not ceased. The dreariness of it was all abroad. He told of the withered, sapless things that lay at my feet. They were leaves—dead leaves—with their beauty gone and every power of resistance. He bade me look at one that crumbled in my hand when I picked it from the brink of the ditch where its comrades had drifted. There was the sternness of the prophet, reminding one of Isaiah in the sixty-fourth chapter, as now he sang. See what disobedience can bring about! Learn what sin produces! Look upon the ruin of idolatrous courses! Behold the destruction of those who forsake God! As this crumpled leaf is stripped of beauty, so sin strips of beauty. As this has been sapped of its strength, so sin saps men of strength. As this has been torn from its place of beauty and strength and carried away, so sin tears the transgressor from

God until forces satanic carry him into ditches of neglected rottenness. Thus was it with the Israelitish nation, which God had led out of Egypt by the right hand of Moses, with His glorious arm, dividing the water before them to make Himself an everlasting name. Thus was it with Jerusalem, that paragon of the nations, that joy of the earth to which kings and queens were tributary, bringing "every man his present, vessels of silver and vessels of gold and garments and armor and spices and horses and mules, a rate year by year." But sin stung that nation until it was torn and waste and desolate; an unclean thing, its righteousness filthy rags, its power faded as a leaf, its glory taken away by their iniquities, even as by a wind. A people with stamina gone.

From such a recitative, so full of warning, in the Oratorio of the Leaves it is impossible not to draw the lesson. A character without Christ, a life yielded to sin is a poor, withered, sapless thing, void of vitality or stamina; a thing kicked and crumpled and crushed and left to the heap where the memory of the wicked rots.

In such a way the story of the leaves was told to me by the voices of the painter and poet and prophet.

Berlin, Ont.

ANTHRACITE COAL-MINING.

THE attention centred in the anthracite coal fields the past nineteen weeks prompts me to describe briefly the process of mining. In an article like this the things that must remain unwritten will far exceed that which may be written.

If my young friends have sufficient courage we will secure a permit from the superintendent, employ a trustworthy guide, well-provided with oil for his lamps, which usually are worn on the hat, and get ready for the descent. Of course, we might enter a "drift" by the mountain side, or walk several hundred feet down a slope, but we prefer to enter the cage at the top of the shaft and take the short route. Slowly the man at the engine, with steady nerve and vigilant eye drops us downward to a level seven hundred feet below the surface. The guide now leads us through tunnels, about high enough in which to stand erect, and wide enough for the passage of the cars in which the "black diamonds" are conveyed to the surface. We pass by the blacksmith shop, and are shown through the mule-stable, in which are kept the faithful beasts that draw the cars for miles through the tunnels and gangways, seeing the sunlight only in times of strikes, or threatened flood, or fire. We rest awhile by a powerful stationary engine, by which the coal is lifted from the mines far below us. What thoughts flash through the mind as that engine at work sets the rock-bound walls trembling all around us!

We enter another cage, covered with a hood to protect us from spurring water or falling substances. Instructing us to be calm and hold firmly, the guide signals the engineer to make a hasty descent. We drop. Thirty seconds by the watch have passed. We stop, five hundred feet

deeper. On this level we observe actual mining. Here the coal is cut, loaded from chutes on the cars, and lifted to the surface. The coal veins range in thickness from two to eighteen feet, with a pitch ranging from twenty to ninety degrees, and lay between layers of rock. The gangway, or level, having been driven through the vein, it is then divided into breasts thirty feet wide, each worked by a practical miner and his helper. The pillar is the coal left standing between the breasts for protection, and is about twenty feet wide. The headings are passage-ways driven through the pillars, thirty-five feet apart, for the circulation of the air. The man-way is the narrow passage alongside the breast over which the workmen travel. The coal is blasted out with powder, each shot dislodging from three to six tons, depending upon the firmness or freedom of the coal. The breast is worked to a height of three hundred feet, and sometimes to five hundred.

"Robbing the pillars" is the blasting out of the coal left standing while the breasts were being worked—the most profitable contract the miner can get, and also the most dangerous.

While we are now at a depth of twelve hundred feet, coal is being mined eight hundred feet below us. Satisfied with what we have seen inside, we now ascend to the top, to see the preparation of the coal for the market.

The cars, holding from three and a half to four tons, are drawn to the highest

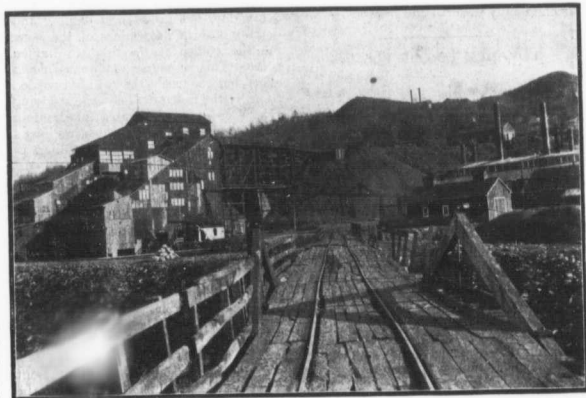
and eventually reaches the bin of the consumer.

The waste is drawn in mine cars with cables by large engines to the top of the mountain, and dumped over the side, forming the famous culm banks. The water is lifted from the mines in large, cylindrical tanks, like engine boilers, with a capacity of from fourteen hundred gallons to twenty-four hundred gallons. Did space permit, many interesting things could be said about the men who work in and around the mines. They are generous-hearted, and delight in telling you about their work and their hairbreadth escapes from death by premature explosions, falling rock, etc. Many of them are most zealous Christians.—*Rev. A. A. Long, in "Watchword."*

THE PEOPLE

BY REV. W. A. QUAYLE, D.D.

JOHN WESLEY was, as I believe, the greatest of the translators of German hymns. His renderings are saturated with music, spirit and poetry. And what our founder did for those land-of-Luther hymns, his successors are to do for the Gospel and the Gospel's Christ—translate them into the common speech of common man. The making domestic of what had hitherto been exotic, the giving language, and musical setting, so that a child might know their exceeding loveliness, to those astonishing declarations which heaven's "angels desired to look



ANTHRACITE COAL-BREAKER.

floor of the breaker and dumped. Here the process of separation of the large and small coal begins. The large is crushed by rollers. All pass through cylindrical screens, separating into the various marketable sizes—namely, broken, egg, large stove, small stove, and nut,—thence through chutes, where hundreds of boys from twelve to sixteen years of age pick out the slate. All the sizes smaller than nut—namely, pea, buckwheat, and rice, pass through the washeries, where a stream of water is turned on it. From chutes the coal is loaded on railroad cars,

into"—and making them the household matters of the soul, that is Methodism's mission, and was and shall be. The common people are they to whom our Gospel has sweetness and light, remembering that the common people are rapidly assuming the sovereignty of the world. No one dares to sneer at the common man of the world. He wears a crown and holds sword and mans navies and recruits armies and supplies poets and orators and musicians and sculptors and scientists and inventors and preachers and schoolmasters and geniuses of

the celestial order. He may neither be avoided (seeing the streets of the world are crowded with him) nor ignored. He is here. We are all common men. The few who lift themselves into the azure of genius were born the stars and kindle the dawns are so few as to be lonely as autumn. The absolute geniuses of earth may be numbered in a single computation. The billions dead, living, and to be born must be mediocre. Who has looked on soldiers and they are men of ordinary stature and the sword one wields is the sword all wield and ought to wield. Jan Ridd is dead and hath left no son. Samson is gone and Gaza's gate is rotted on the hill. We common men own the earth, and plough and sow and harvest it, and sail its seas and lade its barges, and run its locomotives and stoke for its furnaces, and are book-keepers at its desks and clerks behind its counters, and washers of its windows and sweepers of its streets, and layers of its cables and tannellers of its mountains, and builders of its St. Pauls and Westminster. And so, when I have said of Methodism that its ministry is to the common man, I have said that its ministry is for mankind. Equality in the love of God and the sight of God and in duty to the world is its bewildering evangel. We are not arguing metaphysics (though we know how), but fishing for men. We are God's licensed fishers in all waters. So that the keyword of Methodist statesmanship in America has been fidelity to the individual life. We have not forgotten how "One is our Master, even Christ," and that we are "one family in earth and heaven."

#### LOYALTY TO OUR PLEDGE.

BY MISS ANNIE M. NICHOLSON, B.A.

IT is quite certain that many of our Epworth Leaguers have signed the pledge of our Society without having a due sense of its solemnity, without realizing that it was intended as a solemn covenant between their souls and God. As a consequence its obligations do not rest very heavily upon our active members, and very many of them do not live up to its requirements.

Now this should not be so. If the object for which our League was intended is to be fulfilled, we, as leaguers, must be loyal to our pledge and regard it as a solemn vow made unto our God, a vow that is not to be lightly broken.

The pledge is as follows:

"Taking Christ as my example and trusting in the help of the Holy Spirit, I promise that I will endeavor to learn and do my Heavenly Father's will; that I will make stated seasons of private prayer and the daily study of the Bible the rule of my life.

"As an Active member of the League I will, except when excusable to my Master, be present at and take part in the meetings of the department of Christian Endeavor, and will be true to all my duties as a member of the Church.

"I will abstain from all amusements and habits upon which I cannot ask God's blessing, I will honor God with my substance as He has prospered me. I will endeavor, by kindly words and deeds, to cultivate the spirit of Christian friendship and bring my young associates to Christ."

It is well for us that we have not to be Christians in our own strength, that we have not to struggle *alone* to keep our pledge. We have a *Friend* to help us—One whose life was perfect and sinless, One who is all-wise, all loving and all-powerful. "Taking Christ as my example." What does it mean? It is, as Tennyson puts it, to—

"Follow the Christ, the King,  
Live pure, speak true, right wrong,  
Follow the King—  
Else, wherefore born?"

"And trusting in the help of the Holy Spirit." This should be our strong tower. It is this that is the secret of every true Christian's strength and success in the service of God.

Let us turn our attention to the promises, both general and particular, which the pledge contains. For the sake of brevity we shall divide its requirements into five parts.

1. We have the promise to make stated seasons of private prayer and the daily study of the Bible the rule of our lives. This is the most important promise in the pledge, because only through communion with God and the study of His Word can we obtain the necessary grace, wisdom and power for the fulfilling of all our vows to God. If our leaguers could once truly realize what wells of living water, what mines of precious treasures there are to be found in the Bible, they would begin at once to seek for them, they would begin at once to really study the Word of God. We promise to *study* the Bible *daily*, and that does not mean simply the reading of a chapter or two every day, but the earnest digging and delving into the deep mines of the book for the golden truths that are hidden there. This, of course, requires time and effort, but the truths that will be revealed to us by the Spirit of God while studying His Word, will repay us a hundredfold for any time or energy which we spend in it. Shall we not then be willing to work as hard and as earnestly in the study of the Bible as at anything else we undertake?

Then we must not forget the daily communion with God, we must not forget to go into the secret of His presence every day, that others may take knowledge of us that we have been with Jesus. If we can but catch a clear vision of our Saviour in the quiet hour of the morning before the work of the day begins, we shall have the blessed assurance of His presence with us all the day.

2. The second promise is to be present at and take part in the meetings of the department of Christian Endeavor, except when excusable to our Master. The meetings of this department are regarded as the most important, and, therefore, it is necessary that the members be present and take part, in order to make them as profitable as possible. Whether we attend, then, or not, is a question between ourselves and God, but do our active members consider it in that light? Are they honest in their excuses? Would they be willing to have their pastor hear the excuses that they sometimes make to Almighty God? The Bible says: "Thou shalt be sincere with the Lord thy God" (Deut. 18: 13, R.V.). It is sincerity that God wants. He wants to be able to

trust us, and shall we not then try to be more trustworthily in the eyes of our Father?

3. In this division we have the promise to abstain from all amusements upon which we cannot ask God's blessing, and here we have a widely-discussed question. Suffice it to say here that we have the one rule to guide us. Unless we can ask God's blessing upon our amusements we must not engage in them. If there is any doubt about anything, we must give God the benefit of the doubt, for we, as followers of Christ, cannot afford to have even the shadow of a doubt about any of our actions. Then this promise includes habits as well as amusement. Have we ever stopped to think how much is included in that word "habits"? We have perhaps taken pride in saying that we had no bad habits, but what about the little habits of fault-finding, of saying unkind things about our neighbors, of speaking crossly to members of our home-circle, and all the little daily habits upon which we cannot ask God's blessing? Oh, let us examine our daily life and put away from us all these little evil habits that are displeasing to God, replacing them by the habit of saying kind things and doing kind deeds, by the habit of happy thought, of being cheerful, of looking on the bright side of things. Let us form the good habits by bending our wills to the task, wills that have been fully surrendered to God, and the will, which is almost omnipotent, will determine habits which virtually are omnipotent.

4. We promise to "honor God with our substance as He has prospered us." The surrender of ourselves to God means the surrender of our all to Him, so that whatever our possessions are we should regard them as God's property, held in trust for Him, and therefore we should use for ourselves only what is absolutely necessary.

5. The last promise is very important. "I will endeavor, by kindly words and deeds to cultivate the spirit of Christian friendship and bring my young associates to Christ." Is it because it is at the end of that part of the pledge is neglected by the great majority of our leaguers? Or have we not in us the Spirit of Christ prompting us to bring others into His fold? If we want to be true followers of the Master, we must do individual and personal work. We must speak to our young associates personally about their soul's salvation and show them by our words, reinforced by the influence of our lives, what a glorious privilege it is to be a Christian. In order to be successful in pointing others to the Saviour we must have a working knowledge of the Scriptures, we must have our minds stored with specific passages and their locations so that we may apply them to the personal needs of our friends. We should not neglect *any* means in order to induce others to come to Christ. A kind letter on this subject will often be the means of giving an opportunity for a personal talk, and will be a great help to those who are a little timid about talking on spiritual matters. If we are in earnest and prepare ourselves for this noblest of all work for the Master, we shall not lack opportunities. Only let us be willing to use



the opportunities that come to us every day and—

"Work for the good that is richest;  
Dream not of greatness afar;  
That glory is ever the highest  
Which shines upon men as they are."

And then we shall have our reward, for in the words of Daniel: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

And now, how are we to secure loyalty to the pledge of our Epworth League members? The great responsibility in this must necessarily rest upon the president of each League and upon the officers, who should endeavor as much as possible to impress upon the members the importance of the pledge, and should not let new members take it too lightly. Their one aim should be to have all the meetings, including the business, the missionary, the literary and the social ones, characterized by a deep spirituality, ever keeping before the members, with steadfast purpose, that the object of thus meeting together is to look up and lift up, for Christ and the Church.

Strathroy, Ont.

#### FROM DIXIE.

LETTER FROM DR. STEEL.

NO visitor from the United States ever received a heartier welcome to this country, or made more friends during his too brief stay among us, than Rev. Dr. Steel, formerly General Secretary of the Epworth League in the M. E. Church South. We are frequently asked by people in various parts of this Province: "Where is Dr. Steel now?" Many of our readers will, therefore, appreciate the following breezy letter which has just been received from him:

*Mr. Editor.*—Howdy! That is what we say in Dixie when we meet an old friend. It is a handy contraction of "How are you," but it means a great deal more than that. A whole heart full of good will and hospitality is compressed in that word, "Howdy," and down here it is as genial and generous as our golden sunshine.

I am now living in Mississippi. And "that reminds me." A few summers ago I was at Chautauqua, New York, and was introduced to an immense audience by Bishop Vincent. In his little introductory speech, which was full of kind and graceful sentiments, he told the audience that I was a native of Mississippi; and then, with his irrepressible humor, he said in an aside remark, so that only I heard him, "That is not his fault." Of course I did not intend to allow this playful slur on Mississippi to pass unchallenged, so in my little address I said:

"Bishop Vincent tells you I am from Mississippi, and he said in an aside remark which you could not hear, that it was not my fault that I was a native of Mississippi. I understand that it is not allowable here at Chautauqua to call in question anything that Bishop Vincent says, so I will not enter into controversy with him. But I wish to say that in this

matter he ought to know what he is talking about, for he himself was born at Tuscaloosa, Alabama, a few miles across the line from Mississippi." This was news to thousands of people. It was more than most of them were prepared to believe, that the great Bishop Vincent, the founder of Chautauqua, was from Dixie. I could see hundreds of groups of heads in the audience, and I knew they were asking each other the question: "Is that so?"

At supper Bishop Vincent said: "I am not going to introduce you any more. I can hardly cross these grounds for people stopping me to ask if what you said is so!"

Of course it is so. Bishop Vincent is a native of Alabama, and he has put a tablet in the Methodist Church in Tuscaloosa in honor of his father's memory. While we were laughing over the embarrassment my sauciness had caused him, I told him I had another story to tell on him if he didn't mind how he referred to Mississippi; which was that his father bought a lot of negroes from Bishop Hargrave's father. He threw up his hands, and said, "O Steel, spare me." Dixie claims Bishop Vincent. And if I were a betting man, I would bet my bottom dollar that if he had stayed at home he would have been one of the biggest rebels between the Potomac and the Rio Grande.

I am here in the southern part of Mississippi founding an industrial training school for poor boys, where they may obtain an education, and pay all expenses with their work. Our school has a thousand acres of land, so I am back where I began life, on the farm. We are about thirty miles inland from the Gulf, in the depths of a vast pine forest. The climate is enchanting. I have been here all the summer, and far more pleasant and comfortable than I was ever in the mountains. The breeze from the Gulf keeps us cool, while the air is balmy and the sun bright all the time. Already I feel the invigorating effect of living close to nature, and I am more and more amazed how anybody is ever satisfied to live in a city. I am disposed sometimes to doubt if God ever intended men to herd together as they do in cities, where the conditions of life are so hard, and the rush and fever of its activities are so hurtful to the higher faculties of the soul and the real interests of our spiritual being.

Dr. Murrah, the fraternal delegate to the Canadian General Conference at Winnipeg, is telling us delightful things about the Canadians. His letters revive charming memories in my own experience of the warm and gracious hospitality of the Canadians to Southerners who stray up that way. I wish they would come down this way, and give us a chance to get even. By the way, the first book contributed to our boys' library was "Black Rock," that touching little story by Ralph Connor. It was sent us by that incarnation of laughter, and all-around clever Christian gentleman and lecturer, A. W. Hawks, of Baltimore. Hawks is a case. I had a letter from him some days ago, from what he called

"Uncle Sam's bathing pool" at Atlantic City, in which he complained of the scarcity of chickens. "The most of them," he said, "had gone into the lay-ity, and the rest into the ministry." Did you ever hear such irreverent puns!

S. A. STEEL.

Lumberton, Miss.

#### WHEN I WAS A BOY.

Up in the attic where I slept

When I was a boy—a little boy!—

In through the lattice the moonlight crept,

Bringing a tide of dreams that swept

Over a low red trundle-bed.

Bathing the tangled curly head,

While moonbeams played at hide and seek

With the dimples on each sun browned cheek—

When I was a boy—a little boy!

And, O, the dreams, the dreams I dreamed

When I was a boy—a little boy!

For the grace that through the lattice streamed

Over my folded eyelids seemed

To have the gift of prophecy,

And to bring me glimpses of time to be

Where manhood's clarion seemed to call,

Ah, that was the sweetest dream of all—

When I was a boy—a little boy!

I'd like to sleep where I used to sleep

When I was a boy—a little boy!—

For in at the lattice the moon would peep,

Bringing her tide of dreams to sweep

The crosses and griefs of the years away

From the heart that is weary and faint

to-day,

And those dreams should give me back

again

The peace I have never known since

then—

When I was a boy—a little boy!

—Eugene Field.

#### THE GOOD SIDE.

"If I can get on the good side of him!" said a young man, half jestingly.

"That is the only side you have any business on—with anybody," answered his older companion.

Whatever the fragment of conversation might mean, there is a sense in which the statement of the last speaker is true. Every nature has its good side, or at least its better side, however faulty that may be, and whatever association we have with any fellow-being should mean the awakening, so far as lies in our power, of his higher self. His beliefs, his education, his aims, may be very different from our own, but somewhere along the line of experience, hope, or desire, must lie a little point of common ground where we can meet with sympathy instead of antagonism.

It may not be easily found, indifference is not likely to discover it, but every life with which we come in contact is worth studying—must be studied—if we would bring to it any real helpfulness. It is our business to find the "good side" and be on it.—Forward.

## The Saloon Must Go!

### The Woes of the Drunkard.

Could one dip his pen in fire and experience the agonies of the lost, he might portray the woes of the inebriate. Drunkenness is the parent of every evil known to man. It is one long, impetuous, awful career of anguish and death, disease, insanity, imbecility, remorse, crime and a Gehenna of unspeakable suf-

fering and remorse. That man is capable of such degradation and self-elected woe is one of the certain proofs of a hell. Such life is hell. Men who defile the body, dethrone reason, pollute the spirit, transform themselves into devils, suffer the woes of perdition in two worlds.

Language on this theme can never exaggerate nor equal fact. In the heart of every great city is a literal, an awful pandemonium. The crime of civilization is that it not only tolerates, but legalizes it. It authorizes men to poison their fellows until homes become dens of vice and crime, until parents become criminals, until children are cursed with poverty and cruelly unspeakable, and existence

### The Laborer and the Saloon.

If there is one class of people more than another which is oppressed by the liquor traffic, it is the laboring class. The saloon not only ensnares the workingman,

"heads I win, tails you lose" game which the saloonist has been playing.—*Keystone Citizen.*

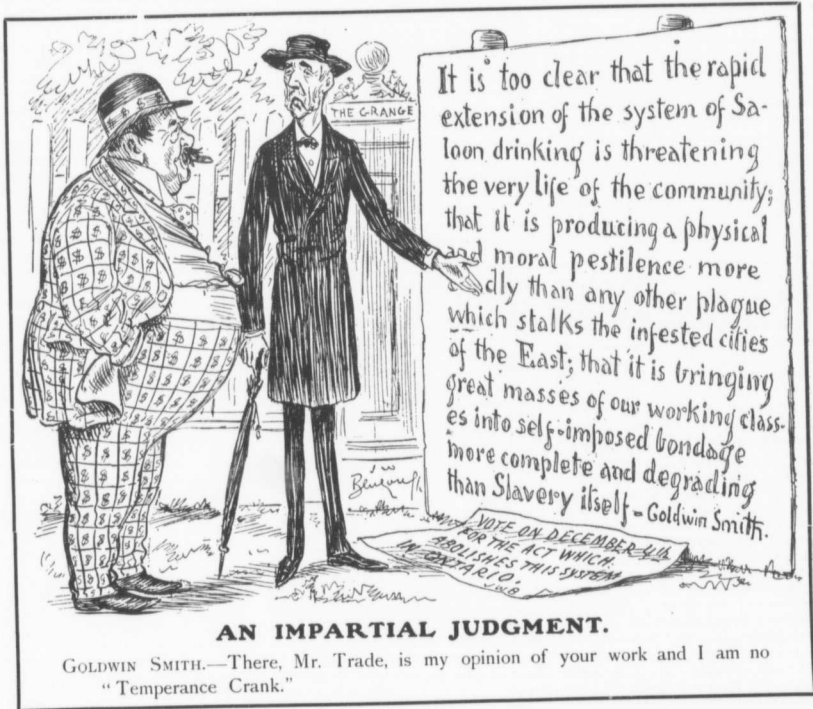
### The Whiskey Devil's Joke.

Under the caption, "The whiskey devil's very good joke," the *Chicago Daily American*, in its leading editorial, September 9th, says:

You will remember the policeman who killed his wife and afterward said, full of remorse:

"It was the devil's joke. Whiskey did it. She was the best woman that ever lived."

The devil's whiskey jokes did not stop



### AN IMPARTIAL JUDGMENT.

GOLDWIN SMITH.—There, Mr. Trade, is my opinion of your work and I am no "Temperance Crank."

takes his money without giving adequate returns, and thus robs his family, but also increases his taxes in order to pay for the cost of crime and insanity which it occasions. Without doubt the coffers of the saloon-keeper are swelled principally by the hard-earned money of the laboring man. At the recent national convention of liquor dealers a resolution was passed recommending that various steps be taken to enlist the aid of the labor organizations in securing additional privileges for what plying their nefarious business. What interests the saloon-keeper and the laborer have in common is hard to see. It is a reflection on his manhood and intelligence, but ought to serve to open his eyes to the

at this policeman's crime or begin with it.

That series of jokes is as old as man's discovery of the fact that it is possible, by fermentation, to extract murder and insanity from grain.

Rev. Sam Small for many years has made a speciality of lecturing in favor of temperance.

Recently he appeared in Vermont, endeavored to speak, collapsed on the platform and afterward confessed: "I was drunk."

This was considered an excellent joke by many. It was thought very funny and amusing that a clergyman who had all his life been preaching against drink

should appear drunk before a gathering of temperate, earnest men and women.

It was a good joke—of the whiskey devil's kind.

But in the humiliation of this unfortunate man, and in the distress of his audience, there was a lesson for a great many other men, as well as a good whiskey devil's joke.

In the plight of the drunken clergyman there was no reason for humiliation on the part of those who advocate temperance. On the contrary, there is double proof of the need of such preaching as theirs.

If whiskey is strong enough to win such a victory—if whiskey can bring so good a joke to a successful climax—it shows the power that resides in whiskey and its hold over human beings.

There have been few better whiskey jokes than the collapse of Rev. Sam Small—there have been no more powerful temperance sermons than that same collapse of a man helpless to resist when he knew so well the inevitable result.

### The Lapse of Sam Small.

The collapse of Rev. Sam Small, the well known temperance lecturer, at Brattleboro, Vt., where he was to speak for the no license local option party, has its lesson and warning.

When interviewed, Mr. Small said: "I was drunk. I have no excuse to offer."

What excuse could the man offer, had he been so inclined, asks the *St. Paul News*, which proceeds as follows to answer its own query: Every incentive that should influence a man to keep sober was his. Bitter experience had taught him the effect of dissipation. He had a reputation to sustain. He was the representative of a cause. Utter humiliation would follow a lapse. He threw discretion to the winds and deliberately got drunk.

The lesson? Whiskey will eventually get the better of the strongest character. It is easy to dispose of the liquor habit by saying the man who indulges to excess is weak. But the statement is not true. Some of the most forceful men in every community are in the grasp of this habit.

What does that argue? Certainly not that you "can drink or let it alone." "You can let it alone, but you cannot drink and also let it alone the same time."

Sam Small is not a weak man, measured by any test. He is finely educated, a man of taste and discernment, brilliant even. If the habit conquers him what will it do for you? This is not a temperance lecture. It is a simple statement of the facts of everyday life. It is re-stating the truth that the spirit of wine is stronger than the spirit of man.

### Cause of Poverty.

According to recent investigations regarding the real cause of pauperism in Sweden, it is stated that 52 per cent. of the paupers in that country are habitual drunkards; that in 39 per cent. of the children cared for in the almshouses and asylums the father is or was a drunkard, and that in a less number of cases both parents were victims of strong drink.

### Drunkenness among Women.

Bishop Leighton Coleman, of the Protestant Episcopal Church, declared recently that there is to-day an appalling growth of drunkenness among women. "A short while ago," he said, "I addressed a meeting of leading society women in New York City, when I made that statement. It was proved that my statement was literally correct, as far as New York City was concerned. I am sorry to say that it appertains to women, and to mothers, particularly those who have the care and instruction of our future men and women. It is a sad outlook when mothers are not living in soberness and chastity."

### The Governor's Testimony.

Fifty years ago the so-called "Maine Law," prohibiting the sale of intoxicating liquors, was placed upon our statute books, where it still remains. While it has not accomplished all that its advocates and supporters hoped for, it has been a powerful force in the development and promotion of a healthy temperance sentiment among the people of our State. How marked and gratifying this advance has been will clearly be shown by a comparison with the conditions existing seventy-five years ago. Then, liquor was largely manufactured in our State, while its sale was as common and looked upon in much the same light as the traffic in dry goods and groceries. Abstinence was the exception rather than the rule. The drink habit, in varying degrees, was so general as to excite little if any comment, and intemperance was more or less prevalent in every community.

The temptations to drink were everywhere visible, and too often found victims in the best youth of our State. To-day, in a large majority of our country towns, there exists practical prohibition, and the law against the liquor traffic is as well enforced as against other forms of crime. Even in our cities, where the liquor interests are most active and aggressive, and where the law is most persistently violated, it has not failed to exert a reforming influence.—*Governor Fremont Hill.*

### A Great Temperance Sermon.

It was not preached by a minister, nor even from a pulpit. It did not come from a Christian Church, but from the prison where Thomas Sharkey was confined for the murder of Mr. Fish, the New York banker. Thomas Sharkey himself was the preacher, and this is what he said: "If Mr. Fish had not been drinking and I had been sober, there would not have been any trouble, and Mr. Fish would be alive and I out of the Tombs."

There is the whole sermon. It will not take long to read it; it will take a good while to think about it. "If Mr. Fish had not been drinking"—he probably would not have been in such a place with such companions, his home would not have been desolated, and his character blackened. "If Thomas Sharkey had been sober"—he would not have had any trouble with an old man, and would not be facing the extreme penalty of the law,

and, possibly, feeling the torture of repentance."

If it were not for drink, ninety per cent. of the crime which brings its suffering and expense upon the country would be done away. If it were not for drink, thousands of wretched hovels would be happy homes, multitudes of miserable people would be in comfort, myriads of hopeless children would be full of the promise of joy. If it were not for drink, much of the political corruption would be impossible, and most of the disturbances of peace would be removed. If it were not for drink, vast sums of money could and would be turned into channels of usefulness, and material comforts, educational advantages, moral instruction and spiritual inspiration would be fostered.

If, If, If, If!

JOHN RUSKIN says: "The encouragement of drunkenness for the sake of the profit on the sale of drink is certainly one of the most criminal methods of assassination for money hitherto adopted by the braves of any age or country."

JUDGE BISHOP, of New Haven, Conn., has decided in the case of a German who, while drunk in a saloon, smashed some fixings and was arrested by the saloon-keeper, that the latter cannot recover damages because he sold the offender liquor.

WHAT each voter is required to do, and it is all that he is required to do, is to cast his vote either for or against prohibition in principle. He is not to put himself in the Government's place, for with the Government's responsibility he has nothing to do.—*Rev. T. Manning, B. A.*

BISHOP FOSSE says: "As a Christian minister I oppose drink, because it opposes me. The work I try to do, it undoes. It is an obstacle to the spread of the gospel. Nay, it is an enemy which assails the gospel, and whose complete success would drive the gospel from the earth."

The dangerous and detestable character of the liquor traffic receives new illustration day by day. A large lumber company has refused to build its factories in a California town unless it is given a sufficient guarantee that no liquor would be sold in the town or within six miles of it.

The Grand Lodge of Masons of Georgia recently took action which will result in every Masonic liquor-seller, except druggists, being expelled from the Order unless they quit the business. This is in line with what is now the trend in all respectable secret societies. One after another, in every part of the country, is tabooing liquor-sellers.

LADY HENRY SOMERSET, in a recent address at a temperance meeting in Wesley's Chapel, London, said she could never understand why it should be necessary to emphasize the duty of Wesleyans in regard to temperance reform, because it seemed to her there was nothing else for them but to be total abstinents and have nothing at all to do with drink. "It was one of the rules John Wesley laid down for the 'people called Methodists,' that there should be no buying or selling of spirituous liquors or drinking them, except in cases of extreme need."



## Anecdotal.

### A Valuable Instrument.

A man went with his wife to visit her physician. The doctor placed a thermometer in the woman's mouth. After two or three minutes, just as the physician was about to remove the instrument, the man, who was not used to such a prolonged spell of brilliant silence on the part of his life's partner, said: "Doctor, what will you take for that thing?"

### A Generous Offer.

Struggling Pastor: "Nearly all the congregation have subscribed liberally for the building fund, and I feel sure that I can also have your hearty co-operation. How much will you—"

Mrs. Leader: "Let me see. Oh, I am the only member who has a carriage and coachman, I think."

"Yes; the rest are poor."

"Well, I will drive around and collect the subscription."

### Not a Parliamentarian.

"Yes, sir; I did my best to train my daughter up as an accomplished parliamentarian. I took her to meetings to give her a chance to listen to the rulings of able chairmen, and I had her learn the text-books on the subject by heart. I thought I had her perfect in the business, but I was mistaken. She attended a convention not long ago, and pretty soon she had a chance to appeal from a decidedly unjust ruling of the chair; and how do you suppose she did it?" "Well?" "She was excited, you know, and this is what she said: 'You are a mean old fright, and I just hate you! So there!' And she burst into tears and sat down. No, sir, woman's nature will have to change before she will ever become a parliamentarian."

### Hard to Pronounce.

In this land of many languages, it is not unusual for a minister to find himself in a position of no little difficulty with regard to the pronunciation of some of the names placed before him. Such a story as the following should be appreciated under such circumstances: "A Polish couple came before a justice of the peace in New York to be married. The justice looked at the document, which authorized him to unite in matrimony Zacharewicz Perezynski and Leokowarda Jeulinseika. "'Ahem!' he said, 'Zacha—h'm—h'm—ski, do you take this woman—?'" and so forth. "'Yes, sir,' responded the young man. "'Leo—h'm—th—ska, do you take this man, to be—?'" and so forth. "'Yes, sir,' "Then I pronounce you man and wife," said the justice, glad to find something he could pronounce; "and I heartily congratulate you both on having reduced these two names to one."

### Beecher Changed his Mind.

Gen. James McLeer, a while postmaster of Brooklyn in 1880, has refused \$100 for a letter from Henry Ward Beecher, which he never even published until recently. A note of Mr. Beecher's containing a check for \$150 was returned from the dead-letter office in Washington, and when he received the usual notice he sent this to the postmaster:

"October 28th, 1880. Colonel McLeer. Dear Sir,—Your notice that a letter of mine was dead and subject to my order is before me.

"We must all die! And, though the premature decease of my poor letter should excite a proper sympathy (and I hope it does), yet I am greatly sustained under the affliction.

"What was the date of its death? Of what did it die? Had it in its last hours proper attention and such consolation as befits the melancholy occasion? Did it save any effects?"

"Will you kindly see to its funeral? I am strongly inclined to cremation.

"May I ask if any other letters of mine are sick—dangerously sick? If any depart this life hereafter don't notify me until after the funeral. Affectionately,  
HENRY WARD BEECHER."

On learning that the letter contained a check Mr. Beecher called at the office and withdrew the request for its cremation.

### Why the Minister Didn't Go.

"Our minister did not go on his vacation this summer, as he expected," said Brown with an amused smile. "He fully intended to, and had made his arrangements to that effect. But circumstances over which he had no control were such that he decided at the last minute to remain at home.

"My wife and several other enthusiastic women members of the church hit upon the happy idea of raising a fund sufficient to defray the good man's expenses, as he has a large family and finds it difficult to make both ends meet. With this in view they held several 'affairs,' and at last were the proud possessors of something over \$50. Then they decided to make the presentation a gala event and give the members of the church a chance to send the Rev. Mr. Blank away with the good wishes of the whole congregation.

"It occurred to my wife that a little music would add to the happy occasion, and she saw that some musicians were engaged. Another member of the committee thought that a light lunch would be a happy idea, and took it upon herself to see that was ordered. Another one conceived the plan of having the church decorated for the auspicious occasion and hired a man to do the work.

"Early in the evening when they met to compare notes they discovered, to their horror, that their expenses had not only eaten up the amount that they had raised, but had left them a matter of two or three dollars in debt, so the presentation had to be omitted.

"I asked my wife who she expected was going to make this amount good, and she snapped:

"The Rev. Mr. Blank, of course! It was all done in his interest!"—*The Detroit Free-Press.*

### Fingers Before Forks.

Oliver Wendell Holmes enjoyed nothing so much as a clever retort, even if it happened to be at his own expense. One day at an entertainment he was seated near the refreshment table and observed a little girl looking with longing eyes at the good things.

With his invariable fondness for children he asked, kindly, "Are you hungry, little girl?"

"Yes, sir," was the reply.

"Then why don't you take a sandwich?"

"Because I haven't any fork."

"Fingers were made before forks," said the doctor, smilingly.

The little girl looked up at him and replied, to his delight, "Not my fingers."

—Selected.

### The Oil Cure for Squeaks.

A gentleman going down the river on a steamer, the engine of which was upon the deck, sauntered to see the working of the machinery. Near him, says *Tit-Bits*, stood a man apparently bent upon the same object. In a few moments a squeaking noise was heard on the opposite side of the engine.

Seizing an oil-can—a gigantic one, by the way—the engineer sought out the dry spot, and to prevent further noise of the can liberally applied the contents of the can to every joint.

All went on well for a while, when the squeaking was heard in another direction. The oiling process was repeated, and quiet restored; but as the engineer was coming quietly toward the spot occupied by the gentleman and the stranger, he heard another squeak. This time, however, he detected the true cause of the difficulty. The stranger was a ventriloquist.

Walking straight up behind him, he seized the astonished joker by the nape of the neck, and emptied the contents of the can down his back.

"There," said he, "I don't believe that engine will squeak again."

### A Candid Reply.

A young man contemplating matrimonial felicity, took his fair intended to the home of his parents, that she might be introduced to the old folks.

"This is my future wife," said the young man, proudly, turning to paternal family, who was a canny Scot. "Now, father, tell me candidly what you think of her."

The old man eyed the blushing bride-elect critically for fully two minutes, then answered with d-liberation: "Well, John, I can only say you have shown much better taste than she has."



## The Quiet Hour.

### Implicit Trust.

Just to recollect His love,  
 Always true;  
 Always shining from above,  
 Always new;  
 Just to recognize its light,  
 All enfolding;  
 Just to claim its present might,  
 All upholding.  
 Just to know it is thine own,  
 That no power can take away.  
 Is not this enough alone  
 For the gladness of the day?

Just to trust and yet to ask  
 Guidance still,  
 Take the training or the task  
 As He will.  
 Just to take the loss or gain  
 As He sends it;  
 Just to take the joy or pain  
 As He lends it.  
 He who formed thee for His praise,  
 Will not miss the gracious aim;  
 So to-day and all thy days  
 Shall be moulded for the same.

Just to leave in His dear hand,  
 Little things.  
 All we cannot understand,  
 All that stings.  
 Just to let Him take the care  
 Sorely pressing,  
 Finding all we let Him bear,  
 Changed to blessing.  
 This is all! and yet the way  
 Marked by Him who loves thee best;  
 Secret of a happy day,  
 Secret of His promised rest.

—*Selected.*

### The Day's Beginning.

Every morning we should say, "Into Thine hand I commit my spirit," and the day cannot end in failure. Every morning when the merchant goes out to his work he should say or sing, "Into Thine hand I commit my spirit," and when he comes back at night he will come back a wealthy man; yea, though his hands be empty there is treasure in his heart, an inexhaustible wealth.—*Dr. Joseph Parker.*

### A True Reflection.

I gaze on beauty and may be myself deformed; I admire the light and may yet dwell in darkness; but if the light of the countenance of God rests upon me, I shall become like unto Him; the lineaments of His visage will be on me and the great outlines of His attributes will be mine. Oh, wondrous glass, which thus renders the beholder lovely! Oh, admirable mirror, which reflects not self with its imperfections, but gives a perfect image to those that are uncomely. If thou dost continually draw thine impulse, thy life, the whole of thy being from the Holy Spirit, then shalt thou see God and Jesus face to face.—*Spurgeon.*

### Christ is Precious.

A gentleman who was staying with me the other day mentioned an incident from the childhood of a man of eminence he had known. At the house of the man's parents an aged clergyman was an annual visitor, who had won to a remarkable degree the affection and confidence of the children. When he arrived they clambered on his knees, begging for stories; and he availed himself of the opportunities thus afforded to imprint on their minds many a valuable lesson. Once he quoted to them the well-known text, "To you, therefore, which believe he is precious," and he asked them what "precious" meant.

None had an answer ready till he appealed to the youngest of them all, who, turning around in happy confusion to hide his face in his mother's clothes, said: "Mother is precious; we cannot do without her."

Could there be a better definition of what Peter wished to teach than "Christ is precious; we cannot do without him."—*James Stalker.*

### Influences Upon Character.

The smallest things have their influence upon character and upon the beauty and the helpfulness of a life. It was related recently of an English oculist that he had given up cricket purely in the interest of his profession. He was very fond of the game; but he found that playing affected the delicacy of his touch and made him less ready for the work he was required to do every day upon the eyes of his patients.

There are occupations which in like manner affect the life and character injuriously, hinder the growth of spirituality or make one less effective in work upon the life and character of others. We need to deal with ourselves firmly and very heroically. Anything that unfits us for doing our work in the best way possible we should sedulously avoid.

We live but one life, we pass but once through this world. We should seek to gather good and enriching from every experience, making our progress ever from more to more. Wherever we go we should try to leave a blessing, something which will sweeten another life or start a new song or an impulse of cheer or helpfulness in another heart. Then our very memory when we are gone will be an abiding blessing in the world.

"So, when I fall like some old tree,  
 And subtle change makes mould of me,  
 There let the earth show a fertile line,  
 Where perfect wildflowers leap and shine."

—*Christian Work.*

### Not Ours to See and Know.

Away down in the darkness, in the heart of the great steamer, the engineer stands. He never sees how the vessel moves. He does not know where she is going. It is not his duty to know. It is his only to answer every signal, to start his engine, to quicken or slow his motion, to reverse it, just as he is directed by the one whose part it is to see. He has

nothing whatever to do with the vessel's course. He sees not an inch of the sea.

It is not our part to guide our life in this world, amid its tangled affairs. It is ours just to do our duty, our Master's bidding. Christ's hand is on the helm. He sees all the future. He pilots us. Let us learn to thank God that we can not know the future, that we need not know it. Christ knows it and it is better to go in the dark with Him, letting Him lead, than to go alone in the light and choose our own path.—*Dr. J. R. Miller.*

### There is a Better Way.

One who boasts of reading the Bible through on his knees needs to learn that bodily exercise profiteth little. Like the mere sight-seer—the globe-trotter who sees the world on schedule time—the man who reads a certain number of chapters each day in order "to get through the Bible in a year," is wasting instead of conserving time.—*Rev. J. Marvin Nichols.*

### The Spirit of God.

That heart in which true love of God and true desire exist never ceases to pray. Love, hid in the bottom of the soul, prays without ceasing, even when the mind is drawn another way. God continually beholdeth the desire which He has Himself implanted in the soul, though it may at times be unconscious of its existence; His heart is touched by it; it ceaselessly attracts His mercies; it is that Spirit which, according to St. Paul, helpeth our infirmities and maketh intercession for us with groanings which cannot be uttered.—*Penlan.*

### Watch!

Not long ago the most famous automobile driver in the world, with several millions in with him, was crossing a railroad track on Long Island, when a wildcat engine smashed his splendid machine, and very painfully wounded all the party. He knew there was no regular train due at that time, and it never occurred to him that there might be something unusual and unexpected on the track. A moment's pause for a look up and down the track would have saved all the trouble and pain.

This incident illustrates a great truth. The difference between success and failure in many business men is often in this, that the successful man not only looks out for the regular, expected dangers, but keeps an eye open and alert for any wildcat engine that may be abroad.

There is a message for our Christian life also in the little story. Christ's word to His disciples was, "Watch, therefore." We must be on the alert. No man is ever safe in a world like ours who is not watching against the temptations and assaults of the enemy. The devil sends many a wildcat engine out on the track bent on evil. We must keep our eyes open against such dangers.—*Louis A. Banks. D. D.*

The Canadian . . .

## Epworth Era

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

Published Monthly at TORONTO, ONT.

REV. A. C. CREWS, - - Editor.  
REV. WM. BRIGGS, D.D., Publisher.

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

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

**DISCONTINANCES**.—The date when the subscription expires is shown by the label. The paper will be stopped unless the subscription is renewed.

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

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



### Editorial.

#### The Work is Moving.

The central office of the Epworth League and Sunday-school departments has been a hive of industry during the past two months. Thousands of circulars, programmes, leaflets, and other literature relating to young people's work have been going out to all parts of the Dominion.

The Programme for Young People's Day, prepared by the General Secretary, has been much appreciated, and many kind things have been said of it. Judging from the number ordered by the Leagues, the Anniversary must have been pretty generally observed. There has also been a large demand for the circulars explaining the Forward Movement in Bible Study and Evangelistic Work.

The Book Room reports that over fifty thousand copies of the Sunday-school Rally Day Programme have been sold.

We are pleased to see that these special occasions are being so widely taken advantage of. They cannot fail to be an inspiration to the work.

#### To Our Friends.

Almost every mail brings to this office one or more letters from our subscribers, telling how much they appreciate this paper, and wishing it success. The editor is thankful for all these, but wishes to suggest another and even more satisfactory method for our readers to express their appreciation. That is by securing for us one or more new subscribers.

It is quite safe to say that there are many people who do not even know that the Epworth League is publishing such a paper as this. While in Winnipeg, a short time ago, we met a young man who said, "I was elected as an officer of our League at the last business meeting, and felt that as a matter of duty I ought to subscribe for the League journal, but I

did not expect to get much of a paper. I was surprised and delighted to receive a thirty-two page magazine, beautifully illustrated, worth twice as much as the small amount asked for it."

How many are there in your church who are in similar ignorance? Do try and enlighten them. Hand them a copy of THE ERA and ask them to look over it. Follow this up by soliciting them for a subscription. Many names might be secured from among the older people of our congregations if an earnest effort were made.

Now is a good time for this work to commence, in view of the special announcement on page three of this issue. Fourteen months' subscription to a paper like this for only fifty cents is surely inducement enough.

The canvass for old and new subscriptions should go on at the same time. Let the most energetic and persistent member in the League be appointed to look after this work, and let everybody help.

#### Try Again.

Methodists believe in the resurrection of the dead. Why not resurrect that League that died a year or two ago! Of course, some one is sure to begin to talk about what a failure it was when in operation. Pay no attention to this, but start in as if no such society had ever been in existence. Begin *de novo*, and forget the old record which was so unsatisfactory. To be perfectly candid, the Epworth League as an organization was not the cause of past failure. Was it not really due to the unfaithfulness or carelessness of officers and members that the society was allowed to die! In ninety-nine cases out of a hundred, we believe that this was the case.

Let there be open confession and repentance in regard to the mistakes of the past, and a determination to try again. Something should be done for the young people of the Church, and nothing better has yet been discovered than the Epworth League. By all means, *resurrect that League!*

#### The Temperance Situation.

Much remains to be done between now and the fourth of December if a victory is to be won for the temperance cause. There can be no reasonable doubt that there are in this country a sufficient number of voters in favor of prohibition, if they can only be induced to go and vote. A surprising proportion of temperance men, however, appear to be indifferent, and need to be stirred up.

Every pulpit should pour hot shot upon the infernal liquor traffic during the next month, and every church should be a band of earnest workers seeking to arouse the public conscience on this great question. No matter what views may be held concerning the Referendum, the contest affords an opportunity for Christian electors, to declare what they think of the saloon, that ought not to be lost. In spite of all that may be said about abstaining from voting upon principle, the strength of prohibition sentiment in Ontario will be judged by this vote, and

those who remain at home will be considered as opposed to prohibition.

The liquor men are apparently not disposed to allow the contest to go by default, but are rallying their forces for a keen fight. Anything like a full, fair and open discussion of the question, of course, they will avoid, for they have sense enough to know that their business cannot be honestly defended. Every other means, however, fair and unfair, will be used to secure a victory. And yet the fight is by no means hopeless if the friends of temperance can only be awakened to the importance of the issue.

The Epworth League, we are pleased to note, is taking quite an active part in the campaign, and numerous temperance meetings are being held under its auspices. Other work should, as far as possible, be laid aside for the next four weeks, while time, thought, prayer and effort are concentrated upon this great struggle.

#### The Sunday-school Library.

Quietly, and without any blowing of trumpets, a representative Committee of Toronto Sunday-school librarians, superintendents, pastors and other workers, have been engaged for a year past in preparing a catalogue of Sunday-school library books which shall be absolutely free from objection, and which can be confidently recommended to all our schools. A large number of volumes have been examined, and wherever there is the slightest doubt as to the suitability of a book, it is carefully read by one or more members of the Committee.

The aim is to secure literature of a high grade for our libraries, that will be pure and elevating in its tendency. The purpose of the Committee is to place in the hands of our librarians a catalogue of books so carefully selected that any volume named in it can safely be placed on the shelf of any of our libraries.

The work is not yet sufficiently advanced to publish this list of books, but the General Secretary of Sunday-schools, who is the Secretary of this Committee, will be pleased to communicate with librarians who desire information concerning the latest and best Sunday-school literature.

#### Attention! The Choir.

Not long ago the service of prayer in one of our churches was spoiled by whispering in the choir, so loud that it could be distinctly heard by the congregation. Similar disturbances are far too common, especially in our village churches. Sometimes the choir is engaged in discussing what anthem shall be sung. In some places a chorister is helping a late-comer to find the place. Occasionally, the boys and girls in the rear of the minister engage in meaningless chit-chat. With the murmur of voices and the rustling of leaves just behind the preacher's head, what wonder if he, sometimes, has a bad time in prayer? Dear people of the choir loft, these things ought not so to be. The anthem ought to be selected and the hymns known before service opens. If the minister is negligent or dilatory in supplying the

list of hymns, give him a polite hint to that effect. Good taste, as well as devotion, demands reverent silence during prayer.

### The First Duty.

In laboring for the Master, personal piety is of paramount importance. A worker's first duty is to be good. This is a care for self which is not selfishness, but a form of real altruism. Soul culture, like charity, begins at home. In the Song of Solomon we read, "They made me the keeper of vineyards, but my own vineyard have I not kept." Applied to church life and modern conditions, the passage might be paraphrased thus: "They put me on the official board as their representative, or elected me a trustee of the church. They made me the Epworth League president, or chairman of the Lookout Committee, or superintendent, or assigned me a class to teach. They called me the Christian ministry, or licensed me as a local preacher. But, in the midst of my Christian activity I forgot to become Christlike. I did not take time to be holy. I found no place in my life for the quiet hour, I failed to acquaint myself with God. And, as a result, my heart has been cold, my duties irksome and my labors perfunctory and unfruitful. Beyond doubt, much religious effort fails because there is not behind it a full rich Christian experience, born of the habit of private devotion. Never were these words of Jesus to be more earnestly heeded than now. "Enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee."

MEN build houses, women make homes.

EVERY gentleman is not a Christian, but every Christian ought to be a gentleman.

TRUTH is the fragrance of the past, the essence of the present, the human plus Divine possibility of the future united in one. J. M.

WE are where we are and what we are by virtue of what has been. Therefore we are debtors to the past and likewise creditors to the future. J. M.

COVETOUSNESS is an assault, as malicious as Herod. Nero could not give a Christian to the flames more certainly than the love of money can burn up and out the life of Jesus in a man's soul.

A LEAGUE member tells us that the committees in his society are largely "paper organizations." This is unfortunate. Who ever heard of anything being accomplished by a paper committee? It is the business of the President to see that the committees get to work. Very often a committee fails to do much simply because it has a careless or lazy convener.

THE price of living, in cities at least, has increased fully twenty per cent. during the past five years, but we have not yet heard of any ministers' salaries being raised on this account. Wouldn't it make a sensation if the preachers should go on strike?

EMERSON once said: "If you go to Europe and bring back much, it is because you took much with you." This is true in attending a Bible-class, a prayer-meeting, or almost any religious service. We get most out of the services to which we bring much. This is simply another way of expressing the value of preparation.

THE architects of the Epworth League constitution knew what they were doing when they planned the four departments of work. One appeals to and enlists the co-operation of a certain class of young people, while another interests an entirely different constituency. Not one of the four departments can be dropped without serious loss.

GOD makes the farm bloom and produce when men work it. God makes the body strong and responsive to the claims of toil when it is cared for and fed. God sends the water of life and the bountiful springs of blessing into all the streams of the Church's activity when its gates are swung open and its channels are made ready and its mills are equipped by the faithful and prayerful beneficence of the people.

"THINK twice before you speak, and then talk to yourself," is one of Elbert Hubbard's pithy sayings, and it contains a good deal of truth in a nutshell. Our utterances often cause us much regret, but it is very seldom that we are sorry for not having spoken. There are, of course, times when it is our duty to speak, and to be silent would be recency to principle, but most people are inclined to talk too much.

PUBLIC ownership is certainly going in favor. Almost every day something happens to show how undesirable it is to have public franchises in the hands of money-grabbing corporations who care nothing for the welfare of the people. At the recent General Conference in Winnipeg, a representative of one of the newspapers interviewed a number of the delegates, and was surprised to find almost every man in favor of public ownership.

SOME time ago we heard a philosophical sermon from a very learned preacher. He talked about Herbert Spencer and his theories, and discussed the question of evolution in the most profound manner. The sermon was evidently going over the heads of the people, but we thought that a couple of college professors who were present must be enjoying it hugely. On looking at them, they were both seen to be sound asleep. The discourse was profiting neither the learned nor the unlearned. The need of the time is plain, simple preaching that the "common people" will "hear gladly."

THERE appears to be some misunderstanding in regard to the General Conference action on the ministerial term. We have heard it said that ministers are now to be appointed for four years. This is not so, for, in the future as in the past, no man will be sent to any circuit for a longer period than one year. The stationing of preachers will be done annually as heretofore, but no minister will be allowed to stay longer than four years in any one place.

REV. JARLEIGH PARKER tells of a member of Parliament who said to a deacon of the Church that he (the M.P.) had been called upon nineteen times in one day for subscriptions, whereupon the deacon answered, "If you gave them exactly what you have given me, it would not have mattered to you if nineteen hundred had called." Those who talk much about the number of claims upon their benevolence do not, as a rule, hurt themselves with giving.

It is said that Bayard Taylor, when a boy, used to climb up to the top of his father's barn to see how big the world was. He was not rewarded by a very extensive view, but the act revealed the natural disposition of the lad, which later in life developed until he became an extensive traveller. It is a good thing to reach a moral view-point, where we can see how large the world is and how great are its spiritual needs. Information is the inspiration to missionary work, and every year, by means of the literature that is being disseminated, we are learning more and more of what there is to be done.

A CITY pastor was walking down street one Monday morning, feeling somewhat blue over his Sunday's sermon. He was not at all satisfied with his effort, and was quite discouraged. Just as he turned the corner, a little girl of about eight years accosted him, and said: "Mr. H., that was a lovely sermon that you preached yesterday morning." Presto! what a change there was in the preacher's feelings. He stepped along as if treading on air, and his wife observed, when he entered the parsonage, that his face was beaming with delight. How easy it is to encourage and help the minister by simply a few words of appreciation! Have you ever tried it?

"THE weakest among us has some gift," was one of the mottoes which was inscribed in large letters upon a prominent building at the Pan-American Exhibition. It expresses a truth that needs to be emphasized. It is sometimes said of a certain individual that "he is a talented man." We should recognize the fact that every man is a talented man. There are not many who have five talents, and very few would like to admit that they are only possessed of one. Most of us are plain, average people with but two talents. No one has a right to excuse himself from responsibility because his gifts are not large. The teaching of the parable of the talents is that the smallest faculty must be accounted for.

## On the Road.

### More About the Indians.

(EDITORIAL CORRESPONDENCE.)

The Indians of the plains are wild, fierce, quarrelsome fellows compared with the inhabitants of the northern country adjoining Lake Winnipeg. The former have been accustomed to ride fast horses, to hunt the buffalo and the deer; while the latter pursue quieter avocations, living largely on fish, hence they are more gentle in their disposition. Nobody need ever fear injury from these "wood Indians," as they are usually called, for they are quite peaceable.

My journey to Cross Lake, about 70 miles from Norway House, in company with Rev. Mr. Semmens, afforded an opportunity of still further studying Indian life and character, which were found, in some respects, to be different from what had been observed at Norway House. There were evidences that the people were further removed from civilization, their dwellings being more picturesque and wild in appearance.

The trip to Cross Lake was a delightful experience. A run of 60 miles by tug, a portage of 5 miles, and then 15 miles by sailing boat afforded a pleasing variety. The scenery all along the way was exceedingly beautiful. There are any number of lakes, channels and rivers; the general appearance being very much like Muskoka, but on a much larger scale. Here are twenty Muskokas in one tremendous stretch of water, and with innumerable islands of various sizes and shapes, all densely wooded.

#### CAMPING OUT.

The original intention was to get from Norway House to Cross Lake in one day, but a storm came up toward evening, so that it was considered wise to camp for the night. The Indians gathered some brush and wood, and quickly had a cheerful fire blazing, around which we gathered gratefully as the evening air was quite chill. The supper was soon steaming in the pots, and we enjoyed a meal there in the woods as could be wished for, which was followed by an hour of pleasant fresside chat. Retiring time comes early on an excursion of this kind. About nine o'clock we sang the evening hymn, "Glory to thee, my God, this night," and had prayer together. Mr. Semmens says that this has always been his custom through all his long journeys in the north.

Eight of us slept in a little tent about 14x14, or rather some of us slept, and others listened to a concert of snoring. It was really a fine exhibition of the art, with considerable variety of expression, the favorite mode closely resembling the exhaust pipe of a steam engine, and a buzz-saw. It finally came to an end as everything pleasant and unpleasant is sure to do, and we were all astrid before five o'clock in the morning. Notwithstanding the fact that it was the 13th day of the month, and our boat carried exactly thirteen persons, a fairly favorable wind brought us to Cross Lake about nine o'clock. A village of white tents greeted our eyes as all the people of the reserve had gathered for the treaty payments.

#### A FRIENDLY PEOPLE.

The Indians at this point seemed very much inclined to be friendly, and shook hands whenever an opportunity presented. Unlike most Indians in the

neighborhood of civilized communities, they were not at all afraid of the camera, and were always willing to have their pictures taken. I did not, however, ask them to pose, but tried to catch them in natural attitudes, just as they were sitting about their tents. The common method of salutation is to exclaim "What cheer!" which is the Indian method of saying "How do you do?" I managed to get hold of a sentence in Cree which enabled me to inform everybody I met that it was "a fine day." Upon one or two occasions, however, there was some laughter when this important information was imparted. The interpreter explained that by making a slight change in the words I had unconsciously told them that it was "a cold day." Those who are just commencing with the language are apt to make some very ludicrous mistakes.

#### AN INTERESTING SCENE.

The treaty payments were made in the school house, which had been specially



AN INDIAN COUNCIL.

scrubbed out for the occasion and was as clean as it could possibly be made. The local arrangements were in charge of the Chief, who appeared in all the glory of a new suit of clothes with gold braid and brass buttons, supplied, of course, by the Government. He was assisted by two councillors, acting as deputy chiefs, who made it their business to go about among the people, drumming them up to come and receive their money. There was no rush, and no eagerness displayed by the Indians to get their hands upon those crisp new dollar bills. There would have been ten times as much excitement in Winnipeg or Toronto if the announcement were made that all applying at the city hall would get five dollars each. It was an exceedingly interesting thing to watch the proceedings as family after family came forward to receive their money. Some of the men either did not know, or would not tell their names, and their neighbors had to be appealed to for information, as it is considered an omen of bad luck to tell one's own name.

In addition to the cash, the Government sends each year a supply of spades, hoes, scythes, axes, etc., with the object of encouraging the people to work. Boxes of provisions are also delivered by the agent, and placed in the hands of the school teacher to be dealt out judiciously to aged persons, widows, the sick and any who are in special need during the

winter. In many ways the Government exercises a paternal relation towards these dusky "children of the forest," and looks after their interests with careful solicitude.

#### THE INDIAN COUNCIL.

As soon as the agent has finished paying the treaty claims, the men assemble in solemn conclave to consider business matters. At Cross Lake Rev. Mr. Semmens told them that he came with the greetings of the King, and was interested in their welfare, and wished them happiness. He then referred to his own personal pleasure at meeting them again, and proceeded to introduce "your humble servant" to the assembly. In doing this he indulged in a little hyperbole, for he told them that he was "a big chief" in his own country. He asked them if they felt like extending a welcome to manifest it. This they immediately proceeded to do by a unanimous shout of "hand!"

The Chief responded to the agent's address by saying that he was very glad to see him again, and also the stranger from a distance. They were all pleased to receive the good wishes of the King, and desired to assure him, through his representative, of their continued loyalty and affection. He went on to say that his people were doing the best they could to improve their condition, and this year had more land under cultivation than ever before.

The meeting was then "thrown open," and anybody and everybody were given the privilege of speaking. If they had any grievances or complaints they were asked to state them plainly. The invitation was accepted, and a number of questions were discussed at some length. In a council of this kind it usually takes the agent some time to settle a difficulty, as the Indian is an adept at going around a question. He usually gets at a piece of business just as he hunts a moose, not in a straight line, but in zig-zag fashion, now approaching from one direction, and now in that, particularly noticeable at the Norway House Council. The Chief commenced the discussion of a personal matter by first laying down several principles, and asking the agent if certain things were not true. In the most cautious manner he edged up closer and closer to the question of the hour until he was grappling with it in real earnest. He is an eloquent and dramatic speaker, when roused.

#### FAMILY DISCORD.

The Indian agent has the authority of a magistrate, and is frequently called upon to settle disputes which are often family squabbles. At Cross Lake a married couple were brought before him. The man was charged with having beaten his wife. Mr. Semmens exercised good judgment in this case by first trying to take the wife's evidence against her husband, but opened the case by telling the "lord of creation" that his conduct was a subject of common conversation, and had been reported without his wife having complained against him. He then proceeded to tell the culprit what an unpardonable offence he had committed, and asked him what he had to say in defence. Like the man in the parable, "he was speechless," and hung his head in shame. Mr. Semmens made him



promise that he would "never do it again," and then addressed some words of counsel to "the lady in the case," and he kind and loving. If her face was any index to her disposition, this part of the proceedings was quite important. In most instances of family feuds there is fault on both sides.

UNIQUE PRAYER MEETING.

As it happened to be Thursday evening, the usual time for the weekly prayer meeting, it was proposed that it be held as usual in the church, but as the mission is located across a channel of water it was felt the attendance would be better if the service were conducted in the open air in the vicinity of the school house. Accordingly the council adjourned at eight o'clock and very soon there was an assembly of about one hundred and fifty people who gathered in front of the school in a semi-circle and sat upon the grass. It was a striking sight to see these dusky people on that summer evening bowing reverently before God in Christian worship. They sang with wonderful sweetness.

At the cross, at the Cross,  
Where I first saw the light.

The "stranger from a distance" was asked to say a few words. I told them how much their spiritual welfare was upon the hearts of the Methodist people of Canada, and how many prayers were offered every day on their behalf. I also reminded them that the Methodist Church had spent many dollars in establishing and maintaining a mission in that place, and that they ought to feel a very binding obligation to be loyal to the Church that had done so much for them. This was especially emphasized, because the Roman Catholics have recently started a mission near our own, and have gained quite a number of followers. The evil effects of division are already being seen. While our meeting was in progress the priest conducted a service in front of his tent, just a few yards away.

THE CROSS LAKE MISSION

is under the direction of Rev. Edward Paupanakis, a native preacher who has been here for six years. He was one of the earliest fruits of the missionary work of Rev. E. R. Young and Rev. John Semmens, and is a devoted Christian worker. The house in which he lives is as clean and neat as almost any parsonage in Canada, and I slept in it with great satisfaction. The church is very poor, having been built by the Indians themselves, and almost totally devoid of furniture. There are no pews, but only a few benches without backs. The Roman Catholics are building a fine church and school, and we will therefore be at considerable disadvantage unless some improvement is made.

CONDITION OF WOMEN.

Woman is not considered of much importance among the Indians, but is looked upon simply as a household drudge. It is quite a common thing to see a woman chopping the family wood, and carrying great burdens upon her back, in addition to the inevitable baby. Among white people it is usual to speak of the wife as "the better half." Such an idea as that never enters the Indian's brain. It seems to be accepted as a matter of course that the man is a superior being, entitled to special deference and respect. Nothing would so much amaze an Indian as to inform him that the white men were seriously discussing the question of admitting the sisters to the chief councils of their church.

Someone will probably ask: "Has not Christianity done something to alleviate the condition of these poor Indian women?" It certainly has, in a number of ways. Before the missionary came

the squaw waited upon her liege lord at meal time and did not dare to taste a morsel until he had finished, and even then she only got what he saw fit to leave. Now she eats with her husband and gets her fair share of whatever may be provided. There is still much to be done in improving the social and moral condition of women, but it is not easy to change old customs and prejudices.

MAKING HAY UNDER DIFFICULTIES.

On the way from Cross Lake the method of making hay was pointed out. To obtain the winter's supply of provender for the cattle the low land is visited, where the grass is growing in the water. "The farmer" arms himself with a scythe and wades in. The grass is cut about a foot or two under water, and then gathered up in a boat and taken away and spread out on the rocks to dry, after which it is stacked. It can be imagined that that is a very slow and laborious process of hay curing, and it can scarcely be wondered at that very few cattle are kept in this part of the country. From our boat a man could be seen standing in water up to his waist piling grass into his boat.

It is useless to sow wheat, oats, or any other kind of grain as it will not ripen. Potatoes and a few other vegetables can, however, be grown.

A CHIEF'S HOUSE.

Returning to Norway House, we called at the home of Chief Sinclair of the Norway House band. It is a comfortable house, but there is nothing in its external appearance to distinguish it from other Indian dwellings. When the door is entered a striking difference is at once



INDIAN CHILDREN.

noticeable, for it is divided into partitions. The average Indian house has but one room, and that is drawing-room, dining-room, kitchen, and sleeping apartment, all combined. Here we were shown into a very cosy little parlor, where, to our amazement, we saw a handsome Bell organ from Guelph as the chief article of furniture. Such a home ought to be worth a great deal in the way of example to those who are constantly visiting it to see their chief magistrate.

THE HUDSON'S BAY COMPANY

is a great mercantile institution, founded in 1640, and operated from London, England. It has posts all over this northern country for the purpose of trading with the Indians, giving them clothing and provisions in exchange for furs. The

Port at Norway House is a collection of houses in the form of a rectangle, and in these buildings may be found everything that will be needed by either white settler or Indian from a needle to an anchor.

The store-keeper does not make any display of his goods, but on the contrary, keeps most of the stock out of sight, as the Indian is very apt to want everything that he sees and sometimes demands more than he can pay for. Mr. Semmens and myself were the guests of the Hudson's Bay Company for one night, where we enjoyed the luxury of a feather bed, which was appreciated after the springless couches we had been sleeping on for a number of nights.

A fairly pleasant run across Lake Winnipeg brought to an end a very pleasant and profitable trip. A. C. C.

Who Is to Blame?

We have been recently set to thinking by a remark made to us by an intelligent young lady. Meeting her on Monday morning, having learned that she attended a certain church in the city, we inquired what she had gotten out of the service to take with her during the week. After hesitating and thinking awhile, she answered, smilingly, "Really nothing." We still pressed her to think of something which she could remember of value in the sermon, but still she could think of nothing. The church was well-known, and the preacher had quite a reputation in his denomination, and we were surprised that there was not some definite thought impressed on her. But this is no isolated case. We have frequently, as a matter of

curiosity, asked this question of church-goers, and found very few who ever could promptly and positively declare what had been found as a spiritual benefit. Suppose you make the experiment yourself. Ask your friends next Monday morning, who have attended different churches, to give you what they have actually gotten out of the sermon and the service, as a real help, or inspiration, or conviction, and you will see that this trouble is a more serious one than you would at first imagine. Where the fault chiefly is, is hard to say. No doubt it is on both sides—the hearer and the preacher are both to blame. As a rule, people go to church without the least thought of the true motive. They don't come prepared to hear. They lack spiritual hunger and responsiveness.

Then, on the other hand, we preachers are to blame. We are ordained to the work of arousing people's consciences, and never permitting them to leave church without a message. How frequently we are—as preachers in our preaching as the hearer is in his hearing. Many a lawyer, in pleading what he knows to be untrue, is more in earnest than we are in pleading the truth. The subject of a sermon is a very important matter, but much more important, in preparing for the pulpit, is the object of the sermon. Too often we preach without a real object, and hence many of our hearers go away unimpressed, and without a definite message. We aim at nothing in particular, and, as a trained marksman, hit it.—St. Louis Advocate.

# The NEW READING COURSE

## The Books and their Authors

The Epworth League Reading Course for this year consists of three popular and instructive books which are sold at a very low price. In view of the widespread interest in the course a little space devoted to the books and their authors may not be unacceptible. The first book of the trio is

### "Nature's Miracles."

Elisha Gray is a name to conjure with in matters scientific, especially in those relating to electricity. His fame among scientists is secure, because based on scientific achievement. Of his many inventions probably the best known are the telephone and tautograph. The latter reproduces at one end of an electric line the exact handwriting, drawing, or tracing made with a pen at the other end. It is a fortunate thing that such a man should have found time and inclination to write a series of familiar talks on what he calls "Nature's Miracles," wonderful things which are subservient to the rule of law. He explains in popular phrase the formation of the underworld. He gives hints as to the geologic growth of the earth's crust below, and the making of its soils above, and many curiously interesting facts about limestone, coal, slate, salt, etc. He treats the air and water in the same bewitching style. He explains temperature, the formation of clouds, why the wind blows, how dew, snow, and hail are formed, and the mysteries of water, glaciers, and the ice age.

We are all of us going through the world with our eyes shut. We see the beautiful flowers and never stop to ask where they got their vivid colors or their delightful perfumes. We feel the south wind's breath and know that it is essential to our existence, and yet we never trouble ourselves much as to what makes it blow. Professor Gray's books not only deserve to be read and studied but it is a pleasure to read and study them. They should be lying within easy reach of young and old in every family, so that when one gets tired of reading the useless literature that is on every hand, they may be taken up again and again, and always with pleasure and instruction.

Until we put our minds right upon it, we cannot quite comprehend the number and the wonders of nature's miracles. They are on every hand. There is a miracle in a grain of wheat, in a lump of coal, in the roar of a sea-shell.

What makes the sky blue?

How is dew formed?

What makes the wind blow?

What is a spongy hand?

Why does the ice float?

What causes color?

What is the nature of a mirage?

These are matters that everybody ought to know, yet how many can answer them clearly? It is a most unusual gift to be able to treat scientific subjects so simply and so entertainingly as to make them positively absorbing, but Prof. Elisha Gray has done this in his "Nature's Miracles." The book is called a scientific primer, and the name is appropriate.

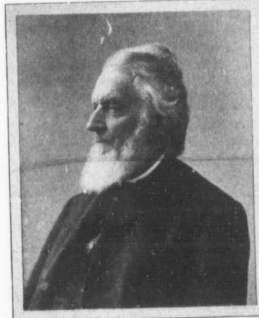
The book is written in simple and readable style with all the charm of familiar discourse. It is full of anecdotes, personal experiences, things wonderful and things curious. It will please and instruct the older, and will please and interest the younger. The folks and fascinate the minister will find homiletic hints on nearly every page. Nothing could be more suitable to youth than this volume, while at the same time it is not beneath an intelligent adult. It is an unexpec-

able boon from a competent man of science on abstruse subjects.

"This book is just a dandy!" was the enthusiastic exclamation of a lad of twelve, to whom this volume was given. He was not especially bookish, and we thought it possible that his remark was a bit of hastily flattery. Later, he was seen again, and voluntarily enthused over it with added zest. That the language is sufficiently simple to interest younger people is attested by the verdict of the lad. While by no means a text-book, it may be made very valuable in the school-room. It should be an easy task to interest teachers in it and its study.

The special charm of Professor Gray's brief essays is that they are presented in the form of familiar chats. They are intended for those who have not had a scientific education. The most unscientific reader will have little difficulty in understanding these discourses.

For young readers, for home and school libraries, and for the general reader who is not spoiled for everything but fiction, this book must be of special worth. It should find a place on the reading table



ELISHA GRAY.

of everyone in quest of information as to the secrets and marvels of nature. How fortunate that the Epworth League can offer such a treatise on such a theme by such an author to its inquiring host of young people!

It is neatly and substantially bound, and, with its companions, will make one of the most charming sets ever added to the library of a young Methodist. Bought and carefully read, it is sure to become the key to further nature study, and, it may be, of a college education.

### Elisha Gray.

"Elisha Gray was born farmer's son; fatherless at twelve years of age, apprenticed to a blacksmith. Not being strong enough for that trade, he served an apprenticeship in a ship-joiner's shop; met a college student, and hungered for an education; entered Oberlin College at the age of twenty-two, and worked his way through to the Junior year, when his health failed. During his college life he became especially interested in science, and invented many of the new appliances of the college laboratory. Although he tried farming, he devoted most of his time to electrical experiments, with

special reference to telegraphy, and very shortly began his contributions to the practical improvement of that branch of science. He invented a self-adjusting telegraphic relay, a typewriting telegraph (whence the universal "ticker" of the financial world), telegraphic switch, annunciator, early devices in duplex and multiplex telegraphy, and other such improvements. Electroharmonic telegraphy engaged his interest, and out of this grew the telephone. The tautograph, which reproduces at one end of the line the handwriting of the sender of the dispatch, is another of his wonders.

"In 1869 Mr. Gray went into the business of electrical manufacturing. In 1878 he was awarded the grand prize at the Paris Exposition, and was made a chevalier, with the decoration of a Legion of Honor; in 1881, at the electrical exhibition in Paris, he received a gold medal, while at the Columbian Exposition in Chicago, in 1893, he was chosen president of the World's Electrical Congress. By his own college he was given the degree of A.M., and other institutions conferred on him those of Ph.D., Sc.D., and LL.D. He was a member of the American Philosophical Society, the Society of Electrical Engineers of England, and the Society of Telegraphic Engineers of London. In short, whatever form of honor is bestowed by associated bodies of men of learning and experts in scientific progress was conferred upon Elisha Gray by his discerning contemporaries.

"Professor Gray's home of late years had been at Highland Park, Ill., near Chicago; but for some months he had been in Boston, Mass., in collaboration with Mr. Arthur J. Mundy in perfecting a system of submarine signaling, for the protection of ships at sea, in war, or approaching a coast or a harbor in foggy weather. He had not been ill, but the day before his death had had some slight trouble from indigestion; and on Sunday evening, Jan. 29th, 1902, while returning to his temporary home from Newtonville, he was prostrated in the street, and died almost instantly—probably from an affection of the heart.

"Deeply engaged in experimental and constructional labors, Professor Gray had not much time for literary work. He has published, however, 'Experimental Researches in Electroharmonic Telegraphy and Telephony,' and some other records and discussions of like themes. Two years before his death he wrote a series of 'Familiar Talks on Science.' These papers, systematically arranged, revised, and enlarged, have been published in three volumes under the title of 'Nature's Miracles'—compact pocket-volumes they are, which have been aptly described as 'a marvel of condensation of vast knowledge into narrow space, yet made thoroughly understandable.' They were written to acquaint the young, and the older, intelligent, but unscientific reader, with the fundamental principles underlying the wonders of nature. Volume I treats of 'Earth, Air, and Water'; volume II, of 'Energy and Vibration in Heat, Light, Sound, and the Mechanical'; volume III, of 'Electricity and Magnetism'—his special realm.

"The clearness of explanation, the accuracy in scientific statement, the delightful range of illustration by fact, anecdote, reminiscence, and varied experiences, with the easy conversational charm of style, have been testified to by a host of expert witnesses—educators, scientists, and press-reviewers—and even by sundry youths, who have been reported as 'completely fascinated and enthralled in reading the volumes which had been presented to them.' The man who is aided by his contributions to the higher development of humanity remain. His name and his memory will be gratefully cherished."



From the Field.

An Example of Prosperity.

The Epworth League of Parliament Street Church, Toronto, has done a great deal for the Young People's Movement in Toronto and throughout Canada. For a number of years it has been in the van of every line of good work in the Methodist Church and to-day, with a larger membership, greater enthusiasm and added financial strength than at any previous time in its history, it may still be held up as an example of prosperity to stimulate discouraged societies to more determined effort.

The strength of the Parliament Street League does not lie in the refinement and culture of its literary meetings, though refinement and culture are desirable; nor in the heartiness of its social events, though sociability makes them desirable, but in the spirituality of its members, which is essential.

With the spiritual growth of the individuals composing the League has developed enthusiasm in that work which must always be regarded as peculiarly the work of Christ—the evangelization of the world. Parliament Street is nothing if not a missionary League. It believes in missions, it studies missions, it supports missions. And it is largely due to its aggressiveness in this work that it is in such a thriving condition to-day.

At the end of the last League year there were ninety contributors to missions by box and monthly subscriptions, and, as a result of their liberality, the sum of \$305 was raised for home and foreign work, which was distributed as follows: To the support of Dr. and Mrs. Kilborn, \$200; to the General Fund of the Methodist Church, \$50; to the Woman's Missionary Society, \$25. Since the distribution of the funds as stated some \$10, which should be credited to last year, have been received.

The present membership of the League is nearly 183, made up of 124 active members and 59 associates. It will be seen that many members contribute nothing towards missions. This was felt to be a weak point in an otherwise healthy league, and it was agreed that an effort must be made to bring about an improvement. A number of new subscribers have already been secured and the missionary paper is confident that the goal of the League for this year, \$350, will be reached. For two years back the missionary work has been in charge of lady members, and the great advances made during that time demonstrate what may be done by the ladies in the League.

The question may be asked: "To what do you attribute the prosperity of your League?" The primary answer has already been intimated—to the supremacy of the spiritual. The consecration services have been made brief and bright, and they have been more largely attended than any of the other regular meetings. The Christian Endeavor meetings have also been well patronized.

What has contributed to the success of the League is the policy of interesting every member in some branch of the work. Each person placed on the rolls is assigned to one of the standing committees. These numbered five up to a few weeks ago, when it was found desirable to form several more committees in order to give everybody something to do. The principal committees are the Missionary, Christian Endeavor, Literary, Social, and Flower and Visiting. The first two named are allotted one meeting a month; the Literary and

Social are given a meeting every two months, and the first Monday in each month is made a night of consecration. The "Look-out" work is under the supervision of the Christian Endeavor, which is responsible for securing places for the holding of two cottage prayer meetings during the cool months.

A notable fact in connection with Parliament Street is that the attendance in the summer months keeps as large as in winter. The average number of persons present is over eighty.

Reception for Men.

The Berlin Methodist Church has been making special efforts to reach the young men of the town. On Sunday, October 5th, the pastor, Rev. D. W. Snider, preached special sermons to young men, and on Monday evening a social reception was held.

Very neatly printed invitation-cards were issued and widely circulated. The outside was adorned by an excellent picture of the pastor, which we have pleasure in reproducing, especially as Mr. Snider is a frequent and valued contributor to this paper.



REV. D. W. SNIDER.

paper. The inside pages contained the following invitation:

Dear Brother: "The members of the Official Board of Trinity Methodist Church cordially invite you to be present at their social gathering for men only on Monday evening, October 6th, at 8 o'clock.

"We promise you a good time. We want to get better acquainted. Our pastor would like to meet you. We want to talk together, sing together, eat together and pray together. We want to serve one another.

"Our male chorus will render selections; a short programme will be given; refreshments will be served; no money will be asked; you will meet friends—and show yourself friendly. You will increase our happiness by being present."

The reception was quite a success, and the whole occasion one long to be remembered.

Sermons for the Times.

Rev. E. I. Flagg has inaugurated a vigorous prohibition campaign in the Methodist church, Nassagaweya. He will discuss the temperance question as follows:

Sunday, October 19th—"The Liquor Traffic Arraigned." 1. Who is responsible for it? 2. How we may abolish it?

Sunday, November 16th—"Why Some May not Vote for Prohibition." 1. Excuse—"Prohibition does not prohibit." 2. Excuse—"Infringement of personal liberty." 3. Excuse—"Traffic necessary for revenue."

Sunday, November 30th—"Why we Ought to Vote for Prohibition." 1. The Liquor Traffic." 1. The traffic paralyzes business. 2. It is a national waste. 3. It demoralizes and destroys the people.

Unique Programme.

Something quite out of the ordinary has been provided as a programme for the Hamilton Conference League Convention, which is to be held in Berlin, November 18 and 19.

The general plan is a School of Methods, in which each department of the League will be studied under the direction of its vice-president, who will be the "principal," assisted by several "teachers." The delegates will be the "pupils," and the president will be regarded as the "president" of the "Epworth League University." It is an experiment which will be watched with great interest, and will be fully reported in our next number.

The Tuesday evening meeting will be addressed by Revs. T. J. Parr, M.A., and T. Albert Moore, and on Wednesday evening Rev. Dr. Cleaver, of Toronto, will deliver his celebrated lecture on "Jean Val Jean."

It is expected that this will be the best convention ever held in the Hamilton Conference. Let every League in the Conference send one or more delegates.

The General Conference.

"Haven't you got the Western fever bad?" was the remark of several as they went home from the gathering in Bridge Street Sunday-school rooms last night, after listening to the Rev. Dr. Crothers and Mr. Wm. Johnson for an hour dilate on the General Conference, Methodist statistics, Winnipeg, wheat, "the Rockies," Vancouver, etc. Both gentlemen were in their best form, and gave as interesting addresses as ever the walls of that historic church have echoed to. While it was evident that they must have been amongst the most diligent in attendance at their duties at the General Conference and kept their ears open to what was said, they also had their eyes busy taking in outside scenes. If all the two hundred and ninety-eight delegates to the General Conference who came from between the extremes of Newfoundland and Japan have become possessed of the West as Dr. Crothers and Mr. Johnson have, and talk about it as they did last night, the trek from the States of Minnesota, Dakota, Kansas and Nebraska to Canada will be a small affair, as compared to what these delegates will accomplish in attracting people to the "granary of the world," as the now-famous Canadian arch in London termed our wheat-belt. The first part of the function was of a social character, in which a number of strangers in the city were made welcome. Amongst the visitors it was discovered that one of the heroes of Hart's River was present, Corporal Frank Bushfield, of Stratford, who is now a student at Albert College. He was introduced and received quite an ovation, the audience rising, giving him the Chatanaga salute and very enthusiastic applause. Miss Holton and Miss Watson rendered a vocal duet and Miss Pearl Fanning a solo.

The efficient chairman was the President of the League, Mr. Charles Byam.

The audience was grateful to the Epworth League of Christian Endeavor for providing so delightful an evening.—Belleville Intelligencer, 6th October.

## Young People's Day.

### Alton.

We held our League Rally on Sunday, October 12th, and it was very successful. A collection amounted to \$2.01, to go toward missions.

### Waterloo.

Our League held its anniversary service Monday evening, October 13th. The programme was successfully carried out, each different part being well rendered. An increased number subscribed for the Epworth Era.

### Sharon.

The thirteenth anniversary of the Epworth League Young People's Day, October 12th, was observed on the Sharon Circuit. The programmes prepared by the general board were used and the services were very interesting and helpful.

### Nassagaweya.

Sunday, October 12th, Young People's Day, was observed in the Leagues of Nassagaweya Circuit. The programme prepared by the Epworth League General Board was used and found to be exceedingly appropriate. The members of the Leagues who carried out the programme did their part nobly. The congregations were large and the services enthusiastic, spiritual and inspiring. Not only the general, but also the congregations in general, are reading James I and II Peter. Later in the year we shall have a series of evangelistic meetings.

### Beamsville.

Young People's Day was a time of special interest here. In the morning a sermon was preached by the pastor on "A Young Man whose Name was Saul." In the evening the official programme was carried out in a very interesting service conducted by the members of the League. A picture of John Wesley graced the front of the platform, and a large and finely executed Epworth League emblem was suspended above it. The church was decorated with autumn leaves and flowers.

### Bridge St., Belleville.

The Epworth League anniversary was celebrated by the League of Bridge Street Church, Belleville, on Sunday, Oct. 12th. In the morning, the pastor, Rev. Dr. Crothers, preached an appropriate sermon on "Youthful Dreams." In the evening a bright and attractive platform meeting was held, at which addresses were delivered by Dr. Crothers, Mr. Wm. Johnson, and Mr. C. P. Holton.

### Barton St., Hamilton.

Although the weather was wet, Barton Street Methodist Church was well filled last evening, on the occasion of the Epworth League anniversary. The printed programme was carried out in detail and proved very interesting. Mr. William Robinson, Assistant Secretary of Y.M.C.A., occupied the chair in the absence of the pastor. After reading the sketch of the organization and growth of the Epworth League, the Secretary gave a short history of the local society from its organization as a Christian Endeavor Society in 1844. This report showed the present membership to be forty-eight, with an average attendance of about thirty. The report of the missionary department was most encouraging. Thirty-two members

give weekly to missions. There is a flourishing Junior League in the church and a splendid report was given by the superintendent, Miss Shenton.

The chairman congratulated the Leagues on their good work and spoke a few words of advice.

The church was beautifully decorated with potted plants and cut flowers. The members of the Senior and Junior Leagues occupied the front seats and wore their badges of blue and red with gilt lettering.—May R. Robinson, Cor. Sec.

### Copper Cliff.

Rally Day, October 12th, was fully observed in the Epworth League here. At the morning service the pastor gave an interesting and instructive sermon to Leaguers. At the evening service the president of the Epworth League had charge and was assisted by the pastor and the vice-presidents of the League, each one giving a short paper or talk on their work, explaining how they, in their own special line of work, could ever keep our motto—"Look up, Lift up for Christ and the Church"—in view.

The church choir furnished special music. The church was decorated by the Leaguers with beautiful flowers, and red and white bunting. The whole day was an inspiring one and the League was enthused to greater activity and more earnest work for the Master.

### Franklin.

The League at Franklin, Man., observed Anniversary Day on October 12. The pastor, Rev. Mr. Crux, preached an appropriate sermon on the text: "That they may adorn the doctrine of God our Saviour." Special music was rendered, and altogether the anniversary was a success.

The programme supplied by the head office was used on the anniversary occasion by the Lucknow Epworth League. The audience was well pleased with the service.

The Paris Epworth League observed "Young People's Day" on October 5. At Oakwood, the church was crowded on October 12. The programme, with supplement, were used to good advantage.

### Essex.

Yesterday we observed the anniversary of the Epworth League here. Special sermons were preached: in the morning from Daniel 1, 8, an example; evening, Job 13, 26, a warning. The congregations were large, the young people predominating. A satisfactory feature, especially in the evening, was the presence and interest of a large number of young men. We are hopeful it will mark a new beginning in our League work, for it and the church.

### Havelock.

The young people of the Havelock Epworth League celebrated their anniversary, as suggested, last evening. The church had been very prettily decorated by the members. One very pleasing feature was our motto cut out in large white letters and fastened over red and hung in the front of the church; we also had the pledge put over the pulpit and draped with flags.

The service was conducted chiefly by the young people. We took the suggested programme right through. Our minister, Rev. Johnson, spoke some very encouraging words to us. At the close he conducted a very profitable evangelistic service. A great number of young people were present who are not members of the League, but I am sure after yester-

day evening's service we shall go to work in greater earnestness and zeal to try and win them for Christ and the Church. We pray that God will bless every Epworth Leaguer and keep them true to their pledge.

We hope that every league had just as good a time and derived as much good out of the suggested programme as we did.

### Clinton St., Toronto.

Sunday, Oct. 12, was observed by the Clinton Street Leaguers as their annual Young People's Day, and the services morning and evening were well attended and full of interest. The church was very appropriately decorated with mottoes and flags for the occasion. A chorus of male voices led the service of praise to the delight and profit of all. The morning service was of a purely Epworth League character. Each department of the league work was taken up by the respective vice-presidents and leaders. The pastor, Rev. J. P. Rice, followed with a very practical talk on character-building. A missionary service was arranged for the evening, and very wisely, too, by reason of the deep interest this League is taking in missions. Excellent addresses were given by two returned missionaries from China, Mr. R. Whittlesley and Rev. Mr. Dreyer, who spoke of the great need for missionary effort in that dark land. This league was never more alive to the work of God than at present. It is their aim to raise \$200 for missions this year.

### Berkeley St., Toronto.

The Berkeley Street Epworth League of Christian Endeavor held their anniversary services on Young People's Day, Sunday, October 12th, the church being suitably decorated for the occasion. In the morning the Rev. Dr. Chambers, of Woodgreen Tabernacle, exchanged pulpits with our pastor, it being also League Sunday in this church. A very able sermon was preached by Dr. Chambers to the young people and all present were profited by it. In the evening a large attendance greeted our new pastor, Rev. Marmaduke L. Pearson, chairman of the Toronto East District, who spoke of the Epworth League from its beginning and of the good that was being accomplished among the young people by this society. Mr. Pearson is a great favorite among the young people, and by his genial manner is very taking. Like our former pastor, Rev. Dr. Ockley, who was also so very popular among the Leaguers and who always attended the meetings whenever possible, our new pastor will also stand by and do all he can to assist in the work of the League. We expect to go forward in the work this season, making it more successful than ever.

### Morven.

In the supplement to our programme for our anniversary services, we noticed that a request was given for a brief report of our services on whatever day we held them. Well, we held the service last evening, the League taking charge of the church service, assisted by our pastor, and we feel sure that it was a success in every way. We followed the programme, or, first, I should say, we appointed a strong working programme committee, who looked after the appointing of readers for the different parts, music, etc. Our pastor was a grand help to us through all, and we looked to him for advice, which is always given so willingly. We followed the programme with very little change. After the report of our secretary our members conducted a ten-minute consecration service, which was

a blessing to us all. Some of the older members of our church gave us a few words of encouragement and we felt it was "good to be there." The best part of all was God was with us and we felt that His blessing was upon us. We have already felt the good resulting from our S. S. Rally, both in numbers and spiritual strength, and if the same good results from our E. L. Rally we will feel repaid for our work. We cannot say too much in praise of the programmes—they seemed to be just what was needed. We feel like saying "Thank God! for such men as we have in our Church!" May God in His wisdom spare you a great while longer to our League is the hope of Annie Gibson, President.

**Calgary.**

Sunday, Oct. 12th, was a red letter day in the annals of the Methodist church in Calgary, N.W.T., as the 25th anniversary of the Epworth League of Christian Endeavor was celebrated on that occasion. The church was tastefully decorated with flowers and bunting, and the banner of the Territes, which we hold this year, occupied a prominent position. The meeting was conducted by eight young men of the League, after the customary opening exercises, in which Rev. Mr. Langford led in a suitable prayer befitting the occasion. Responses to readings of Psalms 1 and 148 were conducted by Mr. E. Morton, after which the president, Mr. Young, gave a short address of greeting to the large congregation, in which he expressed the great pleasure it was to see so many young men and women wearing the League badge, and hoped that many more of the young people present would be wearing it before another anniversary. Mr. W. E. Skitch gave a very interesting paper on the organization and amazing growth of the Epworth League since it was founded in 1889, and then spoke of the progressive local work done by the League. A beautiful solo, "O Love Divine," was sung by one of the members, Mrs. G. Chapman. Then followed an address on "Bible Study and Prayer and Personal Evangelism," by Mr. T. A. Norris, who spoke of the pressing need of a prayer and study of the Bible for the full development of a perfect Christian character. Mr. Clark came next with a paper on missionary work, explaining the incalculable good done by the missionaries in foreign fields, and of the sympathy and help given by those at home, the vast work still to be done, and the urgent need of more money and men. The literary work was ably dealt with by Mr. Bradley, who set forth the plans of the committee for the coming winter. Mr. V. C. Stanley then took as his topic "Social Work," showing how strangers are made particularly welcome, and by means of which we all come in closer and more sympathetic relations with one another. Rev. Mr. Wood gave a very earnest address on the work and scope of the League, and commented on the wonderful help the grand united effort and energy of the young people of America had been to the Church. The evening meeting was a continuation of the morning service, with appropriate hymns and anthems and a sermon specially given for young people. This ended a memorable and most successful day for the League, each member resolving to consecrate himself and herself more fully to the glorious privilege of working for our beloved Master's kingdom.

**How They Do It at Paris.**

One of the best Reading Circles in Canada is connected with the Epworth League in Paris, Ont. The following account of how their meetings are conducted will be of interest to many readers:

"Roll-call on the first evening consisted of suggestions by each member of ingredients of a first-class Reading Circle. Regularity, punctuality, fairness, enthusiasm, encouragement, were a few of the articles mentioned. A table talk on athletics, with suggestions from the leader for exercises, which busy people might engage in, resulted in a motion to let the responses to the roll-call for the next evening consist of experiences of the same. A five-minute paper on the historical setting, and another on the religious setting of the times of John Wesley, proved to be a very helpful way of starting the study of his life. A reading from World-wide, entitled, "The Artistic Value of Diet," showed that Wesley's aphorism, "Cleanliness is next to godliness," thought the truth was not the whole truth. Incidentally some members of the Circle learned that the trite saying just mentioned was not in the Bible! We are arranging a musical evening for the next meeting, quotations on music for roll-call, a table talk on music, to be led by the choir-leader, the whole programme to be interspersed with the thing itself. Twenty sets of the Course have been procured, and the outlook for a first-class Reading Circle are bright."

**Cranbrook.**

The Epworth League of Cranbrook, B. C., was organized on Feb. 21st, 1901; since that time we have had a fairly prosperous League, but our work has been rather slow, owing to many removals, which consequently meant a new officer several times. Our treasurer and president have been changed twice since the last election. The total membership at present is fifty-one; thirty-seven active and fourteen associate. We had twenty-eight regular attendants at meeting, and generally quite a number of visitors. We hold our meetings every Tuesday evening, and on the first Tuesday evening of every month have the consecration meetings together with a reunion of members, and on the last Tuesday we have the business meeting. Our interest in missions, and, in fact, in all our League work, has been greatly increased during the past few months, and as our pastor and his wife, and president of the League are very active workers, our future seems very bright indeed and we expect by next year at this time to have our membership almost doubled.

**Something New.**

An innovation in the way of church work was inaugurated by Rev. C. E. Manning, at Dominion Square Methodist Church, Montreal, on Sunday evening, October 12. A social gathering with music, conversation, and coffee, was held in the church, after the regular evening service, and was attended by about 150 people, at least half of whom were other than members of the congregation.

At the regular meeting that night a card was handed to every person entering the church. On it was printed: "You are cordially invited to a reception for strangers, students, and any others, who will attend in the school-room, downstairs, at the close of the evening's service." The response to this invitation was hearty enough, and many others would doubtless have come had it not been for the natural backwardness which a stranger is apt to feel.

Downstairs, Dr. W. I. Shaw, of Wesleyan Theological College, opened the proceedings with a few words of explanation of the new departure. The pastor also spoke briefly. The singing of a couple of hymns by the choir, with a solo, and the Lord's Prayer as a quartette, made up the musical programme. Light refreshments, bread and butter, and

coffee, were served to the people as they sat around engaged in conversation. Those present devoted themselves chiefly to getting acquainted, and to all appearances everybody had a good time.

"The idea is borrowed from Dr. Jackson, of Edinburgh, who has made it a great success in connection with his church work," says Rev. C. E. Manning. "Its main object is to afford an opportunity for social cultivation. There are a great many people, young men especially, who are strangers in the city, and have no place to go except to a cheerless boarding-house. We aim to attract them here by giving them something to come for. People often go to each other's houses on Sunday evening, to talk together for a while, and have light refreshment. There is no reason why some thing should not be done by the church. If we can make the church a place where people want to come on Sunday evening, why should we not do so?"

The movement thus inaugurated will be continued all winter if the attendance warrants.

**Montreal District Items.**

A "Quiet Hour Circle" has been formed by the district officers, the object being to remember daily the work of the district at the throne of God.

Mr. J. Penrose Anglin, president of the Montreal District League, has been the recipient of many congratulations from League friends upon his recent marriage.

The Montreal District has been organized for Epworth League work only one year, and during that time steady advancement has been made in all departments.

Mr. A. G. E. Ahern, the district treasurer, is just recovering from an attack of typhoid. His many friends in the district work hope for a complete speedy recovery.

A short time ago there were only thirteen subscribers to The Epworth Era in Montreal. There are now forty-three. The district secretary thinks there ought to be 200, and he is right.

The Missionary Department continues to be a strong factor in the labors of the young people. The Second Vice-President and Secretary have spared neither time nor effort in advancing missionary interest. It is expected that a missionary among the French in Quebec will soon be supported by the Montreal, Huntingdon, and Quebec District Leagues. A more thorough canvass of the societies is to be made on behalf of the Forward Movement.

The opening of the college season has been marked with the customary receptions to students and strangers by several of the city Leagues. On October 2

"Telegram Social" was given by Sherbrooke Street League, and proved very successful. Friday evening, October 3, was the occasion of the annual fall reception of St. James' League, about five hundred students and friends spending a very enjoyable time. Thursday, October 9, was the night on which Dominion Square entertained, progressive games being the feature of the evening.

On Friday evening, September 26, a conference of members of the Executive Committees of the various Leagues in Montreal was held at district headquarters. W. E. Dyer, First Vice-President, read a paper on the work of the Christian Endeavor Department; the missionary efforts of the district were outlined by W. J. Phelps, and Second Vice-President Miss N. Carden gave a very helpful paper on "Juniors and Junior Work." Miss Winter suggested new ideas of social activity, and J. A. C. Reddy spoke of "League Literary Work." Interesting discussions followed, and at the close of what was deemed a very successful meeting, refreshments were served.

## District Conventions.

### Stratford District Convention.

The annual meeting of the Stratford District League was held at St. Mary's, Oct. 16th and 17th. The attendance was not large, but quite representative, and the programme was an excellent one. Dr. F. C. Stephenson was present, and enthused the delegates with his addresses and conferences. The missionary spirit on this district is growing, and the ambition of the district is to have the entire responsibility of supporting Rev. J. L. Stewart in China.

Mr. W. Young gave a suggestive paper on "Finances"; Mr. W. White discussed the subject of reading; Miss M. Harris gave a valuable paper on "Stages in League Work"; Miss M. Hutchinson's subject was "Practical Plans for Temperance Work," which elicited much discussion; Miss Ida Fenton spoke on "Our Homes for Social Services," and Miss Mabel Salvage called attention to the importance of Junior work.

Rev. A. C. Crews conducted two Round Table Conferences, and delivered an evening address on "The Indians of the Far North."

The following officers were elected: President, Mr. J. W. Peart, St. Mary's. Secretary, Miss A. M. Roadhouse, St. Mary's.

Treasurer, C. E. Sheppard, Molesworth. 1st Vice-Pres., Miss Maud Harris, Atwood.

2nd Vice-Pres., Miss Nellie Forman, Stratford. 3rd Vice-Pres., Frank Campbell, Mitchell.

4th Vice-Pres., Miss Flo. Cast, Stratford. 5th Vice-Pres., Miss Mabel Salvage, St. Mary's.

Conference representative, Rev. S. L. Tall, B.A., Embro.

### Wingham District.

Wingham District Convention took place in Wingham on Friday, October 11. The weather was all that could be desired, and the attendance was very large. All the departments of work were taken up. The interests of The Epworth Era and Reading Course were ably dealt with. A resolution was passed to the effect that all Leagues and Leagues should use every laudable means for the spread of temperance sentiment, and the distribution of temperance literature with the purpose of carrying the day on the 4th of December.

We had with us from a distance Rev. T. C. Scott, of Dundas Centre, London, and Dr. F. C. Stephenson, from Toronto. The former gave us an excellent address in the interests of prohibition; the latter presented the claims of our mission of interest. There were many other very interesting papers and addresses.

The new president of the district is Mr. Walter Hall, of Wingham; the secretary, W. H. Kerr, of the Brussels Post, Brussels. D. C. T.

### Ridgetown District Convention.

The Ridgetown District young people are "all alive," and whatever they undertake can be depended upon to be a success, whether it be a summer school or an annual convention. The officers are all effective and energetic, but everybody agrees that Rev. J. W. Baird, the president, is the moving spirit, and to him the chief credit is due.

The convention at Wardsville, on the 15th of October, was so largely attended that the church was well filled at the day sessions, and in the evening was crowded to overflowing. The programme was a very long one, and it would take more space than we have to spare to even name those who took part. At the close of

the afternoon session the Wardsville people provided a splendid supper in the Town Hall.

In the evening, Mr. R. W. Dillon gave a fine address on Prohibition, and Rev. A. C. Crews spoke on a missionary topic.

The following officers have been elected:

President, Rev. J. W. Baird, Glenora. 1st Vice-Pres., Miss Dobbyn, Florence. 2nd Vice-Pres., Miss Toles, Rodney. 3rd Vice-Pres., Miss E. A. R. Wilson, Ridgetown.

4th Vice-Pres., Miss McIntyre, Cashmere. 5th Vice-Pres., Miss Kingston, Bothwell.

S. S. Vice, Miss Vall, Newbury. Secretary, Geo. W. Riseborough, Fargo. Treasurer, J. H. Trestain, Bothwell.

Conference representative, Rev. W. J. Ashton, West Lorne.

### Napanee District.

The Napanee District Convention, which was held at Selby on Wednesday, October 15, adopted the following as its motto: "Practical Christianity the need of the Church; the need of the world."

Rev. S. T. Bartlett spoke on "The General Conference." Mr. D. A. Nesbitt on "The Vote on December 4th," and Mr. G. E. Deroche on "The Relation Between Full Consecration of Our Epworth Leaguers, and the Success of Bro. Emberson, Our Representative in Japan."

A round-table conference on Junior work, was conducted by Miss R. Smith. Other subjects considered were: "Prayer," by Miss Edith Sharpe; "Is Our League Fulfilling its Mission?" by Miss Edna Storms; "Our Church Papers and League Reading Course," by Mrs. D. B. Wilson.

The list of newly-elected officers has not yet been received.

### St. Thomas District.

The annual convention of this district, held at Grace Church, St. Thomas, was quite a success.

The programme was appropriately commenced by a talk on "Bible Study," by Rev. W. Graham. The reports of the district vice-presidents were full of encouragement, and the reports from local societies were also very hopeful. "League Finances" was discussed by Mrs. W. H. H. Graham. An interesting address was given by Mr. H. C. Hockin, on the work of the Lookout Committee.

The "School of Methods" was helpful and suggestive. Miss N. Chute gave an interesting account of the Toronto Summer School.

The subject of Missions and Prayer was taken up by Rev. R. Hicks.

A very earnest discussion in connection with this subject was entered into by the delegates.

"Missionary Library, and Study Class" was considered by F. Whiting, of Sparta.

"Personal Responsibility" was given by Rev. Mr. Coulter, of Malahide.

It having been reported that Rev. Dr. Bolton, the missionary who has for several years been supported by our Leagues, had brought his work to a point where it is self-supporting, it was resolved that as a district we assume the support of Rev. R. A. Spencer.

At the evening service Rev. D. E. Martin gave an earnest address on "Men Who Win." Rev. D. R. McKenzie, of Toronto, described the work of the Fred Victor Mission, and Rev. John Morrison gave a rousing speech on prohibition. After which the chairman called upon Rev. W. Godwin and Miss Chute to present to Miss E. Mathieson, the retiring secretary, a beautifully bound copy of the Scriptures as a token of their appreciation of her painstaking services for the last three years.

President—W. Henderson, Sparta.

1st Vice-Pres.—F. Miller, Lawrence.

2nd Vice-Pres.—Miss Sophia Nash.

3rd Vice-Pres.—Rev. D. E. Martin, Brownsville.

4th Vice-Pres.—Mrs. (Rev.) Langford, Fingal.

5th Vice-Pres.—Miss E. Peters, St. Thomas.

Secretary—Treasurer, W. Clarke, St. Thomas.

It was resolved that the convention meet next year in Aylmer, a request having been made to that effect.

### Walkerton District Convention.

The annual convention of the Walkerton District Epworth League was held at Walkerton on October 8, with an attendance of seventy visiting delegates. Much attention was paid to the Missionary Department. Papers were read on "Missionary Literature in the League," by Mr. A. E. George, and on "How to Increase the Missionary Tone in Our Leagues," by Mrs. Rev. Peart. The reports showed that the district had raised \$96.20 for missions.

Other subjects discussed were: "Where Am I Going?" by Miss Lillico, Chesley; "Consecrated Service in the League," by Miss L. Clarke, Chesley; "Does the League Clash With Other Departments of Church Work?" by H. P. Griener, Cargill; "Green Pastures," by Mr. Cameron, Port Elgin; "Social Work," by Miss Laura Moyer. There were also appropriate addresses by Mr. John Mills, H. F. Goodfellow, and Mr. W. McDonald. Rev. J. E. Howell and Rev. Dr. Ross conducted the question-drawer. Rev. Dr. Ross gave an interesting account of the General Conference at Winnipeg, and also delivered a stirring temperance address, and Rev. J. E. Howell spoke on "The Epworth League as an Evangelistic Agency."

The following officers were elected:

President—Mr. John Mills, Hanover. 1st Vice-Pres.—Mr. H. P. Griener, Cargill.

2nd Vice-Pres.—Miss L. Stafford, Paisley.

3rd Vice-Pres.—Mr. Algie George, Port Elgin.

4th Vice-Pres.—Mr. R. W. Manning, Walkerton.

5th Vice-Pres.—Miss McKee, Chesley. Secretary—Mr. H. Willoughby, Elmwood.

Treasurer, Miss Eva Robertson, Southampton. Representative on Conference Executive—Mr. J. W. Ward, Mildmay.

### Uxbridge District.

The annual Epworth League Convention of the Uxbridge District, was held in the Methodist church, Uxbridge, on the morning, afternoon, and evening of Tuesday, October 14.

Dr. Scott, superintendent of the Japan Mission, and Dr. F. C. Stephenson were present, and gave very able addresses. Dr. Scott, who is partially supported by the Leagues of the Uxbridge District, gave a most interesting and instructive talk on the work in Japan, telling of the peculiarities of its people and their ideas of the origin of their beloved island.

Dr. Stephenson was full of his subject, and in his address on "League Pointers" brought out many helpful thoughts and suggestions. One of the good results of the convention was the arranging for a district campaign for the next two months, for the purpose of organizing Leagues at the many appointments in the district, where there are no societies, also to introduce the Forward Movement in societies where the Pray, Study, Give plan is not followed.

The convention throughout was helpful and blessed, and we believe the members of Uxbridge District are awake to their responsibilities as Christian workers. Let

us praise God for His many mercies, and for praying for the blessing of the Holy Spirit, go forward in the strength of the Lord, remembering our motto, to "Look up and lift up, for Christ and the Church."

These are the officers for the ensuing year:

- Hon. President—Rev. G. M. Brown, Stouffville.
- President—Mr. C. D. Ferguson, Uxbridge.
- 1st Vice-Pres.—Miss Laura O'Brien, Stouffville.
- 2nd Vice-Pres.—Mr. T. G. Gold, Uxbridge.
- 3rd Vice-Pres.—Mrs. E. M. Fiske, Sutton West.
- 4th Vice-Pres.—Miss E. Forster, Locust Hill.
- 5th Vice-Pres.—Miss Neville, Unionville.
- Secretary-Treasurer, Mr. E. Smith, Markham.
- Cor. Sec.—Miss Sadie Pringle, Sutton West.

**Montreal District.**

The Montreal District Epworth League held its second annual rally in the lecture-room of St. James' Methodist Church during October. Rev. T. G. Williams, D.D., presided, and a number of the Methodist clergy of the city were present. Various Epworth Leagues being also largely represented. The meeting was opened with prayer by Rev. Charles A. Sykes, B.D., after which the chairman gave a short exposition of the work of the District League. The district president, J. Penrose Anglin, welcomed the leaguers, and roll-call of societies followed. The minutes of the last annual rally were read and approved, and the nomination committee elected.

A brief report of the past year's work was given by the secretary, and the report of the nomination committee was confirmed, the following being the officers elected for the ensuing year:

- Hon. President—Rev. T. G. Williams, D.D.
- President—J. Penrose Anglin.
- 1st Vice-Pres.—H. Porteous.
- 2nd Vice-Pres.—W. J. Phelps.
- 3rd Vice-Pres.—J. K. McNutt.
- 4th Vice-Pres.—Miss Williams.
- 5th Vice-Pres.—Miss N. Carden.
- Secretary—J. F. Philip.
- Treasurer—A. G. E. Ahern.
- Treasurer Missionary Fund—A. G. Howell.

Representative on Annual Conference E. L. Board—Rev. Melvin Taylor.

Rev. Melvin Taylor, district representative, gave some interesting incidents of the late General Conference. The speaker emphasized the youthfulness and energy that has characterized the Conference, and showed the progress of Northwestern Methodism, closing with a patriotic appeal to Methodist young people.

Rev. W. T. Halpenry, the District League city missionary to the French, delivered a comprehensive address, treating three phases of the work in which he is engaged, colportage, personal interviews, and the distribution of evangelical literature. "Young People's Mission Work" was the title of a bright discourse by Mr. George Irving, B.A., who made clear the possibility of the universal proclamation of the Gospel in the present generation.

**Hamilton District.**

The annual convention of the Hamilton District League was held in the Methodist church, Ker, on Thursday and Friday, October 16 and 17. An excellent programme was provided, and with one or two exceptions, carried out as arranged. The secretary reports that it was a good convention, and considerable interest and enthusiasm were manifested by those present." At the evening service

Rev. J. H. McBain spoke on "Sabbath Observance." Rev. T. Albert Moore gave a forcible address on "Temperance and the Referendum." The consecration service was short, but inspiring and helpful. The vice-presidents of the department presented written reports, each one referring to the difficulty of securing replies to letters addressed to local League officers, but as far as could be gleaned from reports sent in, the work is in a fairly satisfactory condition. The Literary President strongly recommended the organization of Reading Circles, and urged the importance of more widely circulating The Epworth Era.

A strong resolution was passed referring to the liquor traffic, and calling upon the Epworth Leagues of the Hamilton District to labor most earnestly for the winning of the cause of prohibition on December 4, by holding public meetings and helping in the work of private canvases. A resolution referring to the importance of Sabbath observance, and endorsing the work of the Lord's Day Alliance, was also passed. The convention also placed itself on record as being in hearty sympathy with the missionary work of the district, and appointed a committee to visit Dr. Hart, the missionary representative of the district in the interests of the work.

The following officers were elected for the ensuing year:

- President—Rev. F. M. Mathers, B.D., Abingdon, Ont.
- 1st Vice-Pres.—Mr. Chancy, 28 King Street West, Hamilton, Ont.
- 2nd Vice-Pres.—Miss Sadie Bowes, Hamilton, Ont.
- 3rd Vice-Pres.—Miss Amy Dickinson, Glanford, Ont.
- 4th Vice-Pres.—Rev. J. Fred. Kaye, B.A., York, Ont.
- 5th Vice-Pres.—Miss Bertha Shenton, Hamilton, Ont.
- Secretary—Mr. G. B. Cummings, Hamilton, Ont.
- Conference Representative.—Rev. Chas. L. Bowby, Hamilton, Ont.

**Ottawa District.**

The annual meeting of the Ottawa District Epworth League, representing all the societies of Methodist young people in the district, was held in the Y.M.C.A. rooms on Friday, Oct. 11th, Dr. W. R. Greene presiding. After some routine the following officers were elected for the coming year:

- Honorary President—Rev. S. P. Rose, D.D., 243 Lisgar Street, Ottawa.
- President—Dr. W. R. Greene, 60 Gloucester Street, Ottawa.
- Vice-Presidents Christian Endeavor Department—Dr. Hinson Aslmer.
- Vice-President Missionary Department—T. W. Quayle, 114 College Avenue, Ottawa.
- Vice-President of the Literary Department—Rev. E. Thomas, Westboro.
- Vice-President Social Department—Miss Louise Clendinnen, 208 Pretoria Avenue, Ottawa.
- Vice-President Junior Department—Mrs. S. M. Shipman, 389 McLeod Street, Ottawa.
- Secretary—Lockburn B. Scott, House of Commons, Ottawa.
- Treasurer—James Kilpatrick, 276 Turner Street, Ottawa.

Representative on Conference League Executive—A. E. Kemp, Westboro.

The executive committee consists of the above named officers and one representative to be elected by each society on the district.

The treasurer reports a small deficit in the treasury, and it was decided to authorize the treasurer to appeal to the local societies for assistance in meeting the deficit and providing funds for the carrying on of the work of the year.

After some discussion, it was decided that instead of holding the usual mis-

sionary conference in the month of February a thorough campaign of the district be undertaken under the direction of the executive in the interest of the missionary work of the league.

The matter of a summer school for the special work of Bible study and missions was presented, and it was decided to approve the principle of such a school; the matter being referred to a committee consisting of Rev. E. Thomas, district president and secretary, to present a working scheme to the executive.

On motion of Rev. F. C. Reynolds, seconded by Rev. Geo. I. Campbell, B.D., it was resolved: "That this District Epworth League most heartily approves the efforts now being put forth by its friends of temperance reform to secure the largest possible vote in favor of the referendum at the December election and calls upon the members of the league everywhere to do all in their power to advance the cause of temperance."

The literary vice-president was appointed by the league to prepare and send out a call to the leagues to vigorous action on behalf of the temperance agitation.

**Sarnia District.**

The eighth annual convention of the Sunday-schools and Epworth Leagues of the Sarnia District met in the Oil Springs Methodist Church, October 8th and 9th. Rev. W. A. Smith, B.D., pastor of the church and president of the convention, presided.

The first afternoon was given up entirely to a discussion of Sunday-school work. Several able and practical papers were read. Special mention may fittingly be made of one given by Mr. E. C. Rice, of Wyoming, on the need of the Sunday-school in the way of literature. Mr. Rice made a very stirring appeal for the promotion of true and healthy patriotism in the minds of the rising generation by the use of carefully selected literature.

In the evening there were two very able and very stirring temperance addresses by Revs. Jas. Livingstone, of Pretilia, and D. N. McCamus, of Sarnia Central.

Sabbath observance came in for a good share of discussion. The growing tendency to disregard the sanctity of the Lord's Day was deprecated, and decided approval was expressed of the efforts which have been and are being made to call a halt to any such pernicious tendency. Education and legislation were both felt to be necessary.

It was very manifest that the revival idea has a strong hold upon the mind of the convention. A wide-spread revival of religion among our young people, whereby our associate members as well as those outside the pale of our societies should be brought to Christ, was felt to be the pressing need of the hour. In this connection we feel that mention ought to be made of an address, full of power and inspiration, delivered during the forenoon session by Rev. J. E. Ford, chairman of the district. Under the stirring influence of his mighty wave of optimistic faith in God swept over the convention.

The sign of the times—as ever—increasing in interest in mission work—was not wanting here. The encouraging features of the state of the work in different lands were dwelt upon, and the urgent call for renewed consecration and strenuous effort on the part of our Leagues was strongly emphasized.

The need for our young people to give attention to reading a wider class of literature that is imbued with the light and unfeigned faith is cobwebbing the brains of many of the young was also dwelt upon.

The convention passed a resolution urging all the Leagues to work for prohibition.

The convention was brought to a fit-

ting close by two addresses on missions by Revs. J. E. Ford, of Forest, and J. W. Baird, of Glencoe. Both addresses were delivered with characteristic enthusiasm, eloquence and force.

The convention appointed the following officers for the coming year:

Honorary President—Rev. J. E. Ford, Forest.

President—Rev. A. Barker, Wilkesport.  
1st Vice-President—H. Finch, Pt. Edward.

2nd Vice-President—Rev. W. A. Smith, Oil Springs.

3rd Vice-President—Miss Giffin, Sarnia.  
4th Vice-President—Miss A. Ferguson, Mandamin.

5th Vice-President—Miss A. Hayne, Sarnia.

Secretary—Miss S. Steadman, Wyoming.  
Representative to Convention—G. H. Thompson, Bridgen.

Secretary of S. S. Department—Mr. E. C. Rice, Wyoming.

Executive Committee—Rev. G. N. Hazen, Sarnia; Mr. E. C. Rice, Wyoming; Miss Ida King, Wyoming; Miss Evie Sutcliffe, Forest.

### Provincial C. E. Convention

This province has held some wonderful conventions, but the fourteenth annual gathering of the Ontario Christian Endeavorers held at Ottawa, from October 7 to 10, will rank beside the best of them for inspiration and mutual help. Ottawa is an ideal spot for such a gathering. The hospitable homes, enthusiastic young Christians, open churches, and the many attractions of the Capital City, appealed to the Endeavorers as an ideal time and place to spend their vacation.

The Rev. C. W. Gordon (Ralph Connor) was one of the principal attractions, and when introduced to the convention was received with immense applause. In opening he said that Christian Endeavor was the greatest religious force among the young people of to-day, and it was a pleasure for him to come from the great Canadian North-West and wish the Endeavorers God speed in their work "for Christ and the Church." He has no hope of Canada's future unless its young men are consecrated Christians. He spoke of the great necessity of a Christian foundation for success in any avocation. To make men feel, amid all the influences playing upon their hearts to-day, that it is essential that they should acknowledge the Supreme Master is the paramount object of Christian workers.

Whatever a man may be, whatever his position or business, whether he be a Christian or not, he should have righteousness. It is not the keeping of the rules of a country, society or church which makes him right, but what he does as right in the sight of God.

The Christian stands for human love—not necessarily Divine love—but human, for God speaks not by angels but by men. A great love must be at the back of the Christian Endeavor movement to do anything to bring men to God. The man who is out and out, who will do the straight thing in sport, or any other place, is the man who will win.

Another excellent address given by Ralph Connor was entitled "The Chivalry of Christ," in which he set up the highest ideals before Christian Endeavorers.

Rev. Dr. Francis E. Clarke, the founder of the Christian Endeavor movement, was a welcome visitor, and it is safe to say that no other personage in the ranks of Christian Endeavor the world over is so highly esteemed as this man of God. He is a Canadian by birth, having been born in the town of Aylmer, a few miles north of Ottawa on the Rideau side; and one of the afternoons was spent by Dr. Clarke, his wife and daughter, and the attending delegates, in visiting his old home, called Cherry Cottage, where a short ser-

vice was held, and also in the little church where he worshipped as a boy with his mother, long since gone to glory. It was fitting on that occasion that Dr. Clarke should unveil a memorial window placed in the little church in memory of his father, mother and brother.

Dr. W. W. Weeks, of Toronto, made a splendid impression on the delegates by his thoughtful and able addresses. In one of his addresses he delivered the following striking sentences:

"We cannot touch a human soul save by the power of the cross of Christ."  
"Christ's suffering is our great incentive to service."  
"A Christian organization without Christ is like an engine without steam."  
"I would rather be beaten fighting for God than win fighting against Him."  
"God's service is a volunteer service."  
"Rationalism offers us a Christ without a cross. Romanism a cross without a Christ."  
"The crowning glory of the throne of God is the cross of Christ."  
"Why do Christian Science and a thousand other humbugs run riot through our country? Just because the Christian people do not know their Bibles."

Rev. L. Geggie, of Toronto, was another of very popular speakers, because of his very pointed and practical remarks, as was also Rev. T. Albert Moore, of Hamilton. Rev. D. D. Chown, of Toronto, the new Temperance Superintendent of the Methodist Church, gave two splendid addresses in his opening campaign, in behalf of this movement which the Endeavorers have so close to their hearts.

The Junior rally was of especial importance, as the large Russel theatre, capable of holding from three to four thousand people, was taxed to its utmost capacity while the exercise, "The Junior's Love of Country," was given by about two hundred of the Ottawa boys and girls. The inspiring music, the happy faces, and the enthusiasm of the young people, impressed upon the delegate a scene long to be remembered.

The quiet hour services, as led by Dr. Clarke, were times of deep spiritual refreshing, and showed clearly that the Endeavorers have not forgotten the essential principles of the great movement.

The evening meetings of the convention were held in the Dominion Methodist and Knox Presbyterian churches, and the large audiences that gathered were a wonderful inspiration to the speakers and visiting delegates.

Dr. Clarke has just returned from an eight months' tour through the different countries of Europe, and reports that Christian Endeavor was never so strong, or doing so good a work as at the present time. The doctor dwelt at length on the scenes of his travel in various lands. He spoke of the spirit of good fellowship and harmony which prevailed, and felt that the source of it all was the common love of the Master.

The general secretary's report reported 2,277 societies, and a total membership of seventy-five thousand. Over two thousand have joined the churches from the Young People's Societies, and over thirty thousand dollars have been contributed to missions.

The officers elected for the coming year were:

President—Dr. V. H. Lyon, Ottawa.  
Secretary—A. T. Cooper, Clinton.

Treasurer—T. E. Clendinning, Ottawa.  
Vice-Presidents—Dr. M. Steele, Tavistock; T. F. Best, Hamilton; Rev. E. R. Hutl, Ingersoll; Rev. C. O. Hohn, Stratford.

Junior Superintendent—Miss S. M. Whitworth, Brockville.

Editor—Rev. A. Graham, Lancaster.

Councillors—Rev. T. A. Moore, Hamilton; J. S. Conroy, Walkerton; G. R. W. Thomas, Toronto.

The next convention will be held in Stratford, October, 1903.

### Our Text Book.

With a view to the general stimulation of missionary interest, and for the sake of "securing uniformity" in missionary study, the General Epworth League Board has selected John R. Mott's book, "The Evangelization of the World," as a text-book for use in all our Leagues during the coming year. A chapter has been selected for missionary study each month, and incorporated into the topic list. The book is full of facts, arguments and illustrations that cannot fail to be a real missionary tonic to our young people. The price is only 35 cents, which makes it possible for every society to get one or more copies. The ideal plan would be to put one of these books into the hands of every member. Dr. Stephenson has been asked to supply them to the Leagues. Write to him at once at 81 Czar Street, Toronto, telling how many copies your League will want.

### Just a Line or Two.

The League at Listowel has ordered twenty-five sets of the Reading Course.

Rev. A. D. Robb preached Epworth League anniversary sermons at Balmoral, Decewville Circuit, October 26.

Epworth League anniversary services were held at South Cayuga, September 28. Rev. J. G. Reany, of Brantford, was the preacher.

The Belleville District Epworth League Convention will be held in the Third Line Church, Cannifton Circuit, on Friday, Nov. 14th.

The Mendelssohn evening given under the auspices of the Cobourg Epworth League proved a much enjoyed musical and literary event.

The secretary of the Main Street League, Picton, reports that the meetings during the summer were well attended and interesting.

The Elmira Epworth League have recently placed electric lights in the church and are raising funds for missions by systematic giving.

The Sunshine Committee (Juniors) of Dunn League, on South Cayuga Circuit, presented Dunn Church with a handsome pulpit Bible and hymn-book, Sunday, October 5.

The annual rally of the Toronto Methodist Young People's Union was held on Monday evening, 20th of October. A splendid address by Rev. W. Whiting was the leading feature of the programme.

The annual convention of the Simcoe District was held at Jarvis, October 21st and 22nd. Special attention was given to missions, one of the leading features of the programme being an address by Rev. Dr. Sutherland on his trip to Japan.

The League of Bridge Street Church, Belleville is doing considerable home mission work. A meeting is held in the jail every Sunday morning, from ten to eleven. A large number of garments and religious papers have been distributed among the poor.

Clinton Street (Toronto) League have lost one of their most energetic and devoted members, quite recently, in the person of Miss Eliza Gibbard, who has for a number of years been a very valuable helper in many departments of the work of God in this place. She was made the recipient of a purse of gold, as a slight indication of the esteem in which she is held by Miss Eliza Gibbard, who has for a number of years been a very valuable helper in many departments of the work of God in this place. She was made the recipient of a purse of gold, as a slight indication of the esteem in which she is held by Miss Eliza Gibbard, who has for a number of years been a very valuable helper in many departments of the work of God in this place. She was made the recipient of a purse of gold, as a slight indication of the esteem in which she is held by Miss Eliza Gibbard, who has for a number of years been a very valuable helper in many departments of the work of God in this place.



## Devotional Service.

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

NOVEMBER 16.—"FOR ME"

Isa. 53. 6; Luke 22. 19, 20; Rom. 5. 6-8; 1 John 3. 16.

### HOME READINGS.

Mon., Nov. 10. Hushed by His stripes. . . . 1 Pet. 2. 21-25  
Tues., Nov. 11. Broken for you. . . . 1 Cor. 12. 23-28  
Wed., Nov. 12. "Our justification" . . . . Rom. 4. 16-25  
Thurs., Nov. 13. "Propitiation for sins." . . . John 4. 7-11  
Fri., Nov. 14. Cleaned by Christ. . . . Eph. 5. 25-32  
Sat., Nov. 15. "As I have loved you" . . . . John 15. 12-18

Isaiah was a far-seeing prophet. Fully five hundred and fifty years before God appeared in human form, he saw, in inspired vision, a coming deliverer for the oppressed Jewish people, whose great work foreshadowed the Christ that was to be. People of those early days looked forward to an appointed one who should bring their temporal Saviour and King, just as we look backward through the increasing centuries upon the promises of deliverance and their final fulfilment in Jesus Christ.

### THE REJECTED SAVIOUR.

(Isa. 53. 1.)

The strange story of salvation that had been reported in the prophet's day concerning the servant of Jehovah who was to appear, concerning him who would make the waste places of Jerusalem break forth with joy, concerning the one who should be exalted and extolled and very high, was believed but by a few. The revelation had been rejected not by all, but by a very large number. This shortsighted rejection of the approaching King found a place not only in early prophetic times, but also in our times. For this verse is twice quoted in the New Testament as finding its fulfilment in the rejection of Christ by the Jews. (John 12. 38; Rom. 10. 16.) Strange infatuation! The repudiation of Christ is the greatest evil that can befall any nation or individual. It is the rejection of the source of hope, of true prosperity, of the best things for earth and heaven.

### THE SUFFERING SAVIOUR.

(Isa. 53. 2, 3.)

One reason why we have the painful spectacle of the rejected Saviour, is the fact that he was the suffering Saviour. The Messiah was reported to be so vastly different from the expectations concerning him—he was the suffering one, not the sovereign one, thought the Jews. The ancient people looked for a great and glorious king who would shine like a sun in worldly glory, and could not see the marks of their deliverer in the suffering Saviour. He had no robes of royalty, no diadem, no splendid retinue, no gorgeous and conquering army. There was nothing in his humble appearance to make him attractive. He was looked down upon by the great, and by the world at large. He was deserted of men, one from whom the masses held themselves aloof. He was a man of sorrows. He was so familiar with grief that he might have been called his familiar friend. Men did not recognize his worth, nor comprehend his mission. And yet this personage whose appearance was thus humble was no less than the King of heaven and earth! Remarkable it is that the world has not yet learned that ostentatious display does not prove leadership, capacity, or elevated character. Our Saviour proved his sovereignty through suffering.

### THE ATONING SAVIOUR.

(Isa. 53. 4, 5.)

"It was our griefs he bore, it was our sorrows he carried." If this passage be applied to grief, sorrow, disease, it cannot mean that the Saviour literally took

the grief, sorrow, disease of men upon himself, that is, became sick in the place of the sick, or sorrowful in the place of the sorrowful. It must mean that he took them away by his power, and, as it were, lifted them up and removed them. So, when it is said that he "bare the sins of many," it cannot mean that he took those sins on himself in any such sense as that he became a sinner, but only that he so took them upon himself as to remove from the sinner the guilt and the power of sin, and its exposure to punishment, and to bear himself whatever was necessary as a proper expression of the evil of sin. The meaning, then, is that he bore his undesigned sufferings as a sacrifice, on behalf of the people. This was done that the world might be reconciled to God, that sinful men, estranged from God, might become at one with him. Here is the mystery of the atonement. We shall never be able to understand it. Comprehend it we cannot, but feel its power we may, as myriads in this world and in the next can joyfully testify. "Jesus Christ has thus not only shared our sorrows, he has redeemed us from our sins. He truly represents humanity, not merely because he is its ideal type, but also because he has entered into full communion with its sufferings, and made himself partaker of its destiny. He has thrown himself into the midst of the battlefield; he has in some sort covered us with his body, and so the chastisement we deserve has fallen on him. This redemption was completed on the cross. It would not have been enough for the Son to have been placed with all the sorrows of humanity, except the last great sorrow which humanity by nature so much dreads."

### THE GREAT RESULT.

(Isa. 53. 5, 11, 12.)

Sin is one of the great sorrowful facts in the world. How can it be removed?

(a) Punishment is the first and most natural means of taking sin away. But this has been largely a failure in accomplishing the desired end. Some more effective way must be found.

(b) Free forgiveness merely on condition of repentance is another means of removing sin. But no ruler can forgive sin and remove its punishment on the mere condition of repentance, without spreading evil and multiplying sin.

(c) The only effective remedy yet found for sin is Christ "bearing and carrying away" the sins of men, for all who are willing to receive him by repentance and faith. This plan of redemption has many advantages, which we may see with human eyes:

1. It enables God to offer forgiveness, and yet to honor his law.
2. It proves to us that God is ready and willing to forgive.
3. It shows the evil of sin that demands such a cost, in order to be saved from it.
4. It is the greatest possible preventive from sin.

5. It proves the love of God to man, and brings the strongest motives to bear on the hearts of men with the greatest power—love, duty, fear, and hope.

### SOME BIBLE LIGHT.

1. The rejected Saviour.—Psa. 22. 6; Isa. 49. 7; John 1. 11.
2. The suffering Saviour.—Matt. 8. 17; Phil. 2. 6-11; Acts 8. 32, 33.
3. The atoning Saviour.—John 1. 29; Heb. 4. 15; 1 John 3. 5; Rev. 5. 6; 1 Cor. 15. 3; Heb. 9. 28.
4. The great result.—John 17. 3; 1 Peter 1. 3; Psa. 2. 8; Phil. 2. 9; Col. 2. 15; 1 John 2. 1.

### SOME OTHER LIGHT.

Made Sin for Me.

No one can understand the blessings of the Cross until he understands the curse of sin.

It is our defeats in the fight with our sins that drive us to accept Christ's victory over sin for us.

The way to receive Christ's atonement is not to attempt to understand it, but to know Christ. Whoever knows Christ will understand—not the atonement, but its necessity.

If the atonement has not come to be the chief fact in your life, it is because sin has not yet become the recognized sorrow of your life.

### He Died—for Me.

No part of Christianity is really believed till it is believed for one's self.

It is not so much the death for all die; nor the manner of death—many others have been crucified; but it was the Person who died. It was not the altar nor the flame, but the sacrifice.

Christ's life was one long dying; every minute of infinite self-sacrifice was a Calvary.

To whom life means most, to him death means most; and to whom did life ever mean so much as it meant to our Lord?

### Let Me Die—for Others.

Christ will have two things in return for his infinite sacrifice—the reception of it, which is life for me; and the imitation of it, which is death for me—death to self, and a resurrection into the higher life.

The test of Christianity is the willingness to be crucified with Christ. He who has not suffered for others has not believed for himself.

The selfish man, whatever his trade, is also an undertaker, and works every day on the coffin of his soul.

### POINTS FOR THE PRESIDENT.

A very personal topic—this. Try to conduct the meeting so as to bring its personal nature home to every one present. Let prayers, hymns, testimony, Scripture—all bear on the great thought—for me the Saviour's work was done. Arrange to have two brief addresses or papers: 1. Why has the Saviour done for me? 2. What have I done for the Saviour? Don't fail to have a testimony service in which witnesses may testify to the truth of the topic, and from which some way be led to accept Christ.

## NOVEMBER 23.—THANKSGIVING AND THANKSLIVING.

Ps. 116. 12-17; Jas. 1. 17.

### HOME READINGS.

Mon., Nov. 17. Praise for strength. . . . Ps. 28. 6-9  
Tues., Nov. 18. Praise for Providence. . . . Ps. 40. 1-7  
Wed., Nov. 19. Praise for guidance. . . . Ps. 18. 9-14  
Thurs., Nov. 20. Praise for God's power. . . . Ps. 66. 1-7  
Fri., Nov. 21. Praise for grace. . . . Ps. 68. 8-20  
Sat., Nov. 22. Our chief thanksgiving. . . . Cor. 9. 15

Thank and think have the same root meaning. We cannot rightly thank unless we intelligently think. It is wise, then, to begin by asking the question, Why should I be thankful?

### WHY BE THANKFUL!

Mortals should offer praise to God for what God is, and for what God does. And here is an ever-present source of praise. "Great is the Lord, and greatly to be praised." We are to bring our minds to think of the greatness and power and majesty and holiness of God—to contemplate all his countless attributes, and then to "call upon our souls and all that is within us to bless and praise his holy name." We are also to reflect upon the goodness of God in his relation to men both in providence and grace. And as impressed with the thought we shall as the Psalmist did: "Abundantly utter the memory of thy great goodness, and sing of thy righteousness." We are to consider likewise the mercy of God as shown in the gift of his Son Jesus Christ, and in the offer of salvation in his name. We are to expect, personally that "The Lord is gracious, and full of compassion; slow

to anger and of great mercy." Then our souls will awaken in expressions of joyful praise. We are to offer thanksgivings, too, for the glorious fact that God has established his kingdom in the world, and that it is in this way to conquest and dominion. The Psalmist breaks forth in loud sounding praise when he says: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." So, in response to the question, "Why offer praise?" the answer comes: "Praise God for his greatness, his goodness, his mercy, and his established kingdom, that shall finally usher in the golden age of the world's history.

## ACCEPTABLE PRAISE.

(a) Praise should be willing. In consideration of the gifts of providence and of grace so beautifully and ungrudgingly bestowed, our appreciation of those gifts should be willing, grateful, and spontaneous. This implies, of course, the removal of obstacles to praise. If the life is wrong, praise is dim. If the soul is out of harmony with God, there can be no real praise, a pure heart, a righteous life are the conditions of acceptable thanksgiving. A reflector can throw no light if painted black. Man can offer no praise in the wilderness of sin. He must come out into the sunlight of God's favor and love and service.

(b) Praise should be constant. Praise should not be like a bugle blanging on the wall, from which a loud blast is blown, and which men, is hung again upon the wall in silence. God's blessings are unremitting, and praise for them should be constant. God comes into the human soul not as a transient guest; he comes to abide, and constant presence demands constant praise. One of the old worthies said: "As long as I live I will praise thee." Let us imitate that spirit. It is the law in certain monasteries that there is to be no interruption in chanting God's praise. As soon as one choir ceases to sing, another takes up the strain, and thus continuously day and night, the praise of the Creator resounds.

(c) Praise should be real. It is scriptural and acceptable to God to offer the praise of the lips when it springs from a grateful heart. But words alone pay no debts. David declared, "The Lord is my strength," but he did not end with that statement. He continued, "I will prepare him an habitation"—a habitation in his soul, a habitation in his character and conduct, and a habitation, a temple, for worship. This man's praise took the form of service. Our praise, too, young people, should assume the practical form of living for God, working for God; of rendering Christian service in the home, the church, and the community in which we live. Thanksgiving is good, but thanksgiving is better.

(d) Praise should be obedient. Those mercies are forerunners of those which are not written in legible characters on our lives. To show gratitude for heaven's blessings, render obedience to the giver. Joshua, with the hosts of Israel, won a victory at Ai. A monument was erected to commemorate the victory; and inscribed on the tablet was not the name of the general, nor the scene of the fight, but the law of Moses, the law of God. The best way of remembering the mercy is not to forget the law.

(e) Praise should be fruitful. Genuine praise ends in acts of mercy, benevolence and kindness. The writer in Hebrews says, "By him let us offer the sacrifice of praise to God continually." But mark well what follows, "To do good, and communicate, forget not." While we praise God for home, and friends, and education, and salvation and temporal abundance, remember those who do not possess these great blessings of life, and endeavor to give them help, cultivating the motive, "Inasmuch as ye have done it unto

one of the least of these, my brethren, ye have done it unto me."

## THANKSGIVING SPICE.

How much time do I spend in reckoning up God's gifts to me?

What return am I trying to make for all God's benefits?

Is my thanksgiving as constant and as public as are God's gifts?

Unless gratitude ever grows greater, it grows ever less.

The soil of gratitude is meditation. As a gardener is not satisfied till his plants are as large and fine as possible, so the Christian is not satisfied with a meagre gratitude.

I tended the plant of gratitude, and lo, I found upon it the flower of contentment and later the fruit of happiness.

Gratitude is a plant that never grows by accident.

The blessings we should miss most if withheld are the ones for which we thank God least.

Anything God counts worth his giving, we should count worth our gratitude.

There is no progress in business without ledgers of trade, nor in Christianity without ledgers of blessings.

God's kindness is more likely to be written on the tablets of our hearts if we literally write a list of his benefits upon tablets of paper.

The question is not what return we would like to make for God's kindness, but what return God would like to have.

The noblest recompense of kindness is to be kind.

The fact that we said, "Thank you," yesterday, when water was handed us at the table, does not excuse us from saying, "Thank you," to-day. Gratitude is for every day.

When a man gives us a gift, we gladly tell all men who gave it. Thus we should openly praise the name of our heavenly benefactor.

## POINTS FOR THE PRESIDENT.

Appoint six persons a week in advance each to write three personal reasons for praising God, and read them in the morning. Appoint six others, each to bring three passages of Scripture relating to praise to God for specific blessings. Read the topic Scripture in unison—it is inspiring to hear all the voices vocal with praise for blessings. May gratitude for heaven's mercies lead some to enter heaven's kingdom as obedient, faithful subjects.

## NOVEMBER 30.—"THE WORLD; FOR CHRIST."

Isa. 45, 12-25.

## HOME READINGS.

Mon., Nov. 24. Sent forth..... Matt. 10, 17-25.  
 Wed., Nov. 25. Few against many..... Chron. 14, 9-15.  
 Mon., Nov. 26. Offerings that cost..... 2 Sam. 24, 18-25.  
 Thurs., Nov. 27. God our Captain..... Chron. 13, 4-12.  
 Sat., Nov. 28. The earth is his..... Ps. 24, 1-6.  
 Sat., Nov. 29. Our sufficiency..... 2 Cor. 3, 1-6.

"The world for Christ"—that is the Bible teaching and the Christian's ideal. Our Saviour is not to be vanquished, but the victor. "He shall have dominion from sea to sea, and from the river unto the ends of the earth." And it becomes the duty, not to speak of the privilege, of every believer to aid in ushering in the glad day when "all kings shall fall down before him; and all nations shall serve him." There are two ways of bringing about this happy consummation, first by steadily and consistently living the Christ-life, and secondly by using all legitimate and consecrated effort in inducing others to live the Christ-life at home and abroad. The first is personal, the second is influential.

The prophet Isaiah saw great things in store for oppressed Israel which foreshadowed great things in store for the human race in Christ Jesus our Lord. In the sixtieth chapter of Isaiah's utter-

ances there is commenced a most glowing and beautiful description of the golden age under the Messiah. It is adorned with the highest ornaments of poetry. The future glory of the church is displayed under the most splendid colors, and with every variety of imagery. It is designed to set forth the glory of that time when the whole world shall be tributary to the Messiah and be illuminated with the light of Christian truth. The kingdom to be established over the world by the conquering Christ will be found to possess certain marked characteristics, as shown in this chapter of Isaiah.

(a) Extended in area. (b) Great in numbers. (c) Rich in offerings. (d) Abundant in praise.

1. Extended in area. Verse 3. The sixtieth chapter of Isaiah, says George Adam Smith, is the spiritual counterpart of a typical Eastern day, typical in the sudden splendor of its dawn, the completeness and apparent permanence of its noon, and the apocausness which it reveals on sea and land. The kingdom of the Messiah is not only to be as wide as the world, but to be as all-reaching as the light. It is to include the whole world. The darkness of error, superstition, and barbarism is to pass away as the gloom of night is dispersed by the orb of day. As the sun illuminates the world with natural light, so the Gospel of Christ is to be the sun of the moral world, extending its blessings so as to be co-extensive with the blessings of light, and heat, and beauty emanating from the solar king. As the sun illuminates the world, the Gospel encircles the globe. The ancient promise, "In thy seed shall all nations of the earth be blessed," looms up before us, and we see it encamping round the nations.

2. Great in numbers. The prophet sees multitudes coming from many quarters. They come by land. They come by sea. The vast horizon, extended by his spiritual ecstasy, is filled with caravans and travellers journeying towards the holy city. "They fly as a cloud, and as doves to their windows." All typical of the great multitudes that shall seek the light and liberty of the Gospel. Converts shall be increased in such numbers that they would seem to be like dense clouds making their way to Zion. And as doves fly to their houses or windows for protection in an approaching storm, so multitudes shall hasten from the heathen world to the city of God, and there find a refuge. From this we may learn that Christianity is the true Gospel for humanity. (a) It is needed by man universally. (b) It is adequate to man. (c) It is adapted to man. (d) It is intended for man. And what is the centre to which the multitudes of earth are attracted? It is an invisible and yet irresistible power. It is Christ the Lord, who says, "and I, if I be lifted up from the earth, will draw all men unto me."

3. Rich in offerings. Each country brings its own proper production and possession, and presents it to the King of kings in Zion. There are gold and incense from Sheba, flocks from Kedar, and silver and gold from Tarshish. The commerce of the world is to be made tributary to religion, and the ships that sail to distant lands are to be employed in advancing the cause of salvation. All in advancing the cause of salvation, wealth shall be consecrated to Jehovah, and all means that are needed shall be employed in his service. While salvation is free, it aims to destroy selfishness by the exercise of gratitude and love. The nation's salvation and benevolence and liberality which looks out upon the spiritual and temporal needs of the world. Incited by love for the Saviour, each recipient of salvation will ask himself, "How much owest thou unto my Lord?"

4. Abundant in praise. "They shall

show forth the praises of the Lord." All lands shall one day join in the worship of Jehovah. The nations redeemed by Christ shall unite in his praise. Not only the gifts of the hand, but the praise of the heart shall be devoted to him. Praise denotes joyfulness, and the joy of the redeemed shall show itself. (1) By their songs. Love of Christ expresses itself in songs of praise. The great Reformation was followed by an outburst of praise. So is every revival of religion. (2) By their lives. The changed life of every convert, who walks consistently with his new profession, is a constant showing forth of God's praise. (3) By their testimony. God's praise is sounded by testimony to his saving power. By witnessing the divine kingdom is extended, and every new convert becomes a fresh seed of salvation. What may we learn further from this topic?

(a) That the whole Gentile world shall become submissive to the Christian faith, when the prophecy finds explicit fulfilment.

(b) The Gentiles shall render voluntary homage to the Christian faith, attracted only by the light and love and glory of the city of God.

(c) The Lord himself has declared that His happy result shall be achieved. His power and glory are pledged to bring about the world-wide extension of his kingdom. But we may hasten it with our ready service, or delay it by our apathy and indifference. Take courage! The Lord is King, and he shall reign for ever and ever.

SOME BIBLE LIGHTS.

- 1. Extended in area.—Psa. 145. 13; Zech. 14. 9; Psa. 72. 8; Isa. 9. 7; Dan. 2. 35, 44.
- 2. Great in numbers.—Psa. 2. 8; Matt. 13. 33; Rev. 7. 9-12; Rev. 5. 9; Rom. 11. 25.
- 3. Rich in offerings.—Rom. 14. 17; Matt. 10. 8; 1 Tim. 6. 17; 2 Chron. 31. 10; Mal. 3. 9, 10.
- 4. Abundant in praise.—Psa. 145. 2, 10; Psa. 47. 6; Psa. 100. 1-5; Eph. 5. 19.

SOME OTHER LIGHTS.

If Christ can save one man, he can save all men. There is no kind of sin from which Christ has not saved men. Therefore he can save all men from all sin. Christ is ready to go with men to the end of the world. He asks only that men go.

One end of the earth is in your pocket-book. If you do what you can for missions, then your end of the earth is free from responsibility for the other ends of the earth.

The only god that seriously impedes the progress of Christianity is the false god of Christian nations—mammon.

The history of missions has been the history of the triumph of small things—with God, against great things—without God.

To be sure that there is no other God, is to be sure of the final triumph of missions.

Missions have but one foe to fight—idolatry, a foe abroad and a foe at home.

The evangelization of the world is delayed, not because God wills it, but because men permit it.

The bowing of "every knee" depends on the bowing of every Christian knee, so closely are prayer and missions related.

Missions open schools and hospitals, but body and mind are tended only that souls may be led to the feet of Christ.

What are the interests of my life that hold a place superior to that of missions?

How many have been led to the feet of Christ through my life?

How far towards "the ends of the earth" do my prayers go? My thoughts? My money?

POINTS FOR THE PRESIDENT.

Put this meeting into the hands of the Missionary Committee to arrange. Secure, if possible, a missionary map of the world, and discover to what extent Christian missions have covered the earth—and what is yet to be done. Are your missionarygivings up to the mark? Have you adopted the Fulton plan? If not, it is time you did.

DECEMBER 7.—DO I DISCOURAGE OTHERS?

Mark IV, 46-52; Num. 13, 26-33.

HOME READINGS.

- Mon., Dec. 1. "God goeth before you".... Deut. 1, 22-33
- Tues., Dec. 2. Making hearts meet.... Josh. 1, 8-9
- Wed., Dec. 3. Righteous boldness.... Prov. 28, 1
- Thurs., Dec. 4. "Borne of four".... Mark 2, 14
- Fri., Dec. 5. Discouraging the children.... Gal. 3, 23-25
- Sat., Dec. 6. Helping one another.... Isa. 41, 1-7

The people of Israel are on their way to the promised land. God had given unto them this land, and had told them to go up and possess it. If there were need to examine the country for military purposes, the result of the examination should not have deterred the people from prompt action. It should have been enough that God selected the land for Israel, and had commanded them to move forward and take it. The matter of the spying out of the land clearly brought out the characters of the people. The great majority were afraid to proceed; it appears that only two men (with probably some sympathizers) had the courage to go on.

DISCOURAGEMENT.

Here, then, you find a number of men, such as live in all ages, who are troubled by material considerations, who see great difficulties in the way, but fail to see the greater helps to their removal. They report that the people of the country which they were sent to search were "strong," their cities were "walled," and "very great," and the population was made up of the giants, the towering and mighty sons of Anak; they reported that some dwell in the south, and some in the mountains, and some by the sea, and by the coast of Jordan. This was a most discouraging report, and had an exceedingly depressing effect upon the people. In fact, as Parker says, it was a mean report, it was hardly a report at all—so nearly may a man come to speak the truth, and yet not be truthful, so wide is the difference between fact and truth. A fact is an incident which occurred; a truth is a message which is occurring throughout all the ages of time. The men, therefore, who reported about walled cities and tall inhabitants, and mountain ranges and fortresses by the sea confined themselves simply to material considerations; they overlooked the fact that the fortress might be stronger than the soldier, that the people had nothing but figure and weight and bulk, and were destitute of the true spirit which alone is a guarantee of sovereignty of character and conquest of arms. But this is occurring every day—it is a sort of twentieth century report. We, too, are members of the same class, with an exceptional one or two here and there; we, too, in our moral conflicts, look at walls, we hear of the stature of the people, and the number of their fortresses, and draw very frightsome and terrible conclusions concerning material resources, forgetting or overlooking the only thing that has heart and hope in it, namely: that if we are sent by providence, and are inspired by the living God, and have a true cause, and are intent to fight with no weapon of offence, and sword, the mountains upon them, and they who inhabit the fortresses shall sleep to rise no more. This is what we must do in life—all life—educational, commercial, religious. We

have little to do with outsiders and appearances, and with resources that can be totalled in so many arithmetical figures; what we have to ascertain first is, Did God send us? and, secondly, if he sent us, to feel that no man can drive us back.

HOPE AND COURAGE.

Caleb and Joshua agree with the other spies that the land is very fertile. But they have nothing to say about the walled cities, the warlike people, and the giants. Thus faith in God helps us to estimate our enemies at their proper value. One who is full of faith and earnestness, committed to the service of God, will see the forces that are working for righteousness, and make little of those things that are against God and his cause. Another person, equally honest, but without faith in God, sees only the evil influences; the strong walls, the mighty giants, the great fortresses that are leagued against the good. It is certainly the wise thing that every Christian should know: the forces that are against God and the good, he should not look at those alone. He should keep his eyes on the pillar of cloud and the pillar of fire—the assurances of the presence of heavenly help. He should listen to the voice of God, saying, "Go up and possess the land for which you are able." He should open his eyes to see the legions of angels that are united for the defence and the success of all who are in the conflict for righteousness. One man, at least, spoke up and said, "We men of Israel are here, and we are here to stay." Caleb stilled the people before Moses, and said, "Let us go up at once and possess it; for we are well able to overcome it." Was Caleb, then, a giant, larger than any of the sons of Anak? Was he a Hercules, so terrific that every stroke of it was a conquest? We are not told so; the one thing we are told about Caleb is, that he was a man of "another spirit." That determines the quality of the man. Character is a question of spirit. It is an affair of inward and spiritual glow. Caleb had been upon the preliminary search; Caleb had seen the walls and the giants and the fortresses, and he came back, saying, in effect, "We can do this, not because we have so many arms only, or so many resources of a material kind, but because we have a man of "another spirit." In the long run, spirit wins in the outcome of all history spirit will be uppermost. The great battles of life, continues Parker, are not controversies of body against body, but, as far as God is in them, they are a question of spirit—against body, thought against iron, prayer against storming, and blustering of boast and vaunt. If we read history aright, we will discover that spirit is mightier than body, that knowledge is power, that righteousness exalts a nation, and that they who bear the white banner of a pure cause ultimately triumph, because God is with them.

A SELF CASE.

It is easy, however, to condemn ancient Israelites, and condone modern believers, or rather unbelievers. How stands the case with us? Are we the inch ahead of the people whose history we are studying? Have we grown much? Are we not still in the school of fear? Are we not still in the wilderness of despair? Are we not childish, cowardly, spiritless? Have we heart for prayer? Are we not forgetting the only thing worth remembering—the pledge and covenant of God? Oh, for the spirit of Caleb and Joshua to pervade all our young people and the church universal! What territory there is yet to be possessed—what work for us as individuals, much for the church. There are passions to be slain, and vices to be conquered; there is the victory over self, and the enthronement of Jesus Christ in the heart. There is the land of the evil one to be invaded, and souls rescued from ruin. There is the social and political

world to be subdued to the spirit and teachings of Christ. There is a whole Canaan yet to overcome. Shall we, young people, say, like the faithless spies, there are giants there too hard for us to defeat? Or shall we, like Caleb and Joshua, declare we are well able to possess the land? Let us go up and take it. Would not such a spirit on the part of the whole church take the world for Christ, in less time than the faithless Israelites were obliged to wander in the desert? Let each leaguer ask himself the question, Shall I be of the company of Caleb and Joshua, the brave-spirited who were determined to possess all that God had intended they should acquire? Or shall I be found among those who dishearten and discourage the work and the workers in the conflict against the forces of sin?

## FOREIGN HINTS.

## The Caleb.

The ten cowardly spies were ten possible Calebs. They could have looked on the heavenward side as well as he, but they chose the human side.

The Calebs are those that always say, "You can," but they always say, "You can," when God says, "You can."

The Calebs never encourage an advance which they are not willing to join.

Calebs at Kadesh are Calebs at Hebron. A courageous youth makes a valiant old age.

## Some Discouragements.

Any expression of doubt of Christianity is quite certain to blight a growing faith somewhere. What is a cool breeze to the oak may bring a fatal frost to the young plant.

Many a child walks sadder because his mother says, "You can." Many a young Christian would run where now he walks if some one said, "You can."

Failure to praise is a sore discouragement. Overpraising may be an error, but underpraising is a sin.

Loneliness is a discouragement the young Christian should never have to meet. Whenever a young soul starts out on the Christian way, a dozen strong Christians should leap to his side.

## Some Encouragements.

The example of Christian happiness is one of the strongest inducements to the Christian life.

Make the most of the young Christian's service, not the least.

Never despair of any man's salvation, since Christ has not despaired of yours.

Often the man that most needs encouragement is the leader among Christians, who is encouraging every one else, but whom no one ever thinks of encouraging.

## POINTS FOR THE PRESIDENT.

Plan to have this topic and its discussion taken up by members who have never done anything as yet in the League. Call it a "Meeting for recruits," if you please.

## DECEMBER 14—"OUR FELLOWSHIP."

Ps. 133, 1-3; 1 Cor. 12, 12-17.

## HOME READINGS

Mon., Dec. 8. "That they may become." John 17, 11-25  
Tues., Dec. 9. One fold. John 10, 11-16  
Wed., Dec. 10. One bread, one body. 1 Cor. 10, 16-17  
Thurs., Dec. 11. "Diversities of operations." 1 Cor. 12, 1-14  
Fri., Dec. 12. All in one Christ. Gal. 3, 26-29  
Sat., Dec. 13. One Lord, faith, baptism. Eph. 4, 4-6

Here is an orchestra with five thousand musicians and singers playing and singing magnificent choruses with the most correct and unerring harmony. There is a great variety of instruments, and of performers upon them, and of voices, yet there was a sublime and beautiful unity. Typical of the unity of spirit and aim, of the fellowship which the Scriptures teach, in which believers enjoy one with another.

## A PROPER THING.

"Behold how good and pleasant it is for brethren to dwell together in unity." Those who form part of one family should surely live together in peace and harmony. All mankind are children of one Father and are "made of one blood" and should, therefore, live peaceably together. "Let there be no strife, I pray thee, between me and thee; for we be brethren." are the words of Abram to Lot, and are applicable man to man the world over. The unity and fellowship amongst appropriate and binding amongst Christian brethren. They are redeemed by the same Saviour; they serve the same Master; they cherish the same hope; they are looking forward to the same heaven; they are subject to the same trials, temptations, and sorrows; they have the same precious consolation. Well might there be abiding fellowship!

## A JOYOUS THING.

Anointing with oil was practised by the Jews on occasions of rejoicing and festivity. From this custom it became an emblem of prosperity and gladness. The author of this song wished to give the highest idea of the pleasantness of brotherly harmony, and he therefore compared it with that which was most beautiful to a pious mind—the idea of a solemn consecration to the highest office of religion. Discord and strife are painful things; peace and concord are delightful.

## EFFECTS OF FELLOWSHIP.

1. It is delightful. The anointing oil was beautifully perfumed, and when it was poured forth it diffused its fragrant odors, to the great delight of all who were near. Fellowship and unity are not only good and pleasant in themselves, but they agreeably affect all who behold it. When the world beholds a truly united Church, it will be led to accept Christ, its head.

2. It is refreshing. It is "as the dew" in eastern climes, because of its refreshing effects on vegetation, the dew is inestimably precious. So fellowship cheers and invigorates the heart.

3. It is powerful. "Union is strength." Fellowship is power. A threefold cord is not quickly broken. Separate the atoms which make the hammer, and each would fall on the stone as a snowflake; but welded into one and wielded by the strong arm of the quarryman, it will break the massive rocks asunder. A coal by itself soon goes out, but coals together burn and glow.

## WORTH NOTHING.

Let us not permit any human brotherhood to be closer than the brotherhood of Christian believers.

Nothing can be right if it stands in the way of the manifestation of Christian brotherhood before the world.

No one is rightly a member of a denomination until he can place its interests second, and the interests of the Church universal first.

In individual Christians should "bear one another's burdens," so should Christian denominations.

When the denominations work together as effectively as the members in the body, they will reach the Christian world and win the Christian power, and not until then.

Often the hand will weary itself for the eye, or the foot for the mouth; so should the Christian denominations deny themselves for one another.

When the eye is in pain the whole body is sick; so loss in one denomination should be a genuine grief to all denominations.

## POINTS FOR THE PRESIDENT.

Let four members come prepared to answer the following questions. Fellowship. Why? When? Where? How? Teach and impress the fact that the most delightful fellowship on earth is Christian fellowship.

## The Book Shelf.

**The Crisis.** By Winston Churchill. Published by the Cassell Co.

This is a marvellously graphic and life-like picture of the times, during the civil war in the United States, largely from the Southern point of view. It is undoubtedly Mr. Churchill's best work. Abraham Lincoln is portrayed as the brave, original, homespun character that he was, so that even his enemies could not help liking him.

**An Epworth League's Trip to Europe.** By Rev. Noel H. Hamner, Marianna, Fla.

This little book was written by a minister of the M. E. Church, South, who takes his Epworth League upon an imaginary journey to Europe, visiting Scotland, England, France, and Belgium. It is as interesting and instructive as the record of an actual trip. Much valuable information is given concerning the various countries visited, and altogether it is quite a readable book.

**These Black Diamond Men.** By William F. Gilbreth. Published by Revell & Co., New York and Toronto. Price \$1.25.

A graphic and interesting story of life in the Anthracite mining regions, telling how the miner lives and works, and describing his recreations and privations. It must have been written by a man who had personal experience of the scenes which he depicts, for almost every feature of the miner's life is pictured. It is really a strong book, which will do much to create sympathy for the men who work underground in the darkness. Running through the story there is an account of brave and successful Christian work done among these rough people.

In view of the prolonged coal strike the volume is particularly appropriate. An excellent book for the Sunday-school library.

**Extempore Prayer.** Its principles, preparation, and practice. By Rev. James M. Talling, Ph.D. Published by Revell & Co., Toronto. Price, \$1.25.

This book deals with a most important subject in an exceedingly reverent and suggestive way. The author believes that public prayer should be made a matter of study and careful preparation. In his opinion the prayer is often the weakest part of the service of public worship, indicating that the preacher has been trained to preach, but never taught to pray. Andrew Murray has said: "There is nothing that we so need to study and practice as the art of praying aright."

Dr. Talling points out common faults in public prayer, and refers to excellencies as well. The book is full of hints and suggestions of the utmost value to pastors, League presidents, and all who are called upon to lead in prayer in public. It should have a wide circulation.

**James Chalmers.** His Autobiography and Letters. Edited by Cora Lovell. Published by Revell & Co., Toronto. Price, \$1.50.

A short time ago we published, in this paper, an article on James Chalmers, and mentioned the fact that the story of his life would soon be published. The book has now come, and it proves to be a comprehensive and interesting account of one of the most remarkable missionary careers in modern times.

Chalmers was a real missionary hero who literally gave himself up to the salvation of the New Guinea savages. His death at the hands of the South Sea cannibals was a tragic end of a noble and self-sacrificing career. Robert L. Stevenson said of Chalmers that he was "a man who fairly took me by the storm, as the most attractive, simple, brave, and interesting man I have ever known." "The whole Pacific."

This book will make a valuable addition to the missionary library.

## Junior Department.

All communications for this Department should be directed to REV. S. T. BARTLETT, Box 216, Napanee, Ontario. He invites the co-operation of all our workers in making these pages both "bright and profitable."

### Junior Topics.

Nov. 9.—"Kindness to Animals."—Jas. 4. 17.

Children are sometimes thoughtless, and so become indifferent to the claims or feelings of any save themselves. Our domestic animals have claims upon us and we should not forget that they have keen feelings also. No boy or girl has a right to either neglect or ill-use a cat or dog, and every pet should be well cared for. Don't forget your dumb friends. If you have them take the best care of them for your own sake as well as theirs, for kindness to animals is a good way to grow more considerate of the needs that are all around us. A boy who is cross and ugly to his dog will find it very easy to be so with the family around him. A girl who teases "kitty" will become a general tease almost before she knows it. So for the sake of yourself as well as of your pets, be kind. It pays every way. The animals appreciate it, and will return the compliment. Many an angry dog who would become more angry by blows, is subdued and quieted by kind and gentle words. Many a horse will resent blows and "hulk" who will pull sturdily when encouraged by kindness. Animals are in this, like ourselves. "Speak gently! It is better far to rule by love than fear." There is nothing like kindness to win others—whether human beings or dumb brutes. Be kind then for our habits stay with us. If we "get into the way" of speaking harshly, it will soon be hard to speak any other way. If we "get into the way" of forgetting even so small a thing as to feed or water a canary, not only will the bird suffer and possibly die; but we will soon forget more important things. It is not a little thing to feed the chickens regularly. The fowls are the better for it, and so are we. So kindness to others is the best form of kindness to ourselves. Cruelty breeds cruelty, and a boy who can delight in pelting a dog with stones will soon be pleased if he can do harm or give pain to another boy. So it runs all through life. Keep your hearts tender and do so by never refusing a chance to "do good." "A merciful man regardeth the life of his beast," and there is hope for any boy or girl who has a warm and kind heart for any kind of household pet. Parents should encourage the young folk in having some such a canary, dog or cat, chickens or indeed any kind of animal or fowl, and properly treat them, without being the better for them. And our Junior Leagues should have a "Band of Mercy" pledge in which our children are bound by voluntary promise to be kind to all dumb creatures.

Nov. 16th.—"Temperance Lesson."—1 Cor. 9. 25.

Temperance means self-mastery, control over one's self, so that we can say "No!" and stick to it, whenever we are tempted to do any wrong. "Temperate in all things," says our text. That is, in everything that makes up life, if we are going to win we must be able to master our selves. If you read the 24, 25, 26, 27th verses together you will see that Paul is writing about men who want to win. Athletes came from all parts of the country to Corinth to take part in the games

there. Races, tests of strength and endurance and various forms of athletic contests were held, and it was considered a rare honor to win the prize for fleetness of foot, or strength of body. "To win, the young man knew he must be in very best of condition, and he could not be this if he had not taken the best of care of himself. So for long weeks and perhaps months of preparation, he would be exceedingly careful of himself, and in his training never eat or drink anything that would be likely to do him the least harm. Such was his way of living because he knew it was best for him, and would bring him to the 'Field Day' in the best possible physical condition. Now, Paul says, if they would be so careful of themselves in the hope of winning a crown of victory that would soon fade, how much more careful should we be who desire to win a crown of eternal life. Our boys all know that although training now calls for the same plain and substantial food as it did in St. Paul's day at Corinth or Athens or Rome. No young person can be at his or her best on examination day who has not taken good care of the health. All habits then, that in any way work us injury under temperate habits. Idleness is intemperance. So is gluttony. So is gossip. In short, anything that takes from us one atom of goodness, or moral, or physical strength is intemperance. We cannot afford to be idle, to talk slang, to tell lies, to be self-indulgent either in eating or drinking. Nor can girls. We must all be frugal of our time, of our speech, of our money, of our meals, indeed of all our habits of life, or we will become slaves to our own lower and baser selves. Resist evil. This is temperance. As Daniel did in the king's palace, so do you—purpose in your heart that you will not defile yourself and the most dreadful foe to our boys today and most dreadful foe to our girls, is cigarette-smoking. A boy who learns to smoke, soon swears, and will so lose his sense of right that he will find it easy to lie, steal, break the Sabbath, and soon form the drinking habit. Cigarette smoking weakens the body by sapping the boy's vitality at every point.

Nov. 23rd.—"Thanksgiving Lesson."—Psa. 92. 14.

The first verse of our lesson says, "It is a good thing to give thanks unto the Lord." Is it? If it is, why are we so slow to thank God? Is it not really because we think so little of the goodness of God? "Think" and "thank" are from the same root-word. And "it truly thank unless we think. And "it is a good thing to give thanks," because it shows that we have been thinking about God. The main trouble with most of us is "I didn't think." Thoughtlessness means thanklessness. So morning and night, by prayer and song, by voice and instrument, the Psalmist says, "it is a good thing to give thanks unto the Lord." It is good, too, because it encourages gratitude. We are always getting from God, and very often we cannot more. Be grateful for what you have, and do the best with it. Thanksgiving shows politeness also. It is very bad manners to take a gift without saying "thank you." And if we aim to be polite to our earthly friends we should not fail in politeness to our Heavenly Father. But the best way to show our thoughtful and polite gratitude is by giving ourselves to God. Paul says (Rom. 12. 1) that His mercies are so many and great that it is only reasonable that we should give Him our bodies to be a "living sacrifice." True gratitude thus gives one's self. This is what our Heavenly Father wants. We can never pay him for all His kindness; but we can give Him the best we have in return. That giving is thanksgiving. Not what we say so much as what we do tells whether or not

we are truly grateful to God. Not in the church nor on Sunday only; but everywhere and always we are to show that we are thankful. "It is a good thing to give thanks," because it cultivates a spirit of contentment. Many times we grumble when we have no right to do so. "There is "a silver lining to every cloud," and to look on the bright side is the best way to go through life. "It is a good thing to give thanks" because it makes others happy besides ourselves. It is pleasing to God. It is helpful to others.

Nov. 30.—"Praise Service."—Psa. 95. 1, Psa. 100.

Thanksgiving and praise! Last week's topic and this combine into a service of praise. Abundant material is offered below. Let the superintendent or president assist the leader in the preparation of a Bible study. Select such references as you think best for your purpose, supplementing with thoughts and Bible verses of your own. Intersperse with suitable hymns and you must have a profitable service.

### Thanksgiving!—

1. Exhortations to.—1 Chron. 16. 8; Isa. 12. 5; Psa. 92. 1; Eph. 5. 20; 1 Thes. 5. 18.
2. For Christ and His Salvation.—Luke 1. 68-70; 1 Cor. 15. 57; 2 Cor. 2. 14.
3. For the fulfillment of promises.—1 Kings 8. 15, 56; 2 Chron. 6. 4; Psa. 28. 6; 66. 20; 89. 1, 2; 115. 1, 2; 118. 21; Exod. 18. 10; Psa. 18. 17; 27. 6; 31. 7. 8.

### Praise!—

1. Due to God.—Exod. 15. 2; 1 Chron. 16. 9, 24, 28, 29, 36; Psa. 71. 8, 15, 23, 24.
2. In public worship.—Psa. 9. 14; 26. 12; 35. 18; 68. 26; 89. 5; 100. 4; 107. 32; 118. 19; 134. 1; 135. 1, 2; 140. 1.
3. Doxology of praise.—Psa. 72. 18, 19; 106. 48; Rev. 1. 5.

### DECEMBER TOPICS.—"THOUGHTS FOR WINTER."

Dec. 7.—"The treasures of the Snow,"—Job 38. 22. ("Treasures" is the word in the R. V.)

Looking into the snow's treasures what lessons are suggested to us. Among others notice these:

1. Wonderful diversity of form yet a beautiful uniformity in all. What variety in the snowflakes when seen through a microscope? Triangles, squares, stars, arches, bridges, castles in amazing combinations yet with wonderful grace in each one. Each snowflake has a beauty all its own. What a lesson for us. God has great variety everywhere. The church is made up of many where, yet each one, old or young, is to be glorious for Him.
2. The snow is used as an emblem of brilliancy. (See Dan. 7. 9; Matt. 28. 3, and Rev. 1. 14.) The brilliancy of a Christly soul we should all seek. The snow reflects the light the better because of this brilliancy. So may we.
3. Snow speaks of purity. (Read Isa. 1. 15; Lam. 4. 7; Psa. 51. 7.) Yet the snow may become defiled and then it is repulsive. So the soul. What more lovely than a pure heart? Keep clean! Avoid impurities.
4. Snow teaches us of charity. How the tiny flakes cover up earth's rubbish. "Above all things put on charity."
5. The snow teaches us how great strength is in combined units. A child may blow away a single flake; but millions together block up the roads, stop heavy traffic, break up the streets, making it impossible. So together we may be strong. Every Junior is a single snowflake, the League is a combination of means, strength, etc.

## Missionary.

### From Norway House to Oxford House.

[The Editor of this paper having met at Norway House, Miss Armstrong, a Toronto, Sherbourne Street Leaguer, on her way to Oxford House to engage in missionary work as a teacher, requested her to write some account of her long trip from Norway House to Oxford House. She has sent the following interesting letter:]

All privileges of travelling by steam having ended at Rossville Mission, about four miles past Norway House, I took passage for Oxford House in a York boat, which was used for freighting purposes between Norway and Oxford House. The boat being heavily laden with flour, etc., there was little accommodation for passengers, but, owing to the kindness of friends, I was enabled to rest comfortably.

The boat was manned by nine men—a steersman and eight rowers, all of whom were Indians. An English Church clergyman having taken passage in the same boat as I, tended towards making things pleasant than they otherwise might have been. Mr. Faries treated me with much respect and kindness, and his Indian workers became my attendants for the journey. After leaving mission friends who came to see us off at the beach, we had a pleasant trip, the afternoon being lovely and the lake calm. At about 7.30 p.m. we went ashore and camped, after which tea was gotten ready, the missionary and I, each going to our own tent for the evening meal, but we were sociable enough to talk across to each other. The Indians sat in groups some distance from us talking, laughing and apparently enjoying their bannocks, pork and strong tea.

I remarked that it was a wild place for a camp, but the missionary considered it tame compared with some of his camping experiences. While the place was wild there was a grandeur about the scene which I had not hitherto witnessed. Our tents were pitched a short distance from the shore, fires blazed and crackled, trees waved high above us, and over all the moon shone down in magnificent splendor. Truly, the hand of God was manifest. After tea there was a hush, and the guide informed the missionary that they were ready for prayers. A hymn was sung, after which they were committed to the care of our Heavenly Father. On Thursday morning I rose early, had breakfast, and was ready to start, prayers being ended and camp broken up. The day was fine and pleasant. The country along the river presented a wild but beautiful appearance—evergreens, poplars, tamaracks and the white willow lined the banks, and wild reeds and rushes waved and swung along the edges of the river. While before we had the Indians called breakfast—on the five meter of the day—we ran the Sea Falls, twenty and three-quarter miles beyond Norway House. Sea Falls is the place where Mr. Boulounger, a H. B. Co.'s chief factor, and Stanley Simpson, clerk, lost their lives some years ago, the latter sacrificing his life in trying to save his master.

In the afternoon we passed "Hairy Lake," twenty-eight miles from Norway House, but I think Reedy Lake would be a more appropriate name for it. The surface of the lake being covered with reeds through which the boats have to pass.

In the evening we camped some distance in the "Echamanish River," a very acceptable camping-ground, the place being on a good level, and plenty of dry timber to feed the camp fires. The mosquitoes were troublesome, nevertheless Mr. Faries and I enjoyed a camp-fire talk for a time. Again evening prayers were conducted, two of the Oxford Indians leading in prayer.

On Friday morning the clouds seemed threatening and the atmosphere cold and damp, but after breakfast the sun shone out in splendor and clouds dispersed, verifying the statement "A cloudy morning brings forth a pleasant day." At breakfast time we witnessed a wrestling match between two Indians who seemed to rival each other in strength. The one who had given the challenge was beaten and appeared to show, at times, an unfriendly spirit, which I had not noticed among the Indians on our journey prior to that time. I was impressed with the manifest good cheer existing between those Indians. During the day we passed four dams or barriers, looking for a way to raise the water in the interior and thus gain sufficient depth to allow the boats to float through the narrow river.

At one of those dams the cargo had to be taken out of boats and carried over. As we proceeded up the river it became so narrow in some places that the oars had to be taken in and the boats pushed by poles. We camped at the "Height of Land Portage," a small stream where the cargo had to be carried and boats hauled. A voyager's average load is two hundred pounds, but some even carry three hundred pounds. We retired earlier than usual, presumably not too early for the men who had worked so hard. On Saturday morning the dew lay thickly on the grass. One of the Indians had set a net during the night and in the morning it contained a number of white fish. Due to the kindness of the missionary at different times on the way I had the pleasure of partaking of the fish which he had so nicely prepared by his cook. Although the weather continued to be fine strong head winds prevailed which made difficult work for the oarsmen. From the "Height of Land Portage" we passed through the "Waterken River," and at 11 a.m. arrived at Robinson's Portage, the longest portage on the route.

At the north end of this portage we camped, not to resume our journey until Monday morning. The road is wide and well made. In former days the H. B. Co. had oxen and wagons on it. Now both luggage and wagons may be taken across by men. When evening came the boats were across but not all the luggage.

About 10 o'clock Sunday morning the missionary preached in Cree and much interest was manifested by the Indians as he (the missionary) spoke of "Jesus, the mighty to save." A Hudson's Bay officer who travelled on Sunday passed about noon and brought a letter for the missionary, also one for myself. He left us a half dozen oranges, which were quite acceptable. My letter was the first I had received since I had left home, a month that day. During the day many Methodist tunes were sung by the Indians, and about 6 o'clock the missionary again addressed them when the subject of "God in Nature" was dealt with. While those Indians might not measure up to our standard of Christian discipleship, yet I consider that many were trying to follow the "meek and lowly Jesus."

After sunset worship was again conducted, and so the "day of rest" closed. Monday morning came with strong head winds, but the current being in our favor we made good progress. We passed through a narrow strait where the rapids are called "Hell's Gates." The parson took me to the upper gate, but I did not enter, but sat on a rock and

watched the men as they let the boat down the boiling rapids. Evidently it was unsafe to run the rapids so the men let the boat down by a rope, while four men with poles kept the boat from being dashed to pieces on the stones. A few miles further down the river we came to the "Hell's gate" again. I had on my coat "Hell's gate," but did not enter; here there was abundance of water rushing at a tremendous rate. We watched the Indians running the boats down the falls. Much excitement prevailed, but the men and boats arrived safely over the rapids. In the evening we camped at "High Pine Lake," which is about ninety miles from Norway House. Here again we were visited by mosquitoes, a "smudge" was made near our tents and the smog was quite effective in dispersing the uninvited guests. The following morning was cool and damp, with a thick fog hanging over the Lake, but after the sun had risen the fog cleared away and the day was fine. The men could not make out any account of the strength of head winds. We passed through rapids in the river between Windy and Oxford Rivers. The last one, being shallow, the cargo was carried over and the boats run down the rapids. In one boat was landed on an island and our crew were on main-shore—there was a narrow strip of water between us. It was amusing to see the Indians throwing choice pieces of bannock and pork across to each other. I believe the Indians have a custom of exchanging choice bits at meal times, a practice denoting close relationship, but I failed to receive a bit. In the afternoon a canoe was seen in the distance. The Indians said that it was the "Kecheyanachewakama's," "The prying chief," meaning Mr. John McDougall. When the canoe arrived it contained Mr. and Mrs. McDougall and son, also four Indians. Greetings were exchanged and mails looked into, after which the canoe passed on.

In the evening we camped at the "Doorway," about fifteen miles from Oxford House. That evening the Oxford chief led in prayer and the missionary considered it encouraging to hear the way he brought the missionary cause before God, making special mention of the work before Miss Armstrong. While I was not present and do not understand the Cree language, I was pleased to know that I had been remembered. Soon after starting out on Wednesday morning the boat was run on a rock, but the men succeeded in getting it safely off. At about 11 o'clock a.m. we landed at the company's wharf, Oxford House, where we were met by the Rev. Mr. McNeil and his wife, also Mr. Campbell, H. B. Co.'s chief factor. After kindly greetings started for the parsonage, which is comfortable and well situated, with a fine lake-front view. I have taken possession of a nice large room upstairs, which is much better than I had anticipated.

My reception by Mr. and Mrs. McNeil has indeed been a kindly one, and already I feel very much at home, hoping that I shall be able to reciprocate some of the kindness shown, also hoping that I have not weary you too much.

Yours in the "Look Up and Lift Up work."  
E. J. ARMSTRONG.

Oxford House.

It is great encouragement in missionary work to know that every nation is by right of gift and inheritance our Lord's. He sold his all to purchase it, because his treasure was buried here. It is ours to make it his in fact. It is always easy to work on the line of the divine purpose. God's work is not only what is practicable and possible for man to realize. Apprehend the purpose of God, and without hesitation claim its realization.—F. B. Meyer.

**The New Superintendents.**

The forward policy of the General Conference in providing for the appointment of four new missionary superintendents for Ontario and the West is met with general approval by the Church, and no doubt the funds necessary to support them will be forthcoming.

Our readers will be interested in knowing something of the men who have been elected to this important work. If the programme outlined by the General Conference is carried out, the position will not be a sinecure by any means, but will involve much hard work and self-denial. The men who have undertaken these heavy responsibilities should have the prayers of the whole connexion.

Rev. James Allen, M.A., who is in charge of the missions of New Ontario, is one of the best known ministers of our Church, having occupied many important positions during the past twenty-five years. He has probably been a member of more conferences than almost any other man in Methodism. The Metropolitan and Sherbourne Street Churches, Toronto; Grace Church, Winnipeg; Centenary Church, Hamilton, besides churches in Montreal, London, Brockville and Cobourg; have enjoyed his ministrations. He is known and appreciated as a thoughtful and finished preacher, and is much esteemed by all who know him as a cultured Christian gentleman. The work to which he has been assigned will be new and new to him, but no doubt he will be able to adapt himself to the circumstances.

Rev. Oliver Darwin, whose headquarters are at Moose Jaw, N.W.T., is a different type of man, having had few opportunities for scholastic training. He was born in England in 1860, and joined the Church at 17 years of age. Two years later he became a local preacher, and did much useful work in the County of Durham.

In 1884 he came to Canada and settled in Winnipeg. Through the persuasion of Dr. Stafford he was induced to offer himself for the ministry, and was stationed at Wolseley. Since then he has labored at Fort Qu'Appelle, Boissevain, Baldur, Stonewall, Fort William, and Moose Jaw, and has been chairman of a district for four years.

About the only school Mr. Darwin ever had the chance to attend was the school of experience on Western mission fields. It was therefore no easy matter for him to prepare the studies required of probationers. During his pastorate in Fort Qu'Appelle services were held in a tent, and after a time it became necessary to erect a church. The lumber had to be drawn from Qu'Appelle station, an Indian trail, a distance of 20 miles. One round trip made a journey of 40 miles, and Mr. Darwin himself hauled nearly all the material. While on these long trips he improved the time by studying Greek. His plan was to write out the lesson to be learned on a piece of paper, paste this on a card-board which was attached to a piece of stick and fastened to the wagon tongue so that the driver had it constantly before him. The lesson was repeated over and over until completely mastered.

What Mr. Darwin has lost by not having a school education has been very largely made up by a strong physical constitution enabling him to work hard and keep at it, and also by his unbounded push and enthusiasm. He is an earnest and eloquent speaker, and everything he undertakes is done with his might. Mr. Darwin's territory is in the Manitoba

and North-West Conference and reaches from Fort William as far west as Battleford.

Rev. T. C. Buchanan has charge of the remaining portion of the Manitoba and North-West Conference, and resides in Calgary. He is one of the pioneer preachers of the West, where he has been faithful and efficient service. He has been chairman of the Calgary, Edmonton and Regina districts and is in thorough touch with the life and spirit of the West.



Rev. James Allen, M.A.



Rev. T. C. Buchanan

Mr. Buchanan's elevation to the Presidency of the Manitoba and North-West Conference is an evidence of the high esteem in which he is held by his brethren.

Rev. J. H. White, the new superintendent for British Columbia, has been in that country for some years and has occupied some of the most important pastorates in the conference. His father



REV. OLIVER DARWIN.

was one of the first preachers in British Columbia, and is most affectionately remembered by the older settlers. Mr. White is a worthy son of a worthy sire, and is held in high esteem by all who know him. In the opinion of his brethren he possesses in a high degree the qualifications necessary for the work to which he has been appointed. His territory will include East Kootenay, West Kootenay, Kamloops and such other districts as may be designated by the B. C. Conference.

**The Missionary as a Civic Factor.**

Scant justice has been done to the Christian missionary as a contributor to the material progress of the peoples among whom he labors. That service has indeed been recognized by men of discernment and breadth of mind, but on the part of the general run of soldiers, civil officers and travellers to the man who is trying to lift the people as souls is accorded little praise and much scorn. Rev. F. S. Hatch, General Secretary of the United Society of Christian Endeavor in India, in a letter to Dr. Wayland Hoyt, of Philadelphia, says: "One thing is plain enough to a person who travels widely here and observes carefully—the missionary is doing ten times as much to settle permanently—and righteously the great problems of the race here in the East as the soldiers or the civil authorities." This is a fresh testimony, and it is as true as it is strong.

**A New Trust Wanted.**

A speaker in the recent Presbyterian General Assembly said that as he looked at the vast array of formidable trusts in our great and prosperous country, he could not but feel that another should be formed—a missionary trust, bent upon the conversion of the world to Christ, and with one-tenth of their income dedicated to the cause of God. What a power such a trust would be!

**Short Sayings of Great Missionaries.**

If I am to go on the shelf, let that shelf be Africa.—Livingstone.

If I had a thousand years to work for God, I would work for God in China.—Rev. Isaac T. Headland, D.D., of Pekin University.

Men who live near to God and are willing to suffer anything for Christ's sake without being proud of it—these are the men we want.—Judson.

Whoever goes to preach the unsearchable riches of Christ among the heathen, goes on a warfare which requires all prayer and supplication to keep his armor bright.—Dr. Moffat.

I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which he made who left his father's throne on high to give himself for us.—Livingstone.

I am born for God only. Christ is nearer to me than my father or mother or sister—a nearer relative, a more affectionate friend; and I rejoice to follow him and to love him.—Henry Martyn.

Yes, I feel willing to be placed in that situation in which I can do the most good, though it were to carry the gospel to the distant, benighted heathen.—Mrs. Ann H. Judson, the first American woman foreign missionary.

No language can describe the value of the blessings which are conveyed to a single idolater who becomes a disciple of Christ; a thousand sources of sorrow being instantly dried up, and a thousand streams of happiness bursting forth at once to gladden him.—Baptist Noel.

To thee, O Lord, God, I offer myself, my children and all I possess. May it please thee, who did so humble thyself to the death of the cross, to condescend to accept all that I give thee that I and my wife and my children may be thy lowly servants.—Raymond Lull, first missionary to Mohammedans.

# AN ASTOUNDING RELIGIOUS BOOK OFFER!

## Lowest Prices Ever Known for these Great Books

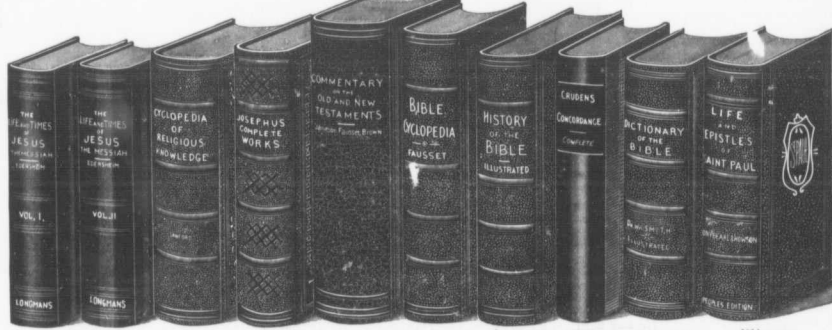
**The GREATEST RELIGIOUS BOOK OFFER WE EVER MADE  
COMPLETE STANDARD BIBLE REFERENCE LIBRARY ONLY \$10.00**

This Great Religious Library of Ten Books will surely prove invaluable to Pastor, Superintendent, Teacher or Bible Scholar, and a storehouse of Scriptural information to every home. They stand among the highest in Biblical Literature, are all clearly printed, strongly and handsomely bound, and perfect in every way, all of which we guarantee.

**TAKE  
NOTICE:**

**Former Price \$41.00  
Now Only . . . 10.00**

**Your Choice of  
SIX VOLUMES  
\$6.50**



154 pages 9 1/2 x 6 1/2 x 3 in.	965 pages 9 1/2 x 7 1/2 x 2 1/2 in.	1055 pages 10 1/2 x 7 1/2 x 2 1/2 in.	1380 pages 11 1/2 x 8 1/2 x 2 1/2 in.	733 pages 9 1/2 x 7 1/2 x 1 1/2 in.	735 pages 9 1/2 x 7 1/2 x 1 1/2 in.	756 pages 9 1/2 x 6 1/2 x 2 1/2 in.	1024 pages 9 1/2 x 6 1/2 x 2 1/2 in.	1014 pages 9 1/2 x 6 1/2 x 2 1/2 in.
------------------------------------	--	--	--	--	--	--	---	---

**Jameson, Fausset and Brown's Bible Commentary.**  
By Robert Jameson, D. D., St. Paul's, Glasgow, Rev. A. R. Fausset, A. M., St. Cuthbert's, York, and David Brown, D. D., Professor of Theology, Aberdeen.  
A complete commentary—critical, explanatory and practical—on the Old and New Testaments, 1380 pages, bound in cloth. Former price, \$17.50. The body of the work consists of notes that are concise, learned, free from verbiage and easily understood, that expound and explain difficult passages of Scripture, or whose import is not readily apprehended. Far in advance of the ordinary works now in use, it is also the most practical, suggestive and scientific.  
Rev. H. Clay Trumbull, Editor of the Sunday School Times: "I do not know of its equal, within its scope and cost."  
Rev. J. H. Vincent, Bishop M. E. Church: "It deserves a place on the table of every Bible student."

**Critical and Expository Bible Cyclopaedia.**  
Compiled and written by Rev. A. R. Fausset, A. M., joint author of the Jameson, Fausset and Brown Commentary. It contains 750 three-column pages; 600 illustrations. Regular price, cloth binding, \$5.00.  
This great work is the result of seven years of labor by the author, contains three thousand seven hundred articles, and presents a complete, concise and thoroughness such as to make it a perfect Bible Cyclopaedia. It sets forth briefly and suggestively those doctrinal and experimental truths which are contained in the Written Word itself.  
J. W. Bushford, D. D., President Ohio Wesleyan University: "It is a most admirable aid. I hope ten thousand teachers will use it during the next six months."

**The Complete Works of Flavius Josephus.**  
The Celebrated Jewish Historian, translated from the original Greek by William Whiston, A. M. Large Octavo Cloth, 1056 pages, new by 100 illustrations. Former price \$4.00.  
In this great work is contained the History and Antiquities of the Jews, Destruction of Jerusalem by the Romans also Dissertations concerning Jesus Christ, John the Baptist, James the Just, and the martyrdom of James.  
**Illustrated History of the Bible.**  
By Rev. JOHN KITTO, D. D., F. S. A. It contains 735 double-column pages, 226 engravings, printed from excellent plates, on good paper, strongly bound in cloth. Former price \$4.50.  
No modern writer has contributed more largely to enrich the biblical literature of our time, or to clothe with a fresh and living interest the main passages and incidents in Bible History than John Kitto in his magnificent work. Thoroughly interesting and instructive, and abounding in striking pictorial illustrations, it should have a place in every home. Over 100,000 copies of this popular work have been sold.

**Edersheim's Life of Times of Jesus the Messiah (2 vols.)**  
The Authorized American Edition, by Alfred Edersheim, M. A., Oxon., D. D., Lecturer, Oxford University.  
Two volumes. Former price \$7.00. Royal 8vo, 1054 pages, handsomely bound in silk cloth. Gives a full account of the society, life and development—intellectual and religious—in Palestine, to serve as a frame and background for the picture of Christ. The fresh study of the text of the Gospels makes the book a historical commentary on the four Gospels.  
The Sunday School Times recommends it: "It is positively refreshing to read a life of the Saviour which is critical in the best and truest sense of the word, and is biblical in the same sense."  
**Concise Cyclopaedia of Religious Knowledge.**  
Biblical, Biographical, Theological, Historical, Geographical and Practical. Edited by Rev. E. H. Sanford, D. D., assisted by a brilliant galaxy of Bible-1 Scholars and Divines. Complete in one volume, new by 1000 pages, beautifully illustrated. Regular price, cloth binding, \$3.50.  
To the workers after knowledge this work will prove a surprising storehouse of information regarding Church History, Bible History, Bible Names, Places, Customs, Doctrines, Creeds, Denominations, The Early Church, The Story of the Reformation, the various Young People's Societies, Theologians, Scholars, Cathedral, Churches, Etc.  
**Smith's Dictionary of the Bible.**  
Edited by W. H. Smith, LL. D., Classical Examiner of University of London. Is formerly sold for \$4.00.  
Contains 1081 large octavo pages, printed on excellent paper, finely illustrated, and handsomely and strongly bound in cloth. An indispensable aid to ministers, teachers, families, Sunday School Superintendents and Bible readers generally. This is undoubtedly the best work of its kind in the English language.  
**The Life and Epistles of Saint Paul.**  
By the Rev. W. J. Conybeare M. A., of Cambridge, and J. S. Howson, D. D., of Liverpool. Formerly sold for \$4.50.  
Contains 101 large octavo pages, many fine illustrations, maps, charts, etc., is printed on the same quality of paper as the entire in size as Smith's Dictionary of the Bible, and bound in uniform style. There is no work that will compare with this in giving a lifelike picture of the great apostle and the work which he did.  
**Cruden's Complete Concordance.**  
By Alexander Cruden, M. A. Former price \$1.50.  
Contains 756 large octavo pages, clearly printed and handsomely and strongly bound in cloth. Scripture is the best interpreter of Scripture, and next to the Bible, no volume is of greater value to the Bible student than Cruden's Concordance.

**Directions for Ordering:**  
SEND \$10.00 and we will forward the ten books at once.  
SEND \$2.00 and promise to pay \$1.00 a month, for ten months, making \$12.00 as complete payment, and we will forward the ten books at once.  
SEND \$1.00 and we will forward any one of the volumes you may select at once.  
SEND \$2.00 and promise to pay \$1.00 a month, for six months, making \$8.00 as complete payment, and we will forward your selection of six volumes at once.  
You pay freight or express charges on above plans and we guarantee safe delivery to any station in the United States or Canada.  
We will send by prepaid express a selection of any book in above list on receipt of \$2.50.  
**TAKE NOTICE!** We will take back any or all books that are not satisfactory in ten days after examination, and will return money, deducting only the return freight or express charges. This marvelous offer is limited, and money will be returned if the books are exhausted and we cannot fill your order.  
As to our responsibility, we refer to The Christian Work and Evangelist, or to any commercial agency. Established 1866. "It is our pleasure to say that the S. S. Scranton Co. are handling the largest business of this kind in the country and are thoroughly reliable in every way."—THE CHRISTIAN WORK AND EVANGELIST.  
**The S. S. SCRANTON COMPANY, Publishers, Hartford, Conn.**