

THE CANADIAN

LEWIS ERA

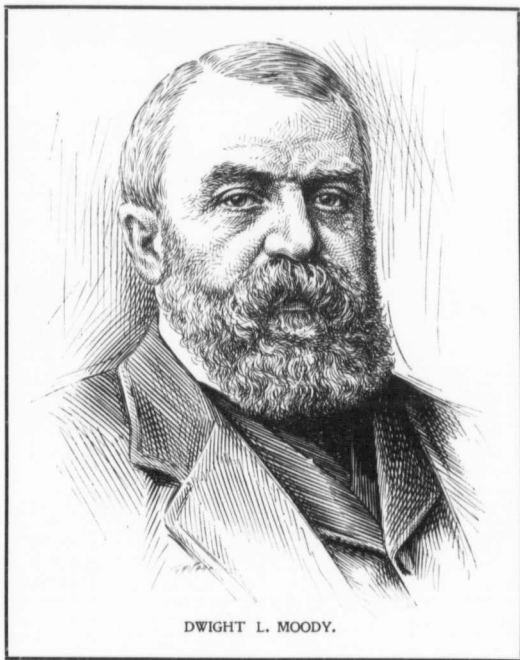
*Christian
Endeavor*

Vol. 2

TORONTO
FEBRUARY, 1900

No. 2

Missionary



DWIGHT L. MOODY.

Social



Literary

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Had to Shout.

An old itinerant chair-mender was one of the congregants at the leading Methodist church in Hull, England, and was in the habit of giving expression to his feelings during the services by hearty shouts of "Hallelujah!" and so on.

This old-fashioned enthusiasm was not to the taste of modern ears, and a leading lady of the congregation went to the old fellow one day to tell him that they expected one of their great preachers to visit them on a certain Sunday, and promised him, if he would keep quiet on that day, a pair of new boots, of which he stood sadly in need. He said he would do his best.

The Sunday came, and the old man was in his place just under the pulpit—for he was a bit deaf—in front of everybody. The service proceeded without any other sign of excitement than the constant swaying of the old man's body. The preacher got well into the swing of the sermon and waxed warm, and our hero waxed warm, too, for he suddenly rose from his place, threw up both arms, and shouted at the top of his voice, "Boot or no boots—Hallelujah!"

Saving His Bacon.

It was Christmas day of 1864 when General Lee invited a number of Confederate generals to dine with him. His servant Ephraim, who had been his personal attendant for some time, seemed less at ease than usual. The guests appeared, and dinner was served in the General's tent on a rough pine table, and consisted of boiled cabbage, on the top of which rested a piece of bacon about three inches square. As General Lee helped each guest he asked him to have a slice of bacon. As the question was asked Ephraim gave positive signs of terror. The dinner concluded with the piece of bacon undiminished in size, each guest having refused. As the guests left the tent, General Lee turned to Ephraim, and said in a low voice:

"Ephraim, we have another cabbage have we not?"

The answer was: "Yes, sah, Mass Bob. We got anudder cabbage seh."

"Then, Ephraim," said the General, "save the piece of bacon to cook with that cabbage."

The prompt and decisive reply was that: "No, sah, Mass Bob, I can't do that! I jist' borrow dat piece of bacon for seasonin' from a friend ober dar in Richmon', and I done gib up my parole of honor dat I'll gib him back dat same bacon what I borrow."

General Lee left the tent without comment, and the bacon was returned.—*The Outlook.*

ABRAHAM LINCOLN put much of his practical sense and wisdom into epigrammatic utterances that are without parallel. We do not remember to have ever seen the following, which is one of his best, until last week: "Stand with anybody who stands right. Stand with him while he is right, and part with him when he goes wrong."

THACKERAY told an amusing story of Carlyle, how that he had spent a day in the reading-room of the British Museum and had given a great deal of trouble to one of the officials, sending him up and down ladders in search of books to satisfy his literary tastes, and how, on leaving the room he had gone up to the man and told him that it might be some satisfaction to know that he had obliged Thomas Carlyle, and that the official had answered him with a bland smile and the usual washing of hands in the air, that the gentleman had the advantage of him, but probably they might have met at some mutual friend's house. He had never heard of Thomas Carlyle.

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The Canadian Epworth Era.

A. C. CREWS, Editor.

W. B. B.

WILLIAM BRIGGS, Publisher.

Vol. II.

TORONTO, FEBRUARY, 1900.

No. 2.

He Was Practical.—At Mr. Moody's funeral, his pastor, Rev. Dr. Schofield, emphasized the great evangelist's happy union of enthusiasm and practicalness when he said: "He hitched his waggon to a star, but kept all four wheels on the ground."

✕
Duties of the Citizen.—Dr. Edward Everett Hale has lately prophesied that in the twentieth century no decent man will sneak out of his duties as a citizen. Is it not true that those who at present "sneak out" of these duties are for the most part eminently among our most "decent" men, our "best" men in every sense of the word except in the one failing of not recognizing citizenship as a sacred trust!

✕
Moody's Home Life.—That was a beautiful testimony given at the funeral services of D. L. Moody by his son, Mr. Will Moody, when he rose from his mother's side in the pew and said: "We thank God for his home-life! We thank God that he was our father, and that he led each one of his children to know Jesus Christ. I don't think he showed up in any way better than when, on one or two occasions, in dealing with us as children, with his impulsive nature, he spoke rather sharply. We have known him to come to us and say: 'My children, my son, my daughter, I spoke quickly. I did wrong. I want you to forgive me.' That was D. L. Moody as a father."

✕
Heirs of all the Ages.—Rev. Hugh Price Hughes sent the following New Year's message to *Christian Endeavor*, which is published in London, England: "The more I hear and read of the work of the Christian Endeavor Society in all parts of the world, the more this movement fills me with happiness and joy. When our Lord Jesus Christ wanted twelve men to do the greatest work to which twelve men have ever been called on earth, he selected twelve young men, not one of whom was probably thirty years of age. The only change in the conditions of supreme success now is the obvious fact that in these days our Lord Jesus Christ is calling young women as well as young men to active service. Happy indeed are the young men and

young women of our race, 'the heirs of the ages, in the foremost files of time.' I envy the younger generation their unparalleled opportunities of highest service to God and man."

✕
The Canteen.—Lord Roberts who is now at the head of the British forces in South Africa is very outspoken on the "canteen." He points out that the reports on discipline give the statistics that nine times as many drinking men are convicted as total abstainers. Two thirds more drinking men get into the hospital than total abstainers. "It is not," he says, "a friendly thing to give drink to soldiers."

✕
Modern Inventions.—The power of the modern mind to solve difficulties with the aid of modern inventions is strikingly illustrated by the following in-

addressed on the subject of missions; eight hundred missionary committees organized; four hundred study classes established; twenty thousand young people committed to systematic giving, and one thousand missionary libraries planted.

✕
Moody Memorial Endowment.—An appeal to the world to provide funds for the continuation of the work begun and for twenty years carried on by Dwight L. Moody is issued by the trustees of the Northfield Seminary. The plea is entitled "Moody Memorial Endowment," and says that Mr. Moody's institutions are unique in character. They consist of the Northfield seminary and training school for young women, the Mount Hermon school for young men, and the Bible institute at Chicago. The Northfield plant consists of about one



ROUND TOP, NORTHFIELD, MASS.
WHERE MR. MOODY IS BURIED.

cent: "A Boston establishment shipped to California, on an order, a large pump. When set up it worked with great difficulty, and the purchasers wrote in urgent haste, asking the Boston house to send out their superintendent to put it in order. He was educated in Sweden and was an expert in mechanics. He telegraphed instructions to place a phonograph near the pump when working, and send him the cylinder when full. This being done, he listened to the report of the cylinder, telegraphed instructions, and the pump was a perfect success."

✕
Forward Missionary Movement.—A conservative estimate of the results of the Forward Movement for Missions in the M. E. Church of the United States is that one thousand five hundred churches have been visited; one hundred and fifty thousand people

past twenty years. The appeal is therefore made now to Mr. Moody's friends throughout the world to contribute, without curtailing their support for current expenses, to a MOODY MEMORIAL ENDOWMENT, notifying his elder son, W. R. Moody, East Northfield, Massachusetts, of the amount they are moved to give.

✕
Medical Missions.—Joseph Cook, in pleading for medical missions in foreign countries to relieve the suffering of those degraded people, and thus through loving ministry win them to hear and believe the Word, said: "Send to India and China medical missionaries, equipped with the best learning of our Western world, and you will be doing what Christ meant his disciples should do when he said to them, 'Heal the sick; preach the gospel.' The two duties go together."

WHAT MADE MOODY GREAT.

BY THE EDITOR.

MANY articles have been written seeking to account for Mr. Moody's wonderful career as an evangelist, and to discover the secret of his extraordinary success. Apparently he had not many of the attainments that are usually considered necessary in a public speaker, and yet few men were able so powerfully to move an audience. A brief glance at some of the more striking characteristics of this great Christian worker may be instructive and stimulating to those who are anxious to be useful in the Master's vineyard.

1. *He was thoroughly sincere.* The impression always made upon an audience was that he believed every word he uttered. Even unbelievers and scoffers never thought that Mr. Moody was a hypocrite. They might decline to believe what he preached, but they had no doubt that Mr. Moody himself believed it. One of his biographers says:

"The deepest root of his power was his burning faith. There were no doubts dimming and smothering his religious beliefs, but they flamed as fiery verities out of his soul. This faith filled him with blood-red earnestness and sent his message from the heart to the heart with great power." He had a spotless reputation, and was genuine through and through.

2. *He possessed a shrewd common sense* that was worth more to him than a university degree. He was able to read human nature, and knew how to approach men in order to reach the conscience. The same qualities which made him a successful salesman in the shoe store in Boston helped him wonderfully in his Christian work. If he had remained in business he would doubtless have become a merchant prince.

3. *He was a man of intense earnestness.* Whatever he undertook he threw his whole soul into it. Shortly after his conversion he rented four pews in the church which he attended, and undertook to keep them full of young men whom he had personally invited. The seats were never empty. When he asked if he might teach in the Sunday School, he was informed that he might if he would bring his own scholars. The next Sunday he brought into the School eighteen boys whom he had gathered up. The number grew until he rented an empty saloon building in a neglected part of Chicago, and started a mission.

In speaking at his funeral, Dr. A. T. Pierson said that "a conservative computation will show that Mr. Moody has reached a hundred million of his fellows in public address, not to mention those who have read his sermons reproduced by the press."

4. *His power of organization was remarkable.* In directing the zeal and

energies of others he was a general of the first order. For managing great religious assemblies, his equal has never been seen.

As monuments of his power of originating and organizing he has left behind him the Bible School at Chicago, and the schools at Northfield. Through these, being dead, he will still continue to speak.

5. *His tolerance was a marked feature of his character.* In regard to Biblical interpretation he was a conservative of the conservatives, yet he did not expect everybody to agree with him. The fact that a man differed with him in theology was in his opinion no bar whatever to Christian fellowship. This was illustrated in his invitation to Prof. Henry Drummond, and Prof. George Adam Smith to speak on the Northfield platform.

6. *He was an unselfish man.* He might have been a millionaire, but he did not seem to care for money except as a means of doing good. Cruel and unfounded

charges were often made that he accumulated large sums from his meetings, and from the sale of his hymn books, but nothing could have been further from the truth.

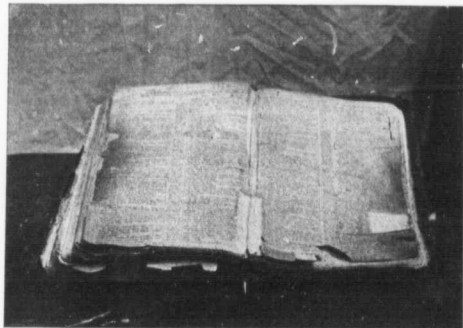
Young Men's Christian Association, and to churches. Moody never would touch a cent of the income.

7. *As a preacher he was enterprising.* He declared the old gospel with wonderful directness and power, and talked of scarcely anything else. His sermons show how interesting gospel truths can be made. They were brightened by telling incidents and pointed illustration, and in their delivery he was marvellously dramatic. He was the farthest removed from the sensational, and yet he sought to make all his services attractive, giving a prominent place to gospel song.

8. *His devotion to the Bible* is worthy of admiration and imitation. Mr. Moody was not an educated man, but he knew his Bible. He searched it through and through until he became saturated with its truths. The book which he used, marked and underlined, bears testimony to the fidelity with which he studied the Word. "His familiarity with it as a working instrument in evangelism was remarkable. He always knew where to find an apt verse, a striking illustration, a fitting text." There can be no such preparation for successful soul winning as a knowledge of the Bible.

9. *Above everything, he was a godly man.* It was impossible to hear him without being impressed with the fact that he was filled with the Spirit, and was loyal to God, and the truth as he understood it. Rev. Dr. Torrey, of the Chicago Bible Institute, says: "Time and again has the question been asked—What was the secret of his wonderful power? The question is easily answered. There were doubtless secondary things that contributed to it, but the great central secret of his power was the anointing of the Holy Ghost. It was simply another fulfilment by God of the promise that has been realized throughout the centuries of the church's history—'Ye shall receive power after that the Holy Ghost shall come upon you.'"

We cannot all have Mr. Moody's ability to preach, to organize, and to reach men, but we may all like him to be fully consecrated to Christ, and influenced by the same Divine Spirit.



MR. MOODY'S BIBLE.

charges were often made that he accumulated large sums from his meetings, and from the sale of his hymn books, but nothing could have been further from the truth.

Dr. Parkhurst gives the following testimony in reference to this: "I was travelling in Scotland and joined Mr. Moody just as he was leaving Glasgow for Ayr. At Ayr I learned from an eyewitness of his refusing £700 in one lump in Edinburgh. It was collected by the brethren, without his knowing it, and he was invited into a private room by the Committee and presented with it. He positively refused to touch it. The entreaties of the Committee were utterly unavailing. He told them about Major Whittle, who, he said, had got in debt trying to aid in a religious enterprise, and would become an evangelist as soon as he had paid that debt. Moody got the Committee to take the £700 and pay Whittle's debt with it."

Another instance: "John V. Farwell, of Chicago, William E. Dodge, and George H. Stuart, of Philadelphia, acted as a Committee to receive the funds from the copyright of the Moody and Sankey hymns, which amounted to more than \$1,000,000. They gave large sums to the

INTERESTING INCIDENTS IN MR. MOODY'S LIFE.

MOODY AND GLADSTONE.

Mr. Gladstone attended Mr. Moody's meetings in England, and was deeply impressed with the hunger of the people to hear the Gospel. Heartily grasping Mr. Moody's hand, he said to him, "I wish I had your body." Mr. Moody immediately replied, "I wish I had your head." Mr. Gladstone responded, "I mean I wish I had your lungs;" to which Mr. Moody again replied, "I wish I had your brains," and with hearty good wishes they parted.

UNIVERSALLY POPULAR.

His hold on all classes was tenacious; it became unpopular to ridicule him. Even in Dublin, where the people were much divided, it was unsafe to speak of Mr. Moody or his co-worker, Mr. Sankey, disrespectfully. During a pantomime at one of the Dublin theatres a clown entered and said, "I feel rather *Moody*;" the pantaloon rejoined, "I feel rather *Sankey-motions*." Upon this the gallery hissed them, and then, not content with a negative form of expressing respect, some one started "Hold the fort, for I am coming," and, according to *The Rock*, a leading English paper, the whole assembly in the higher story joined in the chorus, and the curtain fell until the hymn was concluded.

MR. MOODY AND THE DISTILLER.

In Scotland, where, whatever the condition now, there was then no serious

Boston as a young man, he went on Sunday to the old Mount Vernon Church to Sunday School. He told Superintendent Palmer who he was and asked to be placed in a class. The superintendent brought Dwight to the class I was teaching and he took his seat among the other boys. I handed him a closed Bible and told him the lesson was John. The boy took the book and began running over the leaves away at the first of the volume looking for John. Out of the corners of their eyes the boys saw what he was doing and, detecting his ignorance, glanced slyly and knowingly at one another, not rudely, of course, you understand. I gave the boys just one hasty glance of reproof. That was enough; their equanimity was restored immediately. I quietly handed Moody my own book open at the right place and took his. I didn't suppose the boy could possibly have noticed the glances exchanged be-

Moody and ask if I was trying to make a good boy out of him. While I was pondering over it all I passed the store without noticing it. Then when I found that I had gone by the door I determined to make a dash for it and have it over at once. I found Moody in the back part of the store wrapping up shoes in paper and putting them on shelves. I went up to him and put my hand on his shoulder, and as I leaned over I put my foot upon a shoebox. I feel that I made a very weak plea for Christ. I don't know just what words I used nor could Mr. Moody tell. I simply told him of Christ's love for him and the love Christ wanted in return. That was all there was of it. It seemed the young man was just ready for the light that then broke upon him, and there, in the back part of that store in Boston, the future great evangelist gave himself and his life to Christ."



AUDITORIUM.

WESTON HALL.

TALCOTT LIBRARY.

STONE HALL.

NORTHFIELD SEMINARY BUILDINGS.

estrangement between the dominant churches and whiskey, on one occasion Mr. Moody—who was then standing in the pulpit of what was known as "the distiller's kirk," and a distiller was acting in place of Mr. Sankey in leading the singing—in the midst of a most animated address, paused and then said: "Is there any rich distiller here who has made his money by the ruin of the bodies and souls of men? I say to him, if you expect or desire the favor of God, make restitution and restore to the right parties. Do not think to make peace by giving a thousand pounds to build a church. Go to the widows you have made; go to the orphans you have made, and to them restore as far as in your power."

A KIND ACT.

Mr. Moody's first Sunday School teacher in Boston related the following incident: "When Mr. Moody first arrived in

tween the other boys over his ignorance; but it seems from remarks made in later years that he did, and he said in reference to my little act in exchanging books with him that he would stick by the fellow that had stood up by him and who had done him a good turn like that."

MR. MOODY'S CONVERSION.

Mr. Edward Kimball, through whose influence Mr. Moody was converted, thus tells the story of that event: "Then came the day when I determined to speak to Moody about Christ and about his soul. I started down to Holton's shoe store. When I was nearly there I began to wonder whether I ought to go just then during business hours. And I thought maybe my mission might so embarrass the boy that when I went away the other clerks might ask who I was, and when they learned might taunt

MOODY AND SANKEY.

FOR many years the name "Moody and Sankey" was a familiar one in both the old and the new world. During a recent visit to Toronto, Mr. Sankey gave the following account of how he became associated with the great evangelist:

"The manner in which I made the acquaintance of Mr. Moody may be of interest. For twelve or fifteen years prior to 1870 I had been engaged in Christian work, using my voice in prayer and song in my home church in New Castle, Pa., and all over Pennsylvania and Ohio, when I was sent as a delegate from the Young Men's Christian Association of New Castle to the great Convention in Indianapolis in that year. It was announced that Mr. Moody would lead an early Sunday morning prayer meeting in a Baptist Church. I had

never seen him up to this time, so I determined to attend the meeting. I arrived rather late and sat down near the door. At my right hand was a minister from my own county, the pastor of the United Presbyterian Church. He said to me as I took a seat near him:

"Mr. Sankey, the singing at this meeting has been very poor. When the man who is now praying gets through I wish you would start up something."

"Being thus urged by a psalm-singing minister to raise a gospel hymn in a prayer meeting, I immediately sang the old familiar hymn, 'There is a fountain filled with blood, Drawn from Immanuel's veins.' This was my first song in a Moody meeting. At the conclusion of the service my ministerial friend offered to introduce me to Mr. Moody, and seeing that others were going I joined the procession. The moment I was introduced Mr. Moody asked abruptly:

Young Men's Christian Association in that city. When Chicago was destroyed by fire, Mr. Moody raised money to rebuild his church at the corner of Chicago Avenue and Wells Street, and we accepted an invitation to go to England and preach the gospel. We sailed in June, 1873. On arriving at Queenstown we received letters announcing that both of the men who had invited us to England had died and were in their graves. We were thus left without an invitation, without a committee, without money and without friends. At Liverpool we stopped over night at a public hotel. Mr. Moody declared to me that as the door seemed to have been closed to us in England we would not ourselves attempt to open any. If the Lord opened a door we would go in; otherwise we would return to America.

That night Mr. Moody found an unopened letter among his papers; it had

yet begun to sing the 'Ninety and Nine. At Newcastle-on-Tyne we received the first printed recognition of the extent and influence of our work in the shape of an editorial in the Newcastle *Chronicle*, a friendly, honest and frank statement over the signature of Mr. Cowen, member of Parliament for that section. It did us lots of good, made our mission known to all Great Britain, and helped us wherever we went. We closed in London in 1875, after marvellous results. We have made two or three similar visits since."

THE STONES WHICH SPAKE.

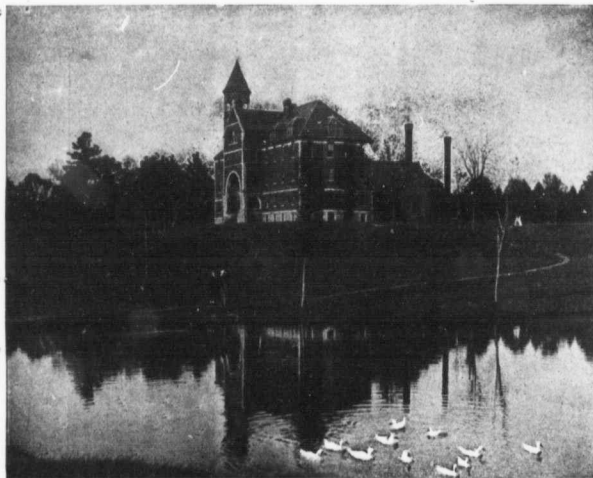
BY REV. D. W. SNIDER.

WHILE it remains true, through an impartial and veracious Providence, that the rain falls alike upon the acres of the just and unjust, I suppose it can, in like manner, be shown that the action of the elements, of sunshine and frost and storm, upon graveyard monuments, is unaffected by the moral record of those who have been given to the dust beneath them. An imposing shaft, maintaining its pendicular effrontery and telling its unmonumental lie of departed worth, adorns the grave of many a scoundrel, while the resting-places of saints innumerable are without memorial slabs at all, or only such as have lost their architectural qualities of uprightness and solidity. When one would study character in a cemetery, he must obtain other data than that of the virtues of tombstones. Nevertheless, all memorial tablets have a way of talking to the inquisitive stranger, and many times they reveal the truth in a manner so startling that one trembles lest he hears the trump of judgment.

Not long ago I spent an hour in a quiet rural graveyard. Sad evidence was all around of the indifference of the neighborhood to this "God's Acre," a feature of man's inhumanity to man that places for the dead can too commonly expose. However, the hour thus spent was full of interest and instruction, perhaps because the heart was brought face to face with realities by the merciless arrest of solemn introspection.

Like one awakened from a dream in which pleasure and pain are so mingled that he is both sorry and glad for the awakening, I was brought out of my reverie by the voices of men close at hand. They stood beside a grave in the earnest exchange of those phrases of speech which indicate blight, or calamity or hopelessness. These expressions were, no doubt, the fruit of reminiscence, as one of the men had just returned to the neighborhood after many years of absence, and was learning from the other how a life had been ended which had been known to him in its promise and meridian.

Suddenly they turned, and addressing me, one of them put the question: "Taking it for granted that this gravestone as you see it is an exact representation of the life of the man whose dust lies beneath, what would you say was the character of it?" Two things were ap-



MARQUAND HALL, NORTHFIELD SEMINARY.

"Where do you live?" "In Pennsylvania," I replied. "Are you married?" "I am." "What business are you in?" "I am a government officer, connected with the internal revenue service," I answered, hardly knowing what his motive could be in subjecting me to such a cross examination. "Well," he said, "you'll have to give that up. I've been looking for you for eight years." I asked him what for, and he wanted me to go with him to Chicago and help him in his Christian work. I told him I didn't think I could do it. He then asked me to join him in prayer in regard to it, and I replied that I would most gladly do so. I presume I prayed one way and he prayed another. However, it only took him six months to pray me out of business.

After resigning my position under the government I joined him at Chicago, working for a year and a half in his own church, and under the auspices of the

been received before we sailed, and it proved to be an invitation to the effect that if we ever came to England we would be gladly welcomed at York, to speak for the Young Men's Christian Association there. Mr. Moody said at once, "We will go to York," and we started next morning. Our meetings there for the first day or two were not large. The third day the building began to fill. At the end of the week no building in the city would hold all the people who desired to attend. It was here we met a young Baptist Clergyman, Rev. F. B. Meyer, who received a spiritual quickening which he declares has been with him ever since, and who has become so prominent in American evangelical work. The singing of our American gospel hymns created great interest at every point we visited, and especially such solos as 'Jesus of Nazareth,' 'Come Home, O Prodigal,' 'Almost Persuaded' and 'Free From the Law.' I had not

parent. First, the monument had been one of fair proportions, and costly. But, secondly, it had fallen and was broken. From such evidence the reply was ventured that the stone seemed to tell of a career which had been greater and more beautiful in its promise than in its fulfilment.

The answer was not wide of the mark, but the truth which the stones spake was much more sadly accurate than that. Looking again, I saw that the fragments of urn and shaft and die lay beside the tipsy pedestal, like the figure of a man in the heavy sleep of the drunkard who has sunk down at the foot of a tree, against whose well-rooted steadfastness he had leaned for support.

No wonder the men had accosted me. The stones before us spake, for there was the monument of a brilliant man whose life had been cursed by drink. He had occupied a most promising place in an honorable profession. He had been favored with the advantages of a superior education, and whatever ample means and a respectable family could command. His academic titles were graven upon the stone which also said that a bare half century was the measure of his days. But drink had been his overthrow. That conscienceless assassin, that murderer of millions, that foul and devilish brigand of home and love, unmindful of family ties or social status, and utterly indifferent to scholarly equipment or professional brilliance, struck him down upon the midnight highway, where the morning traveller found him, and saw that it was the last sleep of a drunkard.

With the voices of the stones crying out to me against the curse of rum, and memory chiselling the Bible epitaph upon them, I left the tragic spot in sadness, but quickened in a deeper resolve to urge a ceaseless war against the iniquities permitted to society's law-protected foe, and that man's destroyer.

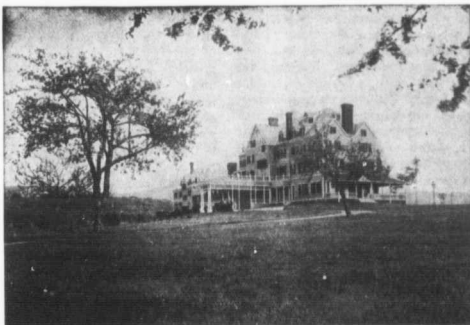
Simcoe, Ont.

THE ARMORED TRAIN.

BY REV. J. H. POTTS, D.D.

IN the present British-Boer war much has been said about the armored train, and we have seen pictures of the steel-clad forts on wheels, alive with

a centennial forward movement of this train has already been ordered. The engineer stands at his post with hand upon the throttle. The conductor has sounded the call "All aboard," and waves the signal to go ahead. This train will stop at every station, and will take on the humblest passenger who is



THE "NORTHFIELD" SUMMER HOTEL.

soldiers and guns, impelled forward by powerful locomotives upon the strongholds of the enemy.

Methodism is that armored train.

The two big drive-wheels of her locomotive are faith and works, and these can never be stopped while Christians trust in Almighty power and have sense enough to use power of their own.

The two tracks upon which this locomotive moves are God's free grace and man's free will, and these can never be torn up, because they are rivetted to the eternal rock by the spikes which hold divinity to the cross.

It is the mission of this armored train to move upon the enemy's works, to hurl

ready to obey the orders of the great Commander.

Ready now for a marshalling of the hosts and for the opening of hostilities. The general superintendents have planned the battle. The regimental pastors are in charge of their battalions. The class-leaders, exhorters, local preachers and evangelists are in the leadership of their companies. The adjutant editors, secretaries, agents, and other officials stand poised for action.

Already the first skirmish fire has been opened and hearts beat high for a general engagement. Christ expects every member to do his duty. Two million souls and twenty millions indemnity alone can satisfy us in this campaign. Forward, O army of pioneer conquest! Shrink from no foe! Fear no defeat!

Close ranks yonder where there have been losses! Rally to the support of the faltering lines! Keep every spiritual weapon hot with fire and always pointed at the enemy. Tenderly care for the wounded and welcome those that wander.

We will fight it out on this line of it takes all winter and the winter after.

Three million members, more or less should be able to lay one million shining eagles on God's altar and add two million stars to the crowns of their rejoicing before the years 1900 and 1901 have added their countless numbers of golden opportunities to the events forever past.

Detroit, Mich.



MORNING COUNCIL AT "CAMP NORTHFIELD."

(Started for young men by D. L. Moody.)

Is the world growing better or worse? An old question, says the *Michigan Presbyterian*, and a fruitless one. The world is growing better in spots, and worse in other spots. There is a more practical question: "What am I doing to make the world better—or worse?"

the dynamite of truth against their fortifications, to silence their batteries of error, to overcome their sinful reliances, to capture them for Christ, to conquer their enmity and win their friendship and to make them fellow-citizens with the saints and of the household of God.

God gives us always strength enough and sense enough for what he wants us to do. If we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing to him if we are not happy ourselves.—*Ruskin*.

BURKE THE BURGLAR AND MOODY THE EVANGELIST.

BY PROF. H. M. HAMILL, B.D.

VALENTINE BURKE was his name. He was an old-time burglar, with kit and gun always ready for use. His picture adorned many a rogue's gallery, for Burke was a real burglar and none of your cheap amateurs. He had a courage born of many desperate "jobs." Twenty years of his life Burke had spent in prison, here and there. He was a big strong fellow, with a hard face, and a terrible tongue for swearing, especially at sheriffs, and jailers, who were his natural-born enemies. There must have been a streak of manhood or a tender spot somewhere about him, you will say, or this story could hardly have happened. I for one have yet to find the man who is wholly gone to the bad, and is beyond the reach of man or God. If you have, skip this story, for it is a true one, just as Mr. Moody told it to me in October, up in Battleboro, Vt. And now that dear Moody is dead, and has spent his first Christmas in heaven, I remember how the big tears fell from his eyes as he told it, and I am thinking how happy he and Burke are talking it over together up there, where Burke has been waiting for him these long years.

It was twenty-five years or more ago that it happened. Moody was young then, and not long in his ministry. He came down to St. Louis to lead a union revival meeting, and the *Globe-Democrat* announced that it was going to print every word he said, sermon, prayer, and exhortation. Moody said it made him quake inwardly when he read this, but he made up his mind that he "would weave in a lot of scripture for the *Globe-Democrat* to print, and that might count, if his own poor words should fail." He did it, and his printed sermons from day to day were sprinkled with Bible texts. The reporters tried their cunning at putting big, blazing headlines at the top of the columns. Everybody was either hearing or reading the sermons. Burke was in the St. Louis jail waiting trial for some piece of daring. Solitary confinement was wearing on him, and he put in his time railing at the guards or damning the sheriff on his daily rounds. It was meat and drink to Burke to curse a sheriff. Somebody threw a *Globe-Democrat* into his cell, and the first thing that caught his eye was a big headline like this: "How the jailer at Philippi got caught." It was just what Burke wanted, and he sat down with a chuckle to read the story of the jailer's discomfiture.

"Philippi!" he said, "that's up in Illinois. I've been in that town."

Somehow the reading had a strange look, out of the usual newspaper way. It was Moody's sermon of the night before. "What rot is this?" asked Burke, "Paul and Silas, a great earthquake—what must I do to be saved? Has the *Globe-Democrat* got to printing such stuff?" He looked at the date. Yes, it was Friday morning's paper, fresh from the press. Burke threw it down with an oath, and walked about his cell like a caged lion. By-and-by he took up the

paper, and read the sermon through. The restless fit grew on him. Again and again he picked up the paper and read its strange story. It was then that he then know, came into the burglars heart, and cut its way to the quick. "What does it mean?" he began asking. "Twenty years and more I've been burglar and jail-bird, but I never felt like this. What is it to be saved, anyway? I've lived a dog's life, and I'm getting tired of it. If there is such a God as that preacher is telling about, I believe I'll find it out if it kills me to do it." He found it out. Away toward midnight, after hours of bitter remorse over his wasted life, and lonely and broken prayers, the first time since he was a child at

in a big city, known only as a daring criminal, he had a hard time for months of shame and sorrow. Men looked at his face when he asked for work, and upon its evidence turned him away. But poor Burke was as brave as a Christian as he had been as a burglar, and struggled on. Moody told how the poor fellow, seeing that his sin-blurred feelings were making against him, asked the Lord in prayer, "if he wouldn't make him a better-looking man, so that he could get an honest job." You will smile at this, I know, but something or somebody really answered the prayer, for Moody said a year from that time when he met Burke in Chicago he was as fine a looking man as he knew. I cannot help thinking it was the Lord who did it for him, in



THE SNOW STORM

Announced by all the trumpets of the sky,
Arrives the snow, and, driving o'er the fields
Sends snowflakes whirling in the air
Hides hills and woods, the river and the heaven,
And veils the farm house at the garden end.



The sled and traveller stopped, the couriers feet
Delayed, all friends shut out, the housemates sit
Around the radiant fireplace, enclosed
In a tumultuous privacy of storm.

—Emerson.

his mother's knee, Burke learned that there is a God who is able and willing to blot out the darkest and bloodiest record at a single stroke. Then he waited for day, a new creature, crying and laughing by turns. Next morning when the guard came round Burke had a pleasant word for him, and the guard eyed him in wonder. When the sheriff came, Burke treated him as a friend, and told him how he had found God, after reading Moody's sermon. "Jim," said the sheriff to the guard, "you'd better keep an eye on Burke. He's playing the pious dodge, and first chance he gets he will be out of here." In a few weeks Burke came to trial; but the case, through some legal entanglement failed, and he was released. Friendless, an ex-burglar

answer to his child like faith. Shifting to and fro, wanting much to find steady work, Burke went to New York, hoping far from his old haunts to find peace and honest labor. He did not succeed, and after six months came back to St. Louis, much discouraged, but still holding fast to the God he had found in his prison cell. One day there came a message from the sheriff that he was wanted at the court-house, and Burke obeyed with a heavy heart.

"Some old case they've got against me," he said; "but if I'm guilty I'll tell them so. I've done lying."

The sheriff greeted him kindly.

"Where have you been, Burke?"

"In New York."

"What have you been doing there?"

"Trying to find a decent job," said Burke.

"Have you kept a good grip on the religion you told me about?" inquired the sheriff.

"Yes," answered Burke, looking at him steadily in the eye. "I've had a hard time, sheriff, but I haven't lost my religion."

It was then the tide began to turn.

"Burke," said the sheriff, "I have had you shadowed every day you were in New York. I suspected that your religion was a fraud. But I want to say to you that I know you've lived an honest Christian life, and I've saved for you to offer you a deputyship under me. You can begin at once.

He began. He set his face like a flint. Steadily, and with dogged faithfulness, the old burglar went about his duties until men high in business began to tip their hats to him, and to talk of him at their clubs. Moody was passing through the city and stopped off an hour to meet Burke, who loved nobody as he did the man who converted him. Moody told how he found him in a close room up-stairs in the court-house serving as trusted guard over a bag of diamonds. Burke sat with a sack of the gems in his lap and a gun on the table. There were \$50,000 worth of diamonds in the sack.

"Moody," he said, "see what the grace of God can do for a burglar. Look at this! The sheriff picked me out of his force to guard it."

Then he cried like a child as he held up the glittering stones for Moody to see. Years afterward the churches of St. Louis had made ready and were waiting for the coming of an evangelist who was to lead the meeting; but something happened and he did not come. The pastors were in sore trouble, until one of them suggested that they send for Valentine Burke to lead the meetings for them. Burke led night after night, and many hard men of the city came to hear him, and many hearts were turned, as Burke's had been, from lives of crime and shame to clean Christian living. There is no more beautiful or pathetic story than that of Burke's gentle and faithful life and service in the city where he had been chief of sinners. How long he lived I do not recall, but Moody told me of his funeral, and how the rich and the poor, the saints and the sinners, came to it; and how the big men of the city could not say enough over the coffin of Valentine Burke. And to this day there are not a few in that city whose hearts soften with a strange tenderness when the name of the burglar is recalled. And now Moody and Burke are met, no more to be separated. When I was a boy, an old black "mammy" that I greatly loved, used to sing for me a song with words like these:

"Through all depths of sin and loss,
Sinks the plummet of Thy cross,

—*Epworth Herald*.

We talk about the telescope of faith, but I think we want even more the microscope of watchful and grateful love. Apply this to the little bits of our daily lives, in the light of the Spirit, and how wonderfully they come out!—*Frances Riley Haregal*.

FARTHEST NORTH.

DURING the past few months, Rev. W. H. Pierce, one of our Indian missionaries on the Pacific Coast, has been visiting Ontario, and rendering valuable service in attending missionary meetings, and addressing League gatherings. His mission station is directly on the Klondike route, and many of the travellers to that frozen region make it a stopping place. The League is farther north than any other, but although the climate is exceedingly cold, the hearts of the people are evidently warm. At our request Mr. Pierce has given us the following account of the work that is being carried on by his League:

"Amongst the Indian tribes in the far-off land of British Columbia, on the Pacific Coast, the same love that moves the hearts of thousands of the young



REV. W. H. PIERCE.

white Christians for the salvation of souls, has fired the hearts of many young converted Indians for the salvation of their benighted countrymen.

"At Kishpiak village in the Upper Skeena, B.C., the League is very strong, there being eighty-six active members who are doing a good work for the Master. On a Sunday morning the first religious service begins at seven o'clock. This is the early prayer meeting. The church bell rings at six, which is a signal for the Leaguers to assemble there to prepare for a march through the village, with their drum and banner. This they do, singing as they go. Then they take their stand in a certain place and proceed to exhort, pray, sing, and invite the heathen to come to the Saviour. This they do again before the afternoon service and also again before the evening service commences. There are often half a dozen at a time—sometimes more—in the mission house with their Bibles, asking for instruction before going out on the street. As far as the week nights are concerned these people are ahead of the whites. Instead of meeting together once a week they have service every Monday, Wednesday and

Saturday evening. The officers are elected every twelve months by vote. Two years ago they had a strong desire to build a hall of meeting house. To buy lumber would have cost a good sum of money up there. So the active members decided to spend over two weeks in the woods and saw lumber themselves, all by hand. The building was erected last winter, and the size of it is 40 x 25 feet. At the opening R. E. Loring, Esq., the Indian Agent, was appointed chairman. Hazelton, Kitze-guela, and Kitenaugh Christians were invited to attend. On Sunday the hall was crowded four times. The collection at the opening amounted to \$36.00. This was the beginning of a blessed revival which lasted three months. At the Upper Skeena mission thirty-five persons have come out from darkness into the light of the Gospel. It is only a few years ago that these people used to go in bands from village to village under the influence of the evil spirit, wounding and murdering one another. During the revival they have gone to the same villages preaching the Gospel of peace, and telling their heathen brethren what God has done for them. The entire cost of the building was \$600.00. The women bought the lamps themselves, many of them gave their ear-rings, silk handkerchiefs, etc., as their subscriptions towards it."

RICHES IN THE TRANSVAAL.

THE yield of these Kimberley diamond-mines is said to average about fifty-five hundred carats a day. They furnish ninety-five per cent of the world's diamonds. Mr. Kunz, of Tiffany's, estimates that, so far, nine and a half tons, worth three hundred million dollars in the rough, and double that when polished, have been taken out of the Kimberley "yellow" and "blue." On a nominal capital of less than twenty millions, the DeBeers Company pays annual dividends of fifty per cent.

But the record of Kimberley should not obscure the fact that elsewhere in South Africa there are "infinite riches in a little room." For instance, the largest diamond known to exist was found at Jagersfontein, eighty miles away—a gem two and a half inches long, one and a quarter inches thick, and two inches wide, weighing nine hundred and seventy-one carats, or nearly half a pound avoirdupois. And in many parts of South Africa gold is plentiful, notably in the Witwatersrand region of the Transvaal. When the present war began, the Transvaal was yielding annually about sixty million dollars' worth of gold—or more than one-fifth of the world's production, of which, by the way, the United States is credited with nearly sixty millions.

Conservative authorities have estimated that, carried down to a depth of four thousand feet, the Rand mines will yield in all more than three and a half billion dollars' worth of gold, of which almost a third will represent clear profit.

The old phrase of "a king's ransom" seems thin and meaningless when one realizes the enormous wealth destined to be controlled by the victor in the present struggle.—*The Youth's Companion*.

Our Universities and Colleges

IV.—WESLEY COLLEGE, WINNIPEG.

THIS is one of the youngest of our educational institutions, and certainly one of the sprightliest. Its record, since its institution, is one of which the Methodists of the Northwest have just reason to feel proud. When Rev. J. W. Sparling, M.A. D.D. was called, in 1888, to assume the Principalship of this college he found no building, no endowment, no professors, and no

that in 1898, ten years after the inception of the College, her students took one half of the money offered by the University as scholarships to the four competing Colleges of the City of Winnipeg and the Institutes of the City and Province. In 1899 her students captured eight out of fourteen of the medals presented by the University for competition to the Colleges. Not only has the College done this work, but has also provided the training required by the discipline for the probationers of the Methodist Church, of whom there were enrolled last year no less than thirty. The work both in Arts and Theology has been carried on up to the present without a dollar of endowment, or a single dollar of debt so far as current expenses are concerned, which is a record probably unsurpassed on the

sees this structure for the first time, is, that it combines solidity with neatness, and convenience with artistic finish. When completed in all its parts, it will rank as one of the most perfectly equipped colleges in Canada. This new building will offer advantages in the way of physical, intellectual, and religious culture, which, perhaps, no institution of the kind in Canada itself can exceed."

It will stand through coming years as a monument of the energy, tact, for insight, and business ability of its principals.

Dr. Sparling is assisted by a most efficient staff of teachers—Rev. A. Stewart, D.D., Rev. J. H. Riddell, B.D., Prof. R. R. Cochrane, B.A., and Prof. G. J. Laird, M.A. Ph.D.

The Methodist people of Manitoba and the Northwest Territories have stood by Wesley College from the first in the most loyal manner. Every year an appeal is made for funds to carry on the work, and it is never made in vain. Whether crops are good or bad, prospects bright or cloudy, our people in the West feel that Wesley College must be sustained. Grace Church, Winnipeg, alone raises nearly \$2,000 each year for the College, besides liberally supporting other funds.

LAUGHTER A DUTY.

THERE is a mission for humor. The man who can make others laugh may be a great blessing to his fellows. There are times in one's experience when a bit of fun is better, more a means of grace, than a serious sermon would be. There are times when the best help we can give to a friend is to make him laugh. The wise man says, "A merry heart is a good medicine." A hearty laugh would cure many a sickly feeling, driving away the blues and changing the whole aspect of life.

We may set down laughter, therefore, among Christian duties. There may be no commandment in the decalogue, saying, "Thou shalt laugh," but Christ certainly taught that joy is a duty, one of the virtues which every Christian should cultivate. St. Paul also makes it very clear that we should rejoice always, and that joy is a fruit of the Spirit, an essential quality of the complete Christian life.

It is not hard for young people to laugh. They should cultivate laughter as a Christian grace, never losing the art or allowing it to fall into disuse. They should seek always to be cheerful. Living near the heart of Christ, faithfully following his commandments, and obeying conscience, their lives may be always full of gladness and song.—*The Young Woman*.

HELPERS IN GOD'S PLANS.

It is one thing to ask God to help us in our plans; it is quite another thing to ask God how we can be helpers in His plans. Every man is glad to have God's help: only now and then is a man found whose first thought is how he can help God. What is your chief desire in your morning prayer for the day? Your honest answer to that question may reveal to you your spirit and purpose in life.—*S. S. Times*.



WESLEY COLLEGE, WINNIPEG, MAN.

students. A man of less determined spirit would have taken the train for the East immediately; but the Doctor, with indefatigable energy and tireless perseverance, entered upon the work of organizing and conducting an institution of higher learning. On the first of October, 1888 he, in association with Prof. Cochrane, opened Wesley College in a little building on Albert Street. Three students were enrolled. From this beginning, humble and unpretentious, Wesley College has grown until last year it had six professors, one hundred and fifty students, and a building one of the finest for colleges purposes in Western Canada. During these eleven years all the branches of work required by the curriculum of Manitoba University have been carried on with such efficiency

continent of America. This success is due in a very large measure to the genius of the honored principal. No cold has been so trying, no heat so intense, no hardship so severe that he did not willingly endure it for the welfare of Wesley College. Few men have shown such aptitude, not only for directing the educational concerns of the College, but for managing its finances. The magnificent building on Portage Avenue was erected in 1895. The *Free Press* then said of it:

"On Friday last the finishing touches were given to the stone work of the new Wesley College, the imposing edifice which fronts on Portage Avenue, and which is the third of the denominational colleges of Winnipeg. The impression left upon the mind of the observer who

The Quiet Hour.

THE MASTER BUILDER.

The unwhewn marble does not know
The place it has to fill;
That we may fit thy temple's plan,
Lord, shape us to thy will.

We ask not that thy tools, O Lord,
On us may lightly rest;
We only ask thou make us what
Will serve thy purpose best.

If as thy column we shall rise,
Engraved with noble line,
Whereon thy goodness is set forth—
The glory all is thine.

Or if some corner be our lot,
Then do not spare thy hand;
And we will trust the shaping stroke
We can not understand.

For still the lowest, darkest place
Remains the place of power,
Whence springs the arch to span thy way
In thy triumphal hour.

—*Episcopal Recorder.*

THE NEED OF QUIETNESS.

We read that "Isaac went out to meditate in the field at eventide." Where and when do the business men of our day meditate? They have no time for it. The precept, "Commune with your own heart and in your chamber, and be still," is never obeyed by them, and as a consequence, their inner spiritual life is starved, and they have little or no influence for good upon others. Let us try to resist this habit of being always in the din, always in a turmoil, and however busy, make time to consider our ways, that we may be, if not wise, at least less foolish. The busiest workers have generally an hour in the middle of the day in which to eat and rest, a part of which they might spend in communion with a better world. And, when walking to his work through the most crowded streets, a man may acquire the habit of being as much alone with his thoughts as he would be in the Sahara desert.—*Great Thoughts.*

HE GOETH BEFORE.

He goeth before you.—*MATT. xxviii. 7.*

"He goeth before us!" Is it infancy? He went before us here, in being Himself the babe of Bethlehem! Is it youth? He "goeth before us" in the nurturing home of Nazareth, sanctifying early toil and filial obedience! Is it hours of weariness, and faintness, and poverty? He "goeth before us" an exhausted traveller to the well of Jacob, "weary with his journey!" Is it temptation we have to struggle with? He "goeth before us" to the wilderness of Judea, and to the awful depths of the olive groves of Gethsemane, to grapple with the hour and power of darkness! Is it loss of friends? He "goeth before us" to the

grave of Bethany to weep there! Is it death (the last enemy) we dread! He "goeth before us" wrapped in the ceremonies of the tomb—descending into the region of hades—uncrowning the King of Terrors—trampling his diadem in the dust! Is it entrance into heaven! He "goeth before us" there. Having overcome the sharpness of death, He has opened the kingdom of heaven to all believers. He shows us the path of life leading into his own blessed presence, where there is fulness of joy, and to His right hand, where there are pleasures forever more.—*Rev. Dr. J. R. Maudsl.*

THE PERFECT PATTERN.

But know all ye who aspire to the higher life that these six laws of culture and character—the law of honesty and kindness, the law of sympathy and self-sacrifice, the law of love toward home, self, friend and God—all these are broken arcs which are united in the perfect pattern of Jesus Christ. Long have we received inspiration from poets, philosophers and essayists. Perfect indeed was the finish of that priceless Cremona violin, yet the instrument is silent and dumb until the master spirit comes to touch the strings and fill the air with melodious vibrations which ravish the mind and heart with their honeyed sweetness. Once, passing over the hills of Bethlehem, the Master was a genial, sacred presence; and now, when his sacred touch falls upon the soul, all the secret melodies of the heart break forth. What unity he brings into life, and, therefore, what beauty!

Of old, a young apprentice picked up the chips of glass dropped by the master, who was completing an oriel window for the cathedral. Bringing those chips together so as to repeat the face of a lustrous angel who had appeared to him in a vision of the night, the boy constructs from the fragments one of the priceless gems of art. And if thy duties seem humble, thy hours fragments, thy tasks broken and obscure, behold the Christ can transform these fragments into a dream of spiritual beauty. All inspirations toward knowledge, all stimulants toward supremacy of mind, have their supreme excellence in that divine one, who is higher than earth's noblest spirits, wiser than earth's most gifted teachers, purer than earth's whitest masters.—*Saturday Evening Post.*

A MORNING RESOLVE.

In a calendar which Bishop John H. Vincent sends as a New Year's greeting to his friends, we find this helpful resolve of which he is himself the author. To those who appropriate it, every day may be a fresh beginning—a new start:

"I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carelessness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.

"And as I cannot in my own strength

attain this measure of wisdom and power, I make humble and firm resolve to seek all these things from my heavenly Father in the name of his Son, Jesus Christ, and through the mystic and mighty energy of His Holy Spirit."

UNDAUNTED BY SORROW.

Not a few of us have had sorrowful experience in the past year which threatens to take the brightness and hope out of our forward look. We know at least one person who has suffered and yet faces the future without fear. Mrs. Mary A. Livermore has lost her husband within the year; she is seventy-eight years old, but she refuses to be crushed, and has resolutely resumed her lectures and public work for charitable and philanthropic causes. In a private letter to a friend she writes: "I have great need of work now. It is to me more than money, sympathy, food, or raiment. I must live worthily. I cannot be overcome now, at the close of my life, by sorrow, depression and loneliness." Such beautiful courage is at once a rebuke to all complaint and despair, and an inspiration to weaker spirits.—*The Congregationalist.*

THE WAY TO LIVE.

Be patient. Keep sweet. Do not fret or worry. Do your best, and leave results with God. Believe firmly in God, in the fulfilment of His purposes and in the march of His providences. God's laws are immutable, and work with undeviating regularity. Walk in fellowship with God, and every year you will be a stronger, better, happier, and sweeter man. Do not mar your peace or power by needless worry. Live by faith in the Son of God, who loves you and gave Himself for you. On some bright tomorrow you will come to anchor under a haven of sapphire and in a harbor of calm, with chimes ringing their welcome from the spires that sentinel the city of God, while from the battlements millions will shout, "Well done!" while God Himself will say, "Enter thou into the joy of thy Lord."—*George B. Fosburgh, D.D.*

MERCY'S FOOTPRINTS.

"Pray ye that your flight be not in the winter." Is not this a figure of our heavenly Father's way of dealing with us? The trouble has come; the need for flight, the threatening enemy. The host has encamped against us. But the flight has not been in the winter. Love has laid her hand upon the trouble, and softened it in some way. Somewhere mercy has left her foot-prints. In something about it there has been a gleam of summer. Some little rift has shown us the blue sky overhead; some little flower has breathed its sweetness, and there has been some singing of birds. At the time it seemed all at its worst; but now you trace the tenderness that timed the flight. It was not in the winter. And so in affliction—there always comes some token of love that greets you with its quiet whisper: It is the Lord.—*Mark Guy Pearse.*

Missionary.

Great Missionaries.

REV. ROBERT MOFFAT.

The attention of the world at the present time is turned in the direction of South Africa, and every bulletin from the field of strife is eagerly scanned. Even the school boys know exactly where the towns and cities and rivers are located, as maps are carefully studied. When Robert Moffat went to South Africa, however, little was known of the country; more than that, it was frequented by beasts of prey, and peopled by savage tribes. Robert Moffat was born on the 21st of December, 1795, in Scotland. Of his youth not many particulars are known. It is stated that he improved his opportunities for picking up knowledge, learned to play the violin, and was very fond of athletic sports. At the age of eighteen he was converted at a Wesleyan Methodist meeting, and shortly after received his first missionary impulse, by seeing a large poster announcing a missionary meeting. It seemed to come to him as a personal appeal, and from that moment he determined to be a missionary. It must not be thought, however, that there were no other influences at work in leading to this choice of a life-work. His mother had told him many thrilling stories about the Moravian missionaries in Greenland and Labrador, and these all came up freshly in his mind when his eye rested on that missionary announcement.

About a year after, he was sent as a representative of the London Missionary Society to South Africa. He reached Cape Town, January 13th, 1817, and lodged for a time with a Dutch farmer, from whom he learned Dutch, which enabled him to preach to the Boers in their own language. His mission, however, was to the Hottentots beyond the Boer settlements. Of course he met with much prejudice and opposition in his purpose to preach to these degraded people.

"On one occasion Moffat halted at a farm belonging to a Boer, a man of wealth and importance, who had many slaves. Hearing that he was a missionary, the farmer gave him a hearty welcome, and proposed in the evening that he should give them a service. To this he readily assented, and supper being ended, a clearance was made, the big Bible and the psalm-books were brought out, and the family was seated. Moffat inquired for the servants, "May none of your servants come in?" said he.

"Servants! what do you mean?"

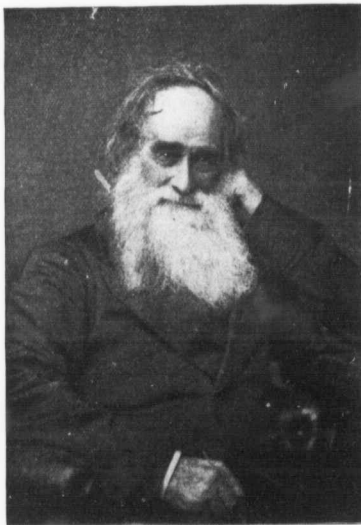
"I mean the Hottentots, of whom I see so many on your farm."

"Hottentots!" roared the man, "are you come to preach to Hottentots?" Go

to the mountains and preach to the baboons; or, if you like, I'll fetch my dogs, and you may preach to them."

The missionary said no more but commenced the service. He had intended to speak on the "neglect of so great salvation," but with ready wit, seizing upon the theme suggested by his rough entertainer, he read the story of the Syro-Phœnician woman, and took for his text the words, "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." He had not proceeded far in his discourse when the farmer stopped him, saying, "Will Myner sit down and wait a little; he shall have the Hottentots."

He was as good as his word, the barn was crowded, the sermon was preached,



ROBERT MOFFAT.

and the astonished Hottentots dispersed. "Who," said the farmer, "hardened your hammer to deal my head such a blow? I'll never object to the preaching of the Gospel to Hottentots again."

A noted chief named Africamer gave Mr. Moffat's friends much uneasiness. He was a dreaded outlaw who had been the terror of the country. All sorts of predictions were made as to what would happen if Moffat placed himself within the power of this savage. One said that Africamer would set him up for his boys to shoot at, another that he would strip off his skin to make a drum of, while a third predicted that he would make a drinking cup of his skull. A kind motherly dame said, as she wiped the tear from her eye and bade him farewell, "Had you been an old man it would have been nothing, for you would soon have died, whether or no; but you are young and going to become the prey of that monster."

Africamer, however, received the young

missionary kindly, and calling his women and pointing to a spot of ground said: "There you must build a house for the missionary." In half an hour the structure was completed, in appearance something like a bee-hive. In this frail house, of sticks and native mats, Moffat lived for nearly six months, being scorched by the sun, drenched by the rain, exposed to the wind, and obliged often to decamp through the clouds of dust; in addition to which, any dog wishing for a night's lodging could force its way through the wall, sometimes to the loss of the missionary's dinner next day. "A serpent was occasionally found coiled in a corner, or the indweller of the habitation had to spring up, in the middle of the night, to save himself and his house from being crushed to pieces during the nocturnal affrays of the cattle which roamed at large. He lived principally upon milk and dried meat, until, after a time, he was able to raise a little grain and garden stuff."

Africamer soon became interested in the Gospel and began to read the New Testament. Before long he was thoroughly converted, and the lion became a lamb, as the love of God filled his heart. He who was formerly like a fire-brand, spreading discord, enmity, and war among the neighboring tribes, was now ready to make any sacrifice to avoid conflict, and besought parties at variance with each other to be at peace. When Moffat took Africamer into Cape Town to present him to the governor, he had somewhat the experience of Barnabas with Saul of Tarsus when he introduced him as Paul the Apostle at Antioch and Jerusalem—many were afraid of the new convert, "not believing that he was a disciple." But the way was won for the Gospel and its triumphs in that field, and the world saw and believed.

For ten years Moffat and his devoted wife labored in Africa without much apparent result, but at last their faith and patience were rewarded and they had the joy of seeing many of the people brought to Christ, and the ignorant and degraded transformed by the power of the truth. Speaking of some of his converts he says: "It was truly gratifying to observe the simplicity of their faith, implicitly relying on the atonement of Christ, of which they appeared to have a very clear conception, considering the previous darkness of their minds on such subjects."

As an illustration of the faith of the missionaries, it is said that during the darkest days, before the Gospel had made any progress whatever, Mrs. Moffat received a letter from a friend in Scotland inquiring if there was anything of use which she could send. The reply returned was, "Send us a communion service, we shall want it some day." Communication between Africa and England was tardy then, and before an answer came to her letter the darkness increased, and the Bechuans seemed as far from salvation

as ever. On the day preceding the reception of the first converts into the Kuruman Church, a box arrived from England, which had been twelve months on the road, and in it were found the communion vessels that Mary Moffat had asked for more than two years before.

Perhaps Mr. Moffat's greatest work was the translation of the Bible into the language of the people among whom he labored. This was a work of great difficulty which occupied nearly thirty years before it was completed. Through the kindness of friends at home he procured a printing press and published certain portions of the Scriptures. Great was the astonishment of the natives when they saw the printing press at work. Lessons, spelling-books, and catechisms were prepared for the schools. To see a white sheet of paper disappear for a moment and then emerge covered with letters was beyond their comprehension. After a few noisy exclamations, one obtained a sheet, with which he bounded through the village, showing it to all he met, and saying it had been made in a moment with a round black hammer (a printer's ball) and a shake of the arm.

An incident related in his speech at the Bible Society's Annual Meeting upon the occasion of his first visit to England in 1839, shows the importance to the natives of having the Bible in their own tongue. Speaking of his translation of the Gospel of Luke, he alluded to the state of the unconverted heathen, and the contrast manifested by the Christian converts. When the heathen saw the converts reading the Book which had produced this change, they inquired if they (the converts) talked to it. "No," answered they, "it talks to us; for it is the Word of God." "What then," replied the strangers, "does it speak?" "Yes," said the Christians, "it speaks to the heart!" This explanation was true, and was often illustrated in fact; for among those to whom the same Book was read by others, it became proverbial to say that the readers were "turning their hearts inside out!"

Dr. H. Clay Trumbull, in *The Sunday School Times*, thus describes Robert Moffat:

"It was in London in the spring of 1881 that I saw and heard Robert Moffat, at a missionary reception at the Lord Mayor's, at the Mansion House. There were representatives there from many lands, Christian men and women who were known in all the world. Yet no one in all that company was more a centre of loving interest and of hearty reverence than the missionary veteran hero of South Africa. He was more than fourscore and five years old, yet his eye was bright, his face shone with the light that never dims, and his voice was clear and penetrating. When he spoke, and all listened, his testimony seemed to be that there were no hardships in Christ's service, or 'none to speak of,' but that every step in the missionary's path was one of blessing. And as he said it, and looked it, we couldn't believe anything else."

During his last visit to England the veteran missionary was introduced to the Queen, and received the degree of Doctor of Divinity from the University of

Edinburgh. He died on the 10th of August, 1883, in his 88th year. No truer hero ever lived.

Helps.

From recent letters received by Dr. Stephenson a number of quotations are made. They show that there are not only difficulties in missionary work, but many encouraging features as well. The following are mentioned as helps:

"The Campaigners' visits have been an inspiration to us to do better work."

"The appointment of a missionary as a representative of our district."

"Our missionary library."

"The list of questions we are in the habit of sending in to our missionary vice-president, which she answers on missionary night."

"The missionaries' letters are always eagerly listened to and arouse much interest."

"Mr. Kaburagi's visit was an added inspiration."

"Prayer, and the EPWORTH ERA."

"Reports of delegates to conventions."

"The holding of regular missionary meetings in which a number take part."

"Our prayer circle has been an inspiration."

"One thing that is very helpful, is a large attendance. Almost every one takes a deep interest in every meeting. Another thing is the attendance of young men and the interest they take."

"Each member is willing, if possible, to do whatever is assigned, and does it with a good motive."

"The Endeavor department work."

"The study of God's Word."

News Items.

PARIS EPWORTH LEAGUE has just purchased a missionary library.

BOWMANVILLE District is emphasizing the study part of our motto. The text books used for study classes are being read and studied in the district.

FLORENCE EPWORTH LEAGUE is purchasing a missionary library. They hope by spreading missionary information to help their members to pray, study, and give intelligently.

CARLTON STREET LEAGUE, Toronto, last year gave \$82.00 to missions. They are looking forward this year to an increased interest in the work, and have organized a missionary study class.

The Leagues at Berwick, Nova Scotia, have adopted the Forward Movement. They use the pledge and collectors' books, and are trying to give their members as much missionary information as possible.

The young people of Nova Scotia Conference, who have undertaken the support of Rev. A. C. Borden, M.A., are very much in earnest. Many are pledging themselves to pray, study, and give to missions.

The Epworth League of Copenhagen has organized a band to study, pray, and give for missions. The members intend having monthly missionary meetings and introducing, for the benefit of League members, missionary books and papers.

The missionary study class has been organized in Sherbourne Street League. They are taking up the study of China, in which country they are much interested, as Dr. Kilborn, who is supported by the Leagues of East Toronto, is their representative in that needy land.

MANY Leagues are taking advantage of the offer to send letters from our missionaries to any who make application for them to F. C. Stephenson, M.D., 268 Parliament Street, Toronto. These letters are very helpful and keep the young people in touch with our workers in the mission field.

The missionary study class of Parliament Street Church, Toronto, have studied together during the past few months, "Dawn on the Hills of Tang," from which they gained a great deal of knowledge of China, which they are putting into practical use in the missionary meetings of their League.

The energetic missionary vice-president of Summerside District, P.E.I., hopes to have all the Leagues under her care organized for missionary work on the Forward Movement plan. The work which is being done in the East is full of encouragement. Many letters come from workers asking for missionary information, and for full particulars re the Pray, Study, Give, plan, and for information concerning our missionaries and their work.

Suggested Programme.

SUBJECT—"Our Indian Work."

HYMN 13 (Canadian Hymnal used). Scripture Reading, John xv. 1-14.

PRAYER for Missionaries, especially for those working among the Indians. Hymn 219.

PAPERS on "Our missionaries among the Indians: who they are; where they work."

References: Missionary Report, 1898-'99, pages xli-x. Free tract, "General Survey" (to be had on application to Dr. Sutherland); *Outlook* November, page 243; CANADIAN EPWORTH ERA, December.

PRAYER for Christian Indians.

PAPER on "What the Indians are doing for Christ."

References: *Missionary Outlook* for August, October, November and January; *Christian Guardian*, pages 4, 5; this number of the *Outlook* and ERA, Missionary Society reports, W. M. S. reports.

HYMN 319.

PRAYER for the heathen Indians.

PAPER on "The need of the Indians."

References: Letters from missionaries in the Indian work. See *Outlook*; books on Indians in Sunday School or League libraries.

N.B.—Do not fail to announce the subjects for the missionary meetings for the next three months, so that those who are to take part may make preparation:

March—"The evangelization of our French citizens."

April—"Summer missionary campaign work."

May—"Domestic missionary work."

Hints for Workers.

Neglected Opportunities.

BY ELEANOR ROOT.

"Did you have a good day yesterday?" asked one minister of another. "No, it rained in our section, and there were only a few more than a baker's dozen in the congregation. You know what that means to a preacher."

"Did you have a fine meeting last week at the literary society?" asked an absentee of the club president. "No; you know how stormy it was. But few ventured out, so I did not try to do anything."

"Did you have an interesting time in the class on Sunday?" asked a pupil of her Sunday School teacher. "No; there was but one in the class—I suppose because it was so warm—and I thought that as next Sunday was review day we would not go into the lesson proper. We talked about the golden texts a little, and then planned for some of the committees for our festival."

Neglected and despised opportunities! Was an audience of one too small for Christ to talk to? Remember the woman of Samaria! Did Plato and Socrates think that their few followers were unworthy their time and attention? Think of their memorable discourses! Have great souls of any age been deterred from great speaking because they had not great audiences? No! a thousand times, no!

The privilege of speaking earnest, uplifting words to even one soul is surely not to be lightly passed over, and the responsibility of not doing so when the opportunity presents itself is indeed a grave one. When a Sunday School teacher has but one pupil who has braved the uncomfortable weather for the sake of not losing the lesson, does it not seem a little hard that that one should be deprived of what that one came for? When but a few courageous members brave the storm to be present at a literary meeting, does it seem fitting that they should suffer because of the non-attendance of those less interested or less faithful? When a minister has but a "few more than a baker's dozen," is it not the time of all times for him to "rise to the occasion"?

When you Talk of Resigning.

Who? Well, the Christian Endeavor president, for one. I don't know of many persons who have more discouragements than the average president, and yet there is a good deal to be said on the other side. God is letting you lead a company of young people to greater triumphs in Christ. He has given you a few brave helpers, who are holding up your hands and praying for you.

A good many of us make the mistake of a lifetime by giving up, when it is the time of all others to hold on. If you are thinking of resigning your position, sup-

pose you consider the matter for a little while longer. While you are considering, suppose you speak to a few people about your discouragements—not to the pastor, for if he is a real shepherd your discouragements are already his own; not to the faithful committee chairmen, they probably need encouragement as badly as you do, but to the church wax-figures, who imagine that there is no real need of their doing anything. Ask them to come up to the help of the Lord against the mighty. Put the case plainly before them, and let them know that there is a break in the ranks, and that duty is calling their names long and loud. Don't scold! That is the very best way to keep people out of the work. Rather talk to them of its needs. Talk about it with such burning earnestness that they will not be able to get away from it.—*Look-out.*

Self Robbery of Shirking.

Shirking a duty is robbing one's self of growth. It may be true enough, for the present moment, as the shirker says in trying to justify himself, that it does not matter much to the world whether he does his little part or not. The point is not so much whether a man will be missed as what he misses. It need not have mattered much to the world if David had shirked that battle with Goliath. God could have had the burly Philistine done away with by some other means. But all of David's subsequent history might have been told in a sen-

tence, in that event. It is a poor investment to buy a moment's ease at the expense of untold manliness.—*Sunday School Times.*

Saying and Doing.

In the Cathedral of Lubeck, in Germany, there is old slab with the following inscription:

Thus speaketh Christ our Lord to us:
Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not.

When Paul asked, "Lord, what wouldst thou have me do?" he little dreamed of the high calling in Christ Jesus upon which he was about to be invited to enter, or of the arduous years of toil which lay between him and the finished course of his sublime race. For every one who will honestly and purposefully ask this question God has a like precious and surprising answer. We shall be used in proportion as we are willing to be used.—*The Lutheran.*

Prominent League Workers.

REV. J. H. RIDDELL, B.A., B.D.



Ever since the organization of the Manitoba and North-west Conference Epworth League, the position of President has been occupied by Rev. J. H. Riddell, B.D., Professor in Wesley College, Winnipeg, who has manifested the deepest interest in the Young People's work throughout the North-west. As far as his College duties would permit, he has visited various Leagues in Manitoba,

and his earnest sermons and addresses have been much appreciated.

Prof. Riddell graduated as gold medalist of Victoria University in 1890, and at once went west and entered the ministry of the Manitoba Conference. His first station was on the Cartwright mission, where for three years he labored faithfully and well, winning golden opinions for himself both as a man and as a minister. So conspicuously useful indeed did he show himself that a larger sphere of usefulness soon opened itself to him. Grace Church, Winnipeg, required assistance for its pastor, and Wesley College was in need of additional help on its teaching staff. The opinion appeared unanimous that Mr. Riddell was just the man to fill this dual position, an opinion which time has amply justified. Shortly after his appointment, Young Church, largely through his instrumentality, became self-supporting, and severed its connection with Grace Church, Mr. Riddell being appointed its first pastor. At the expiration of his pastorate of four years—years crowned with abundant success—the College authorities, having in the meantime learned to fully appreciate his great worth as a teacher, put forth a special effort and induced the Conference to allow him to devote his whole time to college work. In this institution, first as tutor, and more recently as senior professor in the department of Classics, his work throughout has been characterized by great earnestness and zeal.

Practical Plans.

Literary Programmes,

FOR USE IN THE LITERARY DEPARTMENT OF THE EPWORTH LEAGUE.

Quite a number of our readers having asked for suggestions on the Literary Department and how to conduct it, with special reference to the preparation of Literary evenings, we herewith publish a number of programmes, which may be helpful to those who are interested in this important department of our work. It will be noticed that the regular prayer meeting topic has a place in each "evening." It is not intended, however, that it shall take up much time.

I. "THE NINETEENTH CENTURY."

1. Devotional exercises.
 2. Regular prayer meeting topic.
 3. Essay—"Bird's-eye view of the course of history in the century."
 4. Essay—"Great inventions of the century."
 5. Essay—"Progress of the Church during a hundred years."
 6. Essay—"Great discoveries of the century."
 7. Essay—"Progress of social reform during the century."
- Programme to be varied with music, vocal and instrumental.

II. "EVENING WITH FRANCES R. HAVERGAL."

1. Hymn—"I gave my life for thee."
2. Prayer.
3. Reading Scripture lesson in unison.
4. Short paper on prayer meeting topic.
5. Hymn—"I am trusting thee, Lord Jesus."
6. Paper—"Life of Frances Ridley Havergal."
7. Solo—"Not your own, but his ye are."
8. Quotations from works of Frances R. Havergal.
9. Duet—"As thy day, thy strength shall be."
10. Paper—"Consecration Hymn."
11. A few stanzas say of "Consecration Hymn."
12. Song—"Singing for Jesus."
13. Reading—"Misunderstood."
14. Hymn—"Now the sowing and the reaping."

Each member present should read a quotation—the quotations being written on slips of paper and distributed. A better way would be to have each member select his own quotation.

III. "AN HOUR WITH THE HYMN-WRITERS."

1. "John Wesley as a Hymn-writer."
2. "Charles Wesley, the Poet of Methodism."
3. "Isaac Watts."
4. "Dr Doddridge Composer of 'Oh happy day that fixed my choice.'"
5. "Horatius Bonar, one of Israel's sweetest singers."
6. "Frances Ridley Havergal."
7. "Bishop Heber, Composer of the Missionary Hymn, 'From Greenland's icy mountains.'"

Arrange a programme of hymns to be sung. Let the hymn following the paper on the hymn-writer be taken from his works.

IV. "FIVE CELEBRATED JOHNS."

- JOHN FOXE—Author of "Book of Martyrs."
JOHN BUNYAN—Author of "Pilgrim's Progress."
JOHN MILTON—Champion of liberty.
JOHN WESLEY—Founder of Methodism.
JOHN HOWARD—The Philanthropist.

V. "AN EVENING WITH WESLEY."

1. Devotional Exercises.
2. Prayer meeting topic, briefly presented.
3. Paper—"The Epworth Parsonage."
4. Paper—"The mother of the Wesleys."
5. Paper—"The father of the Wesleys."
6. Paper—"Outline sketch of the life of John Wesley."
7. Paper—"The class meeting."
8. Paper—"Wesley as a preacher."
9. Paper—"Prominent doctrines of Methodism."

Interpolate hymns and music, giving prominence to Wesley's hymns. Necessarily, the papers suggested in the foregoing must be brief.

VI. "LOCAL CHURCH HISTORY," OR "OLD FOLK'S EVENING."

An admirable way to spend an evening, especially if your society belongs to an old and long-established church, is to devote it to the study of the history of the local church. Search through old books, and old papers and find how much information may be collected. Especially get reminiscences from older members of the congregation.

1. "Founding of the Church and its subsequent history"—a brief outline.
2. Then may follow papers or brief addresses, chatty talks, about the different pastors of the church, the more prominent members, the work of the societies of the church, and revivals and their results. Bring in the old folks to tell of the earlier days.

VII. "MODES OF TRAVEL."

1. Paper—"The old locomotive and the new."
2. Paper—"Odd conveyances of different countries."
3. "Street railways—horse, and electric power."
4. "Navigation, ancient and modern."
5. "Horseless carriages."
6. "The Bicycle."

Arrange for a bright musical programme in connection with the foregoing.

VIII. "A TOUR THROUGH PALESTINE."

1. Devotional exercises.
2. "Geography of Palestine with map."
3. Paper—"Jerusalem."
4. Paper—"Bethany."
5. Paper—"Hebron."
6. Paper—"Nazareth."
7. Paper—"Samaria."
8. Paper—"The Dead Sea."
9. Paper—"The Jordan."

IX. "GREAT MEN OF OUR DAY."

The programme to consist of several papers or short addresses on the careers of prominent men of the present day in the various spheres of activity—in educa-

tional, political, ecclesiastical, commercial, and industrial pursuits. The programme to be varied by music, vocal and instrumental.

X. "THE CHRISTIAN SOVEREIGNS OF THE WORLD TO-DAY."

The programme will consist of short papers or essays on the life of the Christian monarchs of the world. This will give a most interesting evening, enlarging, no doubt, the information of many of the members as to the influence of Christianity in the higher spheres of life.

XI. "CHILDREN IN LITERATURE."

Arrange for a few papers on some of the famous child characters in literature. Have a number of poems on child-life either read or recited. Some of the sweetest poems in literature are written on child-life. The musical part of the evening could be made attractive, sweet and tender by having lullabies interspersed between the literary selections. Have quotations also by roll-call or otherwise, on "What the poets say of children."

A delightful evening might be spent with "The Children of the Bible" in addition to the foregoing.

XII. "FAMOUS MEN OF THE BIBLE."

Evening with famous Bible characters, including "Moses, the first great statesman," "David, the Psalmist King," "Saul, a ruined life," "Daniel, the loyal youth," "Paul, the courageous missionary," interspersed with suitable music, and quotations from the actual recorded works of the men themselves.

XIII. "FAMOUS WOMEN OF THE BIBLE."

Two evenings could be arranged, one on "Women of the Old Testament," the other on "Women of the New Testament," and a paper prepared on the condition of women in early times as contrasted with the present.

A Query Meeting.

A very interesting literary evening at Galt recently took the form of a "Query Meeting." A number of questions, such as the following were written out and handed to different members of the League the week before: "Why do you love Methodism?" "Should a young Christian work on Sunday to provide gas, electric light, water-works, etc.?" "Should the Church take the saloon-keeper's money?" "Why should the Supernatant Fund have the hearty support of every Methodist?" and several other such questions. Each question was given to six or seven different members to write out brief answers. All the answers were handed in, and at the meeting the different answers to each question were read out by one person, the members of the League not knowing who had written the answers. It is needless to say that considerable diversity of thought and opinion was expressed in some of the answers. Many members were induced to write answers to the questions who could not be persuaded otherwise to take part. The programme of the evening was interspersed with special music. It proved to be a profitable, instructive, and interesting evening.

The Canadian . . .

Epworth Era

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IN THE METHODIST CHURCH.

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



Editorial.

A Splendid Example.

All publications of the Methodist Book Room are stopped when subscriptions expire, unless they are renewed. This rule, which is probably the most satisfactory for both publisher and subscriber, has been applied to this paper, and we have been forced reluctantly to part company with some of our readers. We trust that they will so miss the paper that their subscriptions will be forwarded for the remainder of the year. Many Leagues have done well in sending in renewals, and we are hoping that when final returns have been received our circulation will show a satisfactory increase. When the paper was launched a little over a year ago, the League at Medicine Hat, N. W. T. sent us a list of sixteen subscribers, which was afterward increased to twenty-four, almost every member of the society being enrolled as a subscriber. We would not have been at all surprised if some of these had dropped out at the end of the year, but the mailing sheets for 1900 show that we are now sending thirty-one papers to Medicine Hat, nearly all of the old subscribers having renewed, and several new ones added.

If this splendid example were generally followed, our circulation would boom, but alas there are other Leagues, with large membership, from which not a single name has been received. What has been accomplished in one place can be done elsewhere by the exercise of the same energy and perseverance. Let all our League officers stir themselves on behalf of "our paper."

Decision Day.

The Sunday School Association of New Brunswick has appointed a special Sunday which is to be known as "Decision day." The idea is to make special efforts on that day to bring the scholars to decision for Christ. It may seem, to

some, a little mechanical to undertake to make Christians at a stated time, and by a uniform method, but if the day set apart be well prepared for by personal work, on the part of the teachers, some time before, and if the exercises on "Decision Day" be conducted wisely much good may result therefrom. In some way a strong effort should be made to bring the young people of our Sunday Schools into saving relations with Jesus Christ.

How Misunderstandings Arise.

Information which has passed through several channels should be received with rather more than the traditional "grain of salt." Scarcely anything is reported exactly as it occurred, and when a report is handed from one to another a number of times its original author would scarcely recognize it. A somewhat curious illustration of how misunderstandings arise is related by a Toronto physician. In one of his calls he was informed that a man on a certain street had died as a result of taking a dose of carbohc acid. As he had himself attended the case he was able to correct the report at once by stating that the man had died of pneumonia. "O, yes," said his informant, "I believe it was ammonia that caused his death." This man had heard one of his neighbors say that the deceased had died of pneumonia, and in his ears it sounded like ammonia. It was the most natural thing in the world to conclude that it was a case of poisoning. When he came to tell some one else about it he seems to have forgotten about the ammonia, but remembered about the poison, and as carbohc acid was the kind of poison most familiar to him he began to tell everybody he met that the death had been caused by carbohc acid. No doubt but many absurd and slanderous statements are started in very much the same way. Whenever we hear anything that reflects upon our friends or acquaintances it is a good rule to *disbelieve it*. To accept an idle rumor that injures another without investigating it is positively criminal. A large proportion of the quarrels that occur are simply the result of misunderstandings.

Get Acquainted with Him.

Many persons in these times are talking about following the example of Jesus and walking "in His steps." In order to do this there must be an intelligent understanding of His character and purpose. The best way to find out what Jesus would do is to discover what He actually did during His earthly life, and this knowledge can only be obtained by studying the Gospels. There is reason to fear that there are people who profess to be fashioning their lives after the pattern of the Man of Nazareth, who are but indifferent students of the New Testament. The Gospel stories afford us the opportunity of becoming acquainted with Jesus, and they should be read and re-read.

In the International Sunday School lessons we shall have the privilege of spending a whole year with Jesus. Let us seek to make the most of this golden

opportunity. In connection with the lessons a good life of Christ should be read. Edersheim's is excellent, and is a marvel of cheapness.

Look After the Foundation.

"The difficulty with nearly all the boys who apply for positions here is that they *cannot spell*, and their writing is usually a miserable scrawl." This was the remark made by a prominent Toronto business man not long ago, and there is reason to believe that his experience is not by any means exceptional. Many young people graduate from our Public and High schools, and they have a smattering of almost everything, from algebra and euclid to Greek and Latin, but when called upon to assume positions in offices, they prove to be miserably deficient in the elementary branches of a good education. Just the other day we saw a bright young fellow discharged from one of the best offices in town, after a week's trial, because of his bad penmanship and worse spelling. Would it not be well for our schools to teach a smaller number of subjects, and drill their pupils more thoroughly in the rudiments? No amount of culture or polish in after years will atone for neglect of the three R's in early life.

Go After Them.

When questions relating to Christian work are under discussion, a perennial topic is, "How shall we interest young men in the Church and its work?" In Epworth League question drawers this enquiry never fails to make its appearance. If pastors would pay the same attention to men that they do to women and children, many more would be brought within the influence of the Church. As a rule, pastoral visiting does not touch young men at all. The calls are nearly always made in the afternoon, when the men are not at home, and consequently there are many with whom the pastor never becomes acquainted. If young men are to be reached we must go where they are, evening calls must be made at their homes, and special receptions provided for them in church and parsonage. Usually they will respond to sincere and earnest efforts on their behalf.

"Glad to be in It."

An army nurse in South Africa, writing to her mother, describes in harrowing terms the awful realities of war. She says, "People cannot imagine, at home, the hardships here are just now," and then adds, "and yet I am glad to be in it." If there must be war it is a blessed thing to have the comforting ministry of skilled nurses for the wounded soldiers. The cheery spirit of this young woman and her satisfaction at being able to help the unfortunate are characteristic of the Red Cross Nurse. It is a good thing to stand at the post of duty because it is right, but it is much better to be so interested in relieving human suffering that we shall be "glad to be in it."

In many places the holidays interfered considerably with the League services and with the work of the committees. Officers will do well to make up for this loss, as much as possible by turning on a full head of steam now that the train is once more in motion.

✕

OUR prayer meeting topics for 1900 are a great improvement on any that we have had in the past. For the first time a definite system of Bible study has been outlined, and the entire year will be spent with the parables of our Lord.

✕

BISHOP THORURN said to the Missionary Board of the Methodist Episcopal Church: "You stand by this Church and mission of Manila, and in one or two years there will be a Philippine district of the Malay Conference, and in another quadrennium there will be a Philippine Conference."

✕

THE excellent topic expositions which we print monthly are not meant to be taken into the prayer meeting and read, but are intended only as suggestive helps. Those who introduce the topic should try and give their own thoughts, although everything that will throw light on the subject should be read and digested.

✕

A SOMEWHAT unique watchnight service occurred in New York on the last night of the old year. In spite of the snow and wind fully 15,000 people stood in the streets around the walls of Trinity Church, and joined with the chimes in making the air ring with "All hail the power of Jesus' name." It was a beautiful way to commence the New Year.

✕

THE Pope of Rome, the Emperor of Germany, and *The Sunday School Times* are the three eminent authorities in favor of the theory that the present year opens the Twentieth Century. Almost everybody else is of a different opinion. It is surprising that a paper usually so correct as the *Times* should fall into such a blunder.

✕

AFTER a year's trial as a weekly, *Success* goes back to the monthly, and the change is a decided improvement. It is much better to have a good strong monthly than a small weekly that is inclined to be weakly.

✕

THE League at Centreton, Cobourg District, has sent twenty-one subscriptions for the CANADIAN EPWORTH ERA, and the paper will go into every home represented in the League, during the year. The credit for this splendid list is largely due to the pastor's wife. We would like to see societies like this multiplied a thousand fold.

✕

If the railways had treated a lot of cattle as they did their passengers during the Christmas and New Year's holidays, they would have been prosecuted for cruelty to animals. Reduced rates were advertised far and wide, but no adequate arrangements were made for handling

the traffic. So insufficient was the accommodation on some of the trains that there was not comfortable standing room. An experience or two of this kind leads one to long for the time when the railways will be owned by the people themselves, and operated for their comfort and convenience rather than for the sake of making dividends for stockholders.

✕

THE best way of advertising anything is to "talk it up." If every member of the League would go out and talk to their friends and acquaintances about the lecture that has been arranged for, it would be worth a dozen announcements from the pulpit. Do you want a crowd for your next entertainment? Then *talk it up*.

✕

ABOUT the only objection we have heard urged against this paper is that it supplies altogether too large a bill of fare, and that "it takes too long to read it." It is well to remember that it is not intended to be read at one sitting, but should be taken up many times during the month. Many of our readers inform us that they peruse every line from the first page to the last.

✕

A LARGE number of letters coming to our office contain kind reference to this paper which are much appreciated. Mr. William Johnson, of Belleville, sends the sort of letter which an editor loves. After expressing his appreciation of THE ERA, he makes a valuable suggestion concerning subject matter for an interesting article which bears fruit in this number. It would be of great assistance to have the co-operation of our readers in this way.

✕

No man ought to be elected to an official position in any church who does not take his denominational paper. He cannot intelligently discharge the duties to which he is called if he is ignorant of what is going on in the Christian world. Similarly, no member of a League should be considered fully qualified to occupy an office in the Society who does not subscribe for the League paper published by his Church.

✕

WE cannot agree with the Pope in regard to the exact time at which the twentieth century begins, but his proposal to make this a holy year is a good one. In view of the manifold blessings with which God has crowned the century which is now ending, it seems appropriate to devote this closing year especially to the advancement of His cause and kingdom, not merely by raising large sums of money, but by a supreme effort for the reformation of the world and the regeneration of men.

✕

THE expression of loyalty to the Empire on the part of Canada has been spontaneous and enthusiastic during the past few months. Two thousand men have been sent to the front, but five times that number could easily have been enlisted. In Winnipeg, twelve more volunteers were asked for to make up the Northwest's quota for the second contingent, and *four hundred* made application for the places. When so many are ready

to enlist, men with families depending on them should not be allowed to go.

✕

It would be well for us in our individual lives, if we could train ourselves to meet reverses with the same spirit that has been manifested by Great Britain under exasperating defeats. There has been no thought of retreating, no compromising with the enemy, but a stern resolve to see the war through to a successful completion. When disappointments and trials come to us let us face them bravely, and not allow them to overwhelm us. "If thou faint in the day of adversity, thy strength is small."

✕

REV. DR. PARSONS, for twenty-three years the pastor of Knox Presbyterian Church, Toronto, has superannuated, and has been granted a retiring allowance of \$2000 a year by his congregation. Presbyterian churches are noted for doing this sort of thing. In our church no such enduring relationships are formed between pastor and people, consequently provision for aged ministers must be made by the Church as a whole. Hence the need of our Superannuation Fund.

✕

REV. H. Clay Trumbull tells the following good story of Mr. Moody: "In Moody's earlier days, in Chicago, an over-zealous critic, who was not an over-zealous worker, took Moody to task for his defects in speech. 'You oughtn't to attempt to speak in public, Moody; you make many mistakes in grammar.' 'I know I make mistakes,' said Moody, 'and I lack a great many things; but I'm doing the best I can with what I've got. But, look here, my friend, *you're* got grammar enough; what are you doing with it for Jesus?' It is not often that the grumblers who do no work are so well rebuked.

✕

IN too many places the Sunday School is looked upon as a complete substitute for the regular Church service. We have been in churches during the past year where scarcely any children were to be seen in the congregation on Sunday morning, and there was a similar absence of adults at the Sunday School session in the afternoon. This is a condition of affairs that should be remedied at the earliest possible moment. Let us have the old-fashioned family pew, large enough to hold every member of the family, and have it filled, especially at the morning service. No matter how good the Sunday School may be it can never take the place of the public worship of God.

✕

ON another page will be found the programmes of the Conference League Conventions to be held in Toronto, Port Hope, and Stratford. An excellent list of subjects and speakers has been prepared, and it is hoped that there will be a large attendance. It will cost something, of course, to attend these gatherings, but if the right persons are sent as delegates it will repay the Leagues many times over for the expenditure. Let every Young People's Society within the bounds of these Conferences be represented by at least one delegate.

Prominent People.

REV. DR. FRANCIS E. CLARK, of Boston, founder and president of the united Christian Endeavor Societies of the world, has started on a trip around the world to visit the societies in all the countries of Europe and the Orient.

It is said that Queen Wilhelmina has promised to marry the Crown Prince Frederick William of Germany, who is eighteen, while Queen Wilhelmina is twenty. On the death of the Kaiser she would become Empress of Germany, and Holland would be ruled from Berlin.

LORD ROBERTS, who is perhaps the most independent man in the British army, has given the war office distinctly to understand that he will not submit to have any plan of operations thrust upon him by the war department. He insists on having *carte blanche* in regard to the conduct of the campaign.

MRS. MARY LOWE DICKINSON has been appointed by the United States government as special agent to the Paris exposition. Her specific work is confined to Social Economy. All working girls' societies, luncheon clubs, resting rooms, gymnasiums, libraries, lecture courses, or other philanthropic movements will be fully exploited.

LORD ROBERTS, the Commander-in-Chief of the British forces in South Africa, is regarded by many military authorities as the foremost general which Great Britain has produced for seventy-five years. Although very small in stature, he has distinguished himself in numerous battles during his many years of service.

The Empress of Russia spends more on her wardrobe than any royal lady in Europe. Until and for a short time after her marriage she dressed with almost severe simplicity, but the grand ladies of the Russian court took no pains to conceal their disapproval of the empress's indifference to regal splendor of attire, and the result is that her majesty is gorged now in raiment which might be likened to "wrought gold."

The Michigan *Christian Advocate* recently published an article on Dr. Goldwin Smith, in which he condemned the stand taken by Great Britain, in regard to the South African War in very strong terms. In the next issue there appeared a communication from Rev. James Livingstone, of Windsor, Ont., in which he says: "Please allow me to inform you that Goldwin Smith does not represent Canadian sentiment either in religion or politics. We regard him in Canada as a 'classical fossil' of the most pessimistic type. We do not accept him either as our judge, our guide, or prophet. If the Boers (or any one else) want him, they can have him at the lowest price, but as for Britons and Canadians, we purpose going on with the fighting, until every captive is set at liberty and every slave breathes the heaven-born air of glorious freedom."

JOHN RUSKIN died during January, at the age of eighty-one. His will rank among England's great manes. *The Watchman* says of him: "Of the literary leaders of the Victorian era he was probably second only to Carlyle in the influence he exerted upon the thought and character of his time. He was a prose-poet, an artist, and an art critic. But more than this, and pre-eminently, he was an ethical teacher. The application of the principles of truth to art, to letters, to society and the individual lives of men was his passion and pursuit, and in this sphere he exerted his wisest power. The works by which he has accomplished the most are not his great and elaborate productions like 'The Modern Painters,' and 'The Stones of Venice,' incomparable as these are in the line of study and criticism, but his simpler essays, such as 'Sesame and Lilies,' 'Ethics of the Dust,' and 'The Crown of Wild Olives,' which are

distinctively ethical, and appeal directly to the heart."

OF Daniel Sharp Ford, the proprietor of *The Youth's Companion*, who died recently, the *Christian Endeavor World* says: "His steadfast adherence to the highest ideals of literary and moral excellence was another element of success. Not a word or phrase in the paper escaped his scrutiny. Even after he became practically an invalid, he personally read and re-read the proof-sheets, so that no chance expression might creep in that would impair the high standard of the paper for accuracy and wholesomeness. Sometimes it happened that after hundreds of thousands of copies had been printed, Mr. Ford found a word or sentence that did not satisfy his scruples. He would unhesitatingly order the presses stopped, new plates made, the sheets already run off destroyed, and an entire new edition printed, regardless of pecuniary cost."

Deaconess Work.

The late Mr. Moody in referring to deaconess work, said: "I believe in it thoroughly."

A WESLEYAN deaconess sister, Miriam Scriven, is at Johannesburg voluntarily standing by her post in times of great need.

A CHICAGO millionaire sends flowers from his conservatory weekly for deaconesses to use in their meeting with the women in the jail.

The training home for the Wesleyan deaconesses in London is named Willard House, after Miss Willard, who was deeply interested in deaconess work, both at home and abroad.

BISHOP WARREN says: "Christ's teaching has received sudden and beautiful illustration in these days by the women who are serving him in person of his little ones—we call them deaconesses."

A DEACONESS recently found 1,200 families in a certain large district who were open to religious influences. Her work was followed up by a faithful pastor, and 125 persons were gathered into the Church as the result of this one canvass.

A GENTLEMAN in New York and a lady in Wisconsin, both in their own homes, are nevertheless in the active deaconess work by proxy, each sending \$200 to the Methodist Episcopal Deaconess Society and thus assuring entire support of a deaconess in the field.

Literary Lines.

THE late Mr. D. S. Ford, chief proprietor of *The Youth's Companion*, is said to have once paid Tennyson \$1,000 for a single poem of four stanzas.

THE characteristic attempt of the Roman Catholics to boycott advertisers of Dr. King's great book, "Facing the Twentieth Century," will simply multiply its sale.

THE terrible fire which destroyed the publishing house of J. B. Lippincott & Co., of Philadelphia, burned about 500,000 books. In addition to this, many valuable plates were ruined.

THE year 1899 has been the best for the book trade since 1895 and, when all the returns are in, may prove to have been the best in the history of the business in respect to the total of sales.

THE *Farmer's Advocate*, of London, is one of the best Agricultural papers in existence, and is a credit to the country. Every issue is filled with valuable information, but the Christmas number was a specially interesting one, being much increased in size, and containing many fine illustrations. No farmer who desires to succeed should be without a paper like *The Advocate*.

W. A. FRASER, whose short story, "The Home-Coming of the Nakamies," is published in the January Ladies' Home Journal, is spoken of by one of the papers as "the Rudyard Kipling of Canada."

MR. J. McDONALD O'LEARY, of Montreal, will write for *The American Illustrated Methodist Magazine* during this year. The magazine will have many interesting features, one of the most important being a continuation of the "Illustrated History of Methodism."

NOBODY knows just how many books are annually published in the world. A contributor to *The Bookeller*, however, has been able to obtain pretty accurate returns from thirteen countries: the United States, Great Britain, Canada, France, Germany, Italy, Egypt, the Netherlands, Belgium, Norway, Denmark, Sweden, and Switzerland. The total number annually issued by the thirteen countries is over seventy-seven thousand, of which the United States sends forth one fifteenth.

SEVERAL LIVES of D. L. Moody are likely to be put on the market, but it is well to remember that the only authorized and authentic biography is that now being prepared by his son, William R. Moody. Several years ago the evangelist, aware that at the time of his death, or even before, there might be publishers and authors disposed to bring out the story of his life, expressly requested his son to take charge of such a task, and he had begun to gather material before his father's death.

Twentieth Century Fund.

THE League of Central Church, Toronto, will undertake to raise \$500 for the Twentieth Century Fund.

NEARLY ALL our town and city Churches are planning liberal gifts for the Twentieth Century Fund, but many country congregations have as yet made no move. If the movement is to be a success we must be "all at it."

WE have reason to be very much gratified with the splendid amount already raised for the Thanksgiving Fund, but we are quite a distance yet from the goal. The most systematic and persevering effort will be needed on the part of pastors and officials during the next few months.

DR. F. C. Bartlette, Superintendent of the Central Methodist Sunday School, Woodstock, Ont., has adopted a unique plan for encouraging the scholars to contribute in small amounts to the Twentieth Century Thanksgiving Fund. A small card has been prepared containing a promise for \$1, and at the bottom there are twenty squares. One of these cards is given to each member of the school. Whenever the scholar brings in five cents one of these squares is punched, so that the card is both a record and a reminder. Dr. Bartlette says: "We find, by this plan, many a dollar coming in from unexpected sources."

Temperance Items.

REV. DR. CUYLER says that "moral suasion and legal action are as inseparable, and as indispensable as the union of two wings to enable a bird to fly."

THE Great Northern Railway has announced that it will no longer deliver in North Dakota C.O.D. packages of liquor. North Dakota is a "dry" State.

A NEW YORK brewer recently said: "The church people can drive us when they try, and we know it. Our hope is in working after they grow tired, and continue to work 365 days in the year."

THERE are juvenile temperance societies in 2,750 of the 4,062 primary schools of the kingdom of Belgium. There are also 581 adult temperance societies in Belgian schools, with more than 14,000 members.

SAID the keeper of Canterbury jail: "I have had twenty thousand prisoners pass through my hands since I have been keeper of the jail; but, though I have inquired, I have not discovered one teetotaler among them."

THREE hundred Louisville, Ky., Christian Endeavors, in an enthusiastic union meeting, unanimously resolved to unite with the other religious forces of the city in favor of closing the saloons and places of business on Sunday. The crusade will be a vigorous one.

A COLORED philosopher has recently given utterance to some wisdom on the temperance question: "Dey is a mighty good temperance sermon in a freight train," says Uncle Jesse. "No matter how much de cars dey gets loaded, de engine what does de work gets along strictly on water."

Christian Endeavor Notes.

Christian Endeavor is nineteen years old February 2nd.

There are now over sixteen thousand members in the Christian Endeavor Tenth Legion of tithers.

The Comrades of the Quiet Hour, enrolled by the United Society of Christian Endeavor, now number nearly nineteen thousand.

MR. JOHN WILLIS BAER, secretary of the Endeavor Society, has been compelled to abandon his proposed tour in the Orient on account of the illness of his son.

In view of the increase of Christian Endeavors in the army, a special C. E. ring has been prepared for the use of the C. E. soldiers, who are not able to wear other badges.

It is said that the Christian Endeavor meetings are the first occasions in the history of the island of Crete of Greeks and Turks coming together in friendly and affectionate communion.

When the saloon burned at Ridgfield Park, N. J., the Endeavors began a fight against replacing it. Although ground was broken for a new one, they succeeded, after a discouraging beginning, in getting such an array of signatures to a petition that the judge refused the license.

THE National Council of Christian Endeavor met in London lately. A considerable part of the business transacted was in connection with the World's Convention, to be held next July at Wembley Park, where a large encampment, as well as a number of large tents for the meetings, will be erected.

Nuggets from Moody.

The world can never feed the soul of a man who has once known Christ.

A common excuse is, "I don't feel," and yet there is nothing in all the Bible that says you must feel something before believing.

Many people seem to think that they are to enter into the misery of the Lord when they become Christians, instead of the joy of the Lord.

I have a great admiration for that centurion that looked after his servant. I wish Christian people would do that now—look out for their servants.

Out on the frontiers men sometimes take hatchets when they go hunting and blaze the trees when they go. So Christ came down here and has blazed the way for us. We need not lose the way if we only follow the course he has marked out.

I never yet found a Christian who was disappointed in Christ, although I have found many who were disappointed in themselves. It is now twenty-two years since I first caught a glimpse of him and he has been growing on me ever since. There is not a way in the soul which he will not meet. (Spoken in 1878).

One of the most popular excuses men make is that they can't understand the Bible. But if a man is willing to do God's work he will know his directions. Of all the skeptics I have met talking about the Bible, I have not met more than one who had read it through. When you read the Bible in spirit you will understand it, as it is meant for spiritual people.

Thank God, we have got all eternity to rest in. This is the place to work. I pity any child of God that wants to sleep all the time down here. Brothers, sisters, wake up! We have got plenty of time to rest hereafter. The question is not what Gabriel can do, or what we will do when we get to heaven? The question is, What can you and I do before we get there?

When men thought him dead, one of Elisha's bones was worth a whole army of ordinary men. So, if we live with God, and for God, we too shall possess a deathless influence and a spiritual immortality. Our lives will not cease with our funerals, but when men are saying, "He is dead" here, voices shall be calling yonder, "Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them."

God has a niche for every one of his children. Happy the man or woman who has found his or her place. A great many men want to do big things. That is the mistake I made when I started out. I wanted to preach to intelligent people, but I found the people didn't like to hear me. So I began with the children. They liked to hear me and I got along very well—I grew right up along with them. But it was years before I could talk profitably to grown people. I talked to the children and it was a grand school. It was the preparation I needed. That was my theological seminary.

Tributes to Moody.

Dwight L. Moody was as undeniably the most extraordinary gospel-preacher that America has produced in this century as Spurgeon was the most extraordinary that Britain has produced. Both had all Christendom for their congregations.—*Rev. Dr. Cuyler.*

It would be difficult to name any man in the present half-century who had done so much to give the power of spiritual vision to men who having eyes saw not and having ears heard not, to give hope to men who were living in a dull despair, as D. L. Moody.—*Lyman Abbott.*

It was Moody's burning zeal for the welfare of souls that made him a power among men. He was no brilliant orator, no profound scholar, not even an ordained minister of any denomination, yet to how very few of his contemporaries did the Lord give so many sheaves!—*Presbyterian Review.*

Nature has endowed him with a sturdy and sober common sense. He cut no fastidious tricks, adopted no sensational methods, avoided even the appearance of smartness, and relied solely on the truth of God as spoken in plain and simple words and as vivified by the Holy Spirit.—*Rev. Dr. Hoss.*

To me one of his most distinguishing characteristics was his consecrated common sense; this, together with a burning zeal for winning men to the service of Christ, and his ability to do the work of ten or a dozen ordinary men, made him the most successful and powerful evangelist of his day.—*Ira D. Sankey.*

Mr. Moody was a man of God, honest, earnest and faithful. He was a man of intellectual power and was pre-eminently a man of common sense. He rarely made a mistake. He had great power over men. He had "power" with God. "A mighty man in Israel" has been called away.—*Bishop Vincent.*

The preaching of Mr. Moody was from the text book of the Word, and the corroborating text book of human life. He gave us a new Bible in his sermons and lectures on Bible characters. His sermon on "Sowing and Reaping," and his sermon on "Daniel," rank among the masterpieces of persuasion and exposition.—*Rev. Dr. Spencer.*

In summing up the distinctly great things of this great century no man stands out more prominently who has spent so many continuous years in superhuman labor for the public good as Dwight L. Moody, the Christian American layman. Unrewarded, without title of any kind, he wears the first honors among the men who loved their fellow men.—*Hon. John Wanamaker.*

The religion which he lived and preached was wholesome, healthy, and reformatory. There was never any exhibition of cant or the slightest tinge of hypocrisy. He was always asking for money and always getting it in generous and sometimes princely amounts, but he never asked it for himself. The practices which have cheapened and disgraced a great group of evangelists never had place one instant with him. He was a Christian of the largest, manliest and most noble type.—*Zion's Herald.*

Interesting Facts.

JOHANNESBURG is named after its first settler, Johannes Beznuidenhout, whose rude cabin was the only building on the plain when the city was staked out in 1886. The population of Johannesburg in 1899 was estimated at 180,000.

THE first parade of the Automobile Club of America, which took place in New York recently, mustered thirty vehicles in line, and no two alike. It was interesting to observe that scarcely a horse turned his head to notice his pushing rivals.

A DANISH doctor who believes that light will kill the germ of a certain terrible disease—tuberculosis of the skin—has established a hospital in Copenhagen where patients are treated by means of lenses and lights of various colors. The government has approved of the experiment, and considerable success has accompanied the treatment.

THE first railway to Korea was opened to traffic on September 18th. It runs between Seoul and Chounpoo, and the track is now laid to within five miles of Seoul. It was built by the American Trading Company, and is 26½ miles long. The Japanese Government appropriated \$800,000 for its completion. American material and cars are used throughout, and there are two trains in each direction a day.

SIR HARRY BROMLEY has just presented to a Manfield museum a heron's nest, which is considered by naturalists to be the most wonderful nest in the world. Birds, as we all know, are fond of using all sorts of materials to make their nests—lace, ribbons, string, cotton and leather have all been used by these clever little architects; but this heron actually made its nest almost entirely of a long coil of wire.

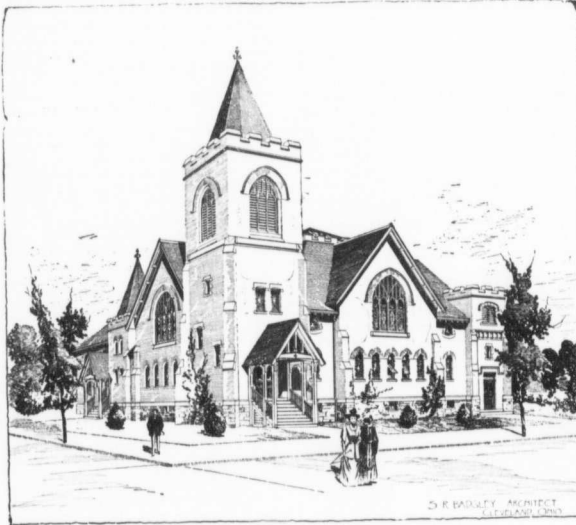
From the Field.

New Church at Brandon.

For a number of years the Methodists of Brandon, Man., have greatly needed better church accommodation, but rather than embarrass themselves with an unmanageable debt, wisely determined to wait. Now they have a church building which is a credit to them and an adornment to the city. It is, as may be seen by the accompanying picture, a substantial looking building. The internal arrangement is similar to that of Central Church, St. Thomas. The auditorium proper will seat about 700 persons, but by opening the doors into the school room fully 500 more can be provided with seats.

The Sunday School of this Church, under the able superintendency of Mr. F. W. Adams, is one of the most successful in Canadian Methodism. With the latest and best appliances it may now be expected to do better work than ever.

It is gratifying to know that there will be no burdensome debt upon the new building, as over \$18,000 have been promised by the congregation. The pastor, Rev. Leo Gaetz, President of the Manitoba and N. W. Conference, is now closing a term of five years as pastor of the Brandon Church. The opening of this splendid edifice is a fitting climax to a very successful pastorate.



MANITOBA CANADA
Methodist Episcopal
Church

On a Firmer Basis.

The president of Princess Street League, Vancouver, writes: "Our League is now on a much firmer basis than it has been probably since its organization. The interest taken in our meetings by the young people has reached a higher standard than heretofore. We have increased spiritually as well as financially, and still hope and pray for

greater quickening in the future. We realize the blessedness of working for the Master and strive to impart it to others. Under our missionary department we have taken up the question of coast missions, and hope to prosecute it successfully. We have also pledged ourselves to raise one hundred dollars towards the Twentieth Century fund, almost all of which has already been paid."

"Interesting and Profitable."

"This letter is written in response to your paragraph, 'Take the pen in hand,' in the December number of THE EPWORTH ERA. The League of the Wingham Methodist Church has a Reading Circle of sixteen members. We meet every two weeks at the homes of the members. The books we find both interesting and profitable. 'The New Citizenship' seems to be the favorite of the two books we are now studying. Our meetings begin at eight o'clock p.m., and continue until ten. The roll-call is answered by quotations from the books. There are two leaders appointed for each meeting. On account of revival meetings being in progress we were unable to organize our Circle until November; so we will be longer than others in finishing. MRS. GEO. HENDERSON.

"Exceptionally Fine Book."

The corresponding secretary of the Galt League writes: "We have finished the study of the first two books of our Reading Course. Have found them two exceptionally fine books for Reading Circle work.

features of our Circle meetings. 'Acme' Circle entertained 'Epworth' Circle to a most enjoyable 'At Home' recently, at which over sixty were present. The special features of the evening consisted of 'Floral Arrangement,' 'Song Sketches,' 'Progressive



REV. LEONARD GAETZ, D.D.

President of Manitoba and Northwest Conference.

Conversation,' 'Physiology Quiz,' 'Calendar Concert,' 'Pictures from Memory,' 'Refreshments' and a flash light photo taken. 'Epworth' Circle also had a special evening between Christmas and New Year's which was most instructive and enjoyable. 'Epworth' challenged 'Acme' to a debate which was accepted and an interesting wroly battle fought."

A Live Reading Circle.

The corresponding secretary of the Birle League sends the following cheering report: "The Epworth League of the Birle Methodist church has a very live Reading Circle. Early in the fall twenty sets of books were ordered and a Circle of fifty members organized. The meetings are held fortnightly at the members' homes with an average attendance of over thirty. Papers are prepared for each meeting by at least four members, and these are followed by lively and instructive discussions. Light refreshments and a social chat concludes the gathering. The first half of the course is now completed and a literary evening consisting of a *resumé* of work done, debate, music, etc., will furnish an interlude before we enter on the last part of our pleasant programme."

"We had no idea that so large and flourishing a Reading Circle existed so far to the north-west. Considering the size of the place it is probably the largest Circle in Canada. We would be pleased to hear from other circles in Manitoba.—Ed.]

Junior Rally.

One of the most interesting and successful Junior League entertainments was held in Clinton Street Methodist Church, Toronto, on Tuesday evening, January 16th. A large platform was erected, and fully occupied by a happy band of workers for Jesus, numbering in all over 100. The superintendents, who are working so faithfully for the up-building of these young lives, are deserving of the highest praise, and by reason of the large attendance of parents and friends, it could easily be seen that this department of the Church's work had their hearty sympathy and endorsement. The pastor, Rev. Jos. Oliver, occupied the chair, and kept the

Too much cannot be said in praise of 'The New Citizenship.' It was a mine of wealth in itself. We took advantage of the commencement of the study of the other two books to urge others to join us. The result is, we have two or three new readers with two more sets of books, making forty-eight sets of books for us now. It would require a great deal of space in your 'waste basket' or ERA to describe in detail the many special

audience in the best of humor. The songs, recitations, etc., were very beautifully rendered. At the close the smallest Junior presented the Church, through the pastor, with the sum of \$50 towards the Twentieth Century Thanksgiving Fund. Prizes in books were given to eleven boys and girls for collecting 82 and upwards. The offering for the evening was about \$10.

About Methodism.

The League of Paisley Street Church, Glasgow, has arranged an interesting series of addresses on Methodism, and interspersed them with the regular topics, having one each month from January to June.

The following are the subjects and speakers:

"The Rise of Methodism," by Rev. E. L. Flagg, B.D.

"Mr. Wesley and his Preachers," by Rev. A. J. Terryberry.

"The Doctrines of Methodism," by Rev. F. A. Cassidy, M.A.

"Charles Wesley and his Hymns," by Rev. Dr. Ross.

"Canadian Methodism," by Rev. S. W. Holden.

"The Sphere and Future of Methodism," by Rev. S. E. Couch.

Just a Line or Two.

THE LEAGUES on the Burford circuit have promised \$100 for missions.

A NEW LEAGUE has been organized at Bethel appointment, on the Appin Circuit.

OWEN SOUND District Convention will be held at Flesherton on Tuesday, February 13th.

A JUNIOR LEAGUE has been organized at Arthur with Mrs. Wright as superintendent. Success to it!

ARTHUR LEAGUE has raised \$40 already for the Missionary Forward Movement, and expects to make it \$60.

THE ANNUAL CONVENTION of the St. Catharines District League will be held at Niagara Falls, February 13th and 14th.

THE GEORGE'S LAKE E. L. of C. E. on the Riceville Circuit presented a new pulpit, and laid pulpits to the Church, as a New Year's gift.

SPRINGFIELD LEAGUE has raised \$15 for the Century Fund, \$10 for missions, \$8 for a Bible for the church and \$4 for a Sunday School clock.

A NEW E. L. of C. E. has been organized at Fernie, B.C., which in the few weeks of its existence has doubled in membership. The prospect is bright.

A LEADING member of the Galt League says that the deep interest taken in Reading Circle work does not interfere in any way with interest in and attendance on other meetings.

THE LEAGUE at Centreton has pledged \$25.00 a year toward the support of a missionary in China, and has also contributed \$15.00 to the Twentieth Century Thanksgiving Fund.

THE E. L. of C. E. of Grafton Street Church, Halifax, give a tea and concert annually to the Methodist soldiers attending the Church. It is much appreciated by Tommy Atkins.

REV. R. J. ELLIOTT, of Norwich, has prepared a programme of services for the weekly Church prayer meeting in which a number of lay workers and several young people take part. A good idea!

IS A circular letter, recently sent out to the congregation of Bridge Street Church, Belleville, by the Official Board, the following reference is made to the good work being done by the E. L. of C. E. of that Church: "With an open door every day in the week for all who want to worship, or read, or rest, or find shelter from the temptations of the street; with smiling faces and hearty shake hands for those who come within our gates; the Master's spirit of aggressiveness—Luke 14: 23 and the Holy Spirit's abiding presence with us, we may plan and believe for far greater results, until He cometh again."

Personal.

REV. DR. MEDD, of Sarnia, is giving a course of lectures under the auspices of the Epworth League of Queen Street Church. They are free.

MR. JOHN TAYLOR, JR., President of the League at Galt, sent an attractive calendar to all his members as a New Year's gift. It contained an excellent picture of the church, and of the president himself.

THE NEW president of the London District League, Rev. Jno. Morrison, has sent out a stimulating circular to all the Societies on the District. Mr. Morrison intends visiting every circuit on the District.

MISS WINIFRED C. POWELL, Corresponding Secretary of the Epworth League at Medley Hill, was married on New Year's day to Mr. H. J. Parkhill, also an active League worker. The ERA tenders hearty congratulations.

A SURPRISE party was held by the Epworth League at Temperanceville, Ont., last month, when Miss Carscadden, the president, who is leaving to teach at Gornely, was presented with an album and an appreciative address.

MISSIONARY work has been growing on the hands of Rev. R. Emberson, the enthusiastic volunteer campaigner, to such an extent that he has felt the need of securing a helper. On the 18th ult. he was married to Miss Esther A. Harris, of Sarnia. Many friends will join in good wishes.

REV. JNO. S. ARMSTRONG, pastor of Emmanuel M. E. Church, Chicago, in sending his subscription to THE CANADIAN EPWORTH ERA for 1900, says: "It is with unusual pleasure that I renew for another year's subscription, as I appreciate your paper very much, and especially the treatment of the League devotional topics. Many other features are helpful. Your paper should be read by every member of the Epworth League."

Guelph District.

A special business meeting of the executive committee of the Guelph District Epworth League was held in the Paisley St. Church, January 13th, 1900, and was exceptionally well attended, all the officers being present save two, whose absence was unavoidable.

Arrangements were made whereby every League in the district would be visited in the interests of the Forward Movement for Missions, with the expectation that the missionary spirit throughout the district would be greatly increased.

Palmerston District.

THE EPWORTH LEAGUE and Sunday School Convention of the Palmerston District was held December 14th, and proved a great success. At the Sunday School session nine papers were given, which were short and to the point, containing many good points for the delegates to carry home. At the League session Rev. W. E. Treleven gave a very

helpful address on "What we have learned from the study of the parables." Rev. T. Boyd gave some practical suggestions on the study of the Bible. Rev. J. A. Doyle spoke on missions. Rev. J. H. Robinson gave an address on "Methodism of today," and Rev. R. Burns on "Methodism of tomorrow," both of which were very inspiring.

JENNIE HAMBLY, Sec.

Norwich District.

Norwich District is progressing. At our last annual convention it was decided that a canvass be made of our district in the interest of missions. Our object was to put a missionary in the field, but if we could not do that we were to raise what money we could and then find some district to unite with us.

We did not succeed in raising enough money to support a missionary; but we have no reason to be discouraged, for our missionary givings have been increased seven-fold during the past year, and I believe the day is in sight when Norwich District alone can support a missionary in the foreign field. However, Simcoe and Brantford Districts have joined with us, and our missionary has been appointed, and we hope before many months to have a representative in the "land of the rising sun."

Not only along missionary lines are we progressing, but all departments of work in most of necessity have a spiritual uplift when such marked advance has been made in missionary givings. Our Leagues can say, "It is more blessed to give than to receive."

One very interesting feature of the annual convention at Otterville, January 11th and 12th, was the fact that we had with us our future missionary, Rev. W. W. Prudham. Our opinion is that the Missionary Board has assigned to us a man who will labor faithfully and earnestly for our Master in that far-off land. We wish him God-speed, and follow him by our givings and our prayers.

Rev. T. A. Moore, Hamilton, gave us a very interesting and profitable address on a Junior work, emphasizing the great importance of enlisting the children in the service of the Lord.

Rev. A. C. Crews was also with us, and by his kindly words of encouragement and counsel, made us feel that in him we had a friend.

We were somewhat disappointed when we found that Rev. E. Marshall, of Woodstock, could not be with us, but he sent a paper on "Why have a reading course?" which should rouse our Leagues to see the need of and the benefit to be derived from our Epworth League Reading Course.

Excellent addresses were delivered at the evening session by Rev. R. J. Elliott and Rev. W. W. Prudham.

The officers for this year are: Hon. President, Rev. D. L. Brethour, Ph.D., Tilsonburg; President, Mr. W. N. Kelley, Burford; first Vice-President, Mr. George Crumback, Oakland; second Vice-President, Miss Gertrude Hill, Versechole; third Vice-President, Miss Ellen Fry, Norwich; fourth Vice-President, Miss Florence Rock, Springfield; fifth Vice-President, Miss Emma Jull, Norwich; Secretary-Treasurer, Miss Emilie R. Thomas, Burford; Conference Representative, Rev. R. J. Elliott, Norwich. E. R. T.

Galt District.

THE FOURTH ANNUAL CONVENTION of the Galt District will be held in the town of Galt, on Thursday, February 29th, commencing at 2:30 p.m. An excellent programme has been prepared and a good time is expected. At the evening session Rev. Dr. Williamson, and Rev. F. A. Cassidy will deliver addresses.

Victoria Missionary Conference.

Our readers will have read in the *Christian Guardian*, Jan. 24th, the report of the Missionary Convention held in Victoria University, January 19th to 21st. Although the attendance of Epworth Leaguers was not large, yet the London, Hamilton, Toronto, and Bay of Quinte Conferences were represented by leading Conference and District Epworth League Officers. The Victoria University Missionary Society feels the effort to associate the practical Epworthian and the more or less theoretical student, in the study of the missionary problem has indeed been a success.

The following are a few thoughts and suggestions resulting from the joint Conference for all workers to consider:

1. That the need in our whole Church is more earnest, honest, intelligent prayer for our missionaries, the native converts, and those still in darkness.

2. That pastors, students, Epworth Leaguers, and all who desire to hasten the day when all men shall know, love and serve our Saviour, should unite in an earnest effort to educate our people with regard to our missionary work, and insist upon planning for more prayer, more preaching, more reading, larger giving and more prompt remittance of contributions to the Mission Rooms, Toronto.

3. More missionaries of strong physical, mental and spiritual qualities are needed for our work. We should encourage those whom God calls to prepare thoroughly for the mission field, special preparation being necessary for the particular department in which the missionary undertakes to serve. God will answer our prayers, and in a few years many missionaries will be needed.

4. Our young people should be honest. They should not promise and then forget to fulfil. The givings of our young people have not as yet been large enough to tax them in the same way that any common business enterprise would do. When young people agree to do all they can to support a missionary, it has a business side to it, and should be looked at and planned for in a business way.

5. Contributions are acts of worship and should be given freely and not collected. It is as bad to forget to pay as it is to forget to pray. We would not like to have a committee appointed to watch us to see that we read our Bibles and prayed every day, yet if we were so childish that this was necessary, we should feel kindly toward such loving teachers or helpers, and should try to remember to pray, as well as to cultivate a prayerful spirit. Likewise the Epworth League Missionary Committee (which should always see that the work is done) and those who desire to support our missionaries, should strive to cultivate a habit of individual responsibility for the maintenance and success of their missionaries. Money should be paid promptly, and should be as much as the contributors can honestly give; it should be an act of loving worship representing thanksgiving to God and prayer for the extension of His kingdom.

6. Great care should be observed by Leagues, Districts and Conferences in selecting officers. Consecrated, capable, willing, earnest workers, only, should be appointed. As soon as they are appointed they should immediately study to advance the cause they represent. All members should pray and study as honestly and earnestly as if they knew that they would soon be requested to take responsible offices in the Missionary Department. They should stand by the present officers and help them as they would desire to be helped if they were in office.

7. There is great need for campaigners. The districts at the present time desiring a campaigner call for forty-eight months' work, the time of one man for four years. If this work is not done this year great loss of willing service on the part of our Leaguers will result.

8. Earnest spirit-filled men are needed. These men should do whatever organizing is necessary. They must be specially fitted with zeal for missions and be able to explain the different relations and departments of our work to our young people. They should teach, and show others how to teach, the history, geography and mathematics of our missionary work, and above all they must be men of God, who can impart by God's help the missionary spirit of Jesus Christ. They may be students, Leaguers, or ministers. (Apply to F. C. Stephenson, M.D., 568 Parliament Street, Toronto, for Campaigner's Outfit, Report Forms, etc.)

9. That efforts should be made to form a Volunteer Movement for Home Missions. It was shown that if all those who work on our domestic missions volunteered to "go back" instead of being "sent back" that a very different spirit would be developed. (a) The preacher or missionary would realize it a great privilege to labor in the field for which he has been praying. (b) The people would rejoice to have such willing self-sacrificing pastors and would rally around them. (c) The finances would be helped by economy in operating fields, and in some places by uniting circuits or churches so as to drop weak charges without shutting off Gospel privileges.

10. That the medical missionary's life is perhaps the most Christ-like of all the callings of the present day, and that the two greatest needs of the present day are healing for the sick and suffering bodies of men and healing for the sinner, perishing, lost souls who have no Saviour.

11. That one of the greatest privileges within easy reach of our Leaguers is the use of two concise little books, one on China and one on Japan, published by the Student Volunteer Movement, New York. The one on China is called "Dawn on the Hills of Tang"; the other, "Japan and its Regeneration." The books may be purchased from the Methodist Book Room, Toronto, for 35c. each. They contain up-to-date maps of the respective countries and contain more information regarding missions in China and Japan than can be purchased for four times the money in any other form. A sample copy of each, at least, should be in every Sunday School and Epworth League library; where possible classes should be formed to study these books. They are prepared especially for study-class work.

12. The possibility of holding missionary training conferences for Leaguers at the different summer resorts and district or circuit missionary picnics, for the study of methods of work and spreading of missionary information and enthusiasm. A committee was appointed to make enquiry as to the possible success of such an effort.

13. The Saturday evening meeting with missionaries, under the auspices of the Toronto Epworth League Union, addressed by Rev. G. H. Bailey, Dr. Arvidson, and Rev. L. Massicotte, proves that it is possible to hold an old time three hour missionary meeting. And the amounts subscribed at the missionary anniversaries held in the Sherbourne, Central, and Metropolitan churches, gave us good hope that the Missionary Fund this year will not fall behind, on account of the extra effort being made for the Thanksgiving Fund, as some had feared.

ACROSS will increase its missionary givings ten per cent. this year, in addition to raising \$1,000 for the Twentieth Century Fund.

Montreal Conference.

Fourth Convention held at Smith's Falls.

"It was a good convention," was the general remark made by the delegates as they left Smith's Falls, at the close of the Fourth Convention of the Montreal Conference League. The attendance was larger than at any conference convention since the one held at Brockville in 1896, nearly all parts of the Conference being represented. Great credit is due to the papers were practical and helpful, and in the round table conference, and discussions the delegates took part with unusual readiness. The welcome extended by the people of Smith's Falls was cordial. The Billeting Committee stated that "there was no trouble at all" in securing homes for those in attendance, which was provided freely to our fellowship. Great credit is due to Rev. S. G. Bland, B.A., pastor of the church, who, on account of the illness of the Secretary, had many of the details of the convention in charge.

At the opening session on Tuesday morning Rev. E. Crumley, B.A., gave a suggestive address on "Bible Study by Books," one of Paul's letters taken as an example. The subject was thoroughly discussed.

Rev. E. Thomas was very emphatic in expressing the opinion that the ministers should encourage and lead their young people in Bible study. They should be almost forced to take up this work.

Dr. Ryckman thought that many people read too much at a time, and thus go over the surface. There is much superficial reading that is worth little.

Rev. S. G. Bland felt satisfied that many were prevented from undertaking Bible study by books because they think it too difficult for them. As a matter of fact it is not so difficult as it seems. The Cambridge series of handbooks will be found exceedingly helpful.

Rev. D. Winter was of the opinion that the topical method of Bible study was rather scrappy. He thought it would be well for societies to take up a book of the Bible and go through with it.

DANGERS AND WEAKNESSES OF CHURCH LIFE was the theme of an able address by Rev. C. E. Hland, B.A., of Montreal. The following dangers were mentioned:

1. A tendency to extreme complexity of church organization. In so much activity there was a peril that there be a loss of the strength and stability that come from silence and communion.

2. A tendency to overlook the importance of the regeneration of the individual, in the efforts that are made for the re-organization of society.

3. The great weakness, however, is that of the inner life of the people. The Church is strong in its machinery, in its wealth, in its social influence. The culture of the inner spiritual life is more important than anything else.

THE SOCIAL DEPARTMENT

was given full attention at the afternoon session. Two very fine papers were read: on "Entertainments as Auxiliary to the Christian Endeavor Department," by Miss McElroy, of Carp; and on "The Work of the Social Committee," by Miss Franklin, of Lansdowne. Both papers urged that the social work be kept upon a high moral plane, and only such entertainments allowed as would be consistent with the object of the society.

MISSIONARY METHODS

were considered in a paper on "The Missionary Committee, its Duties and Responsibilities," by Miss Moxley, of Lansdowne. Rev. R. Emberson gave an earnest address

Bella Bella, B.C.

BY REV. J. A. JACKSON, S.T.L., M.D.

Where is Bella Bella? If you look up your high school geography, and turn to the coast line of British Columbia, you may find it indicated among numerous small islands of this jagged coast line, but the name of Bella Bella will be missing. The government survey has not considered it sufficiently important to indicate to the world that such a place exists. Yet this obscure island situated two hundred miles north of Vancouver, has a history dating back into the misty past, that is thrilling with interest, and replete with daring and courageous adventure.

PAST HISTORY.

In the days that are gone, when tribal warfare was rife, and the hand of Christianity had not reached these northern tribes, the name of Bella Bella was known and feared by all the tribes from Nanaimo on the south to Alaska on the north. Not that other tribes were serfs and weaklings, but the name of Bella Bella was known for bravery, courage, fortitude, intrepidity, and fearlessness, and was to the tribe that dared fling its firebrand of insult to any member of this proud, arrogant, and merciless foe. To-day, recorded in the memory of those living, is the picture of one of the bloodiest scenes of warfare in the annals of Indian conflicts.

About sixty miles below Bella Bella lies an inlet of the Pacific Ocean known as River's Inlet, from the fact that here some twenty rivers pour their contents into the sea. At the extreme point of this spacious inlet it was my privilege to visit a tribe of Indians known as the O-we-kanos, the sworn enemies of the Bella Bellas. As I looked at their lugubrious poles carved from base to apex with all kinds of grotesque figures of birds, beasts, and men, and saw by these tribal crests or coats of arms the history and heritage that past generations had handed down to the present, I was compelled to say, "how are the mighty fallen." The once powerful tribe has been so reduced by bloodshed in the past, and by the ravages of a disease in the present that is consuming both flesh and bones, a disease that has set its seal of doom and utter extinction, upon the O-we-kanos, as surely as upon the leprosy victim. Scarcely one house did I find untouched by this dreadful scourge, "which eats as doth a canker."

INDIAN REVENGE.

The first cruel blow that caused this tribe to reel and stagger preparatory to its fall, was struck by the Bella Bellas quite within the memory of its oldest fathers. An old score of long standing against the O-we-kanos must be avenged. Under pretence of friendship the chiefs of Bella Bella invited the O-we-kanos to come and join them in a feast. The invitation was gladly accepted, never suspecting its cruel purport. Canoes were hastily laden with provisions for the journey, and with light hearts they set out to visit their neighbors. In the meantime the warriors of Bella Bella came down in their canoes to a place known as Schooner Pass which is a waterway between the mountains and an outlet to the open sea.

This pass was the scene of cruel treachery. No sooner had the canoes of the O-we-kanos got well into the pass than every man was subject to a murderous fire and few that day escaped to tell the awful tale of Bella Bella's revenge. That event was to the O-we-kanos what the Armada was to Spain—the beginning of its downfall, now rapidly being consummated by the more dreadful onslaught of hereditary diseases. If ever you go to Bella Bella ask for Old Dick, and there you will see a man who played the part of the deceiver in extending the invitation to the

O-we-kanos; and to this day the memory of the past haunts him, for while his tribe goes yearly to the very place of the mass ere, he has never been known to accompany them for fear retributive justice might overtake him.

HEATHEN SOCIAL CONDITIONS.

Now why have I described this bit of Indian history? To show by way of contrast the transforming and transfiguring power of the Gospel of the Cross. Before the Gospel found its way, and abominations were practised too vile to repeat. The spirit of pride and revenge were the cause of the most fearful atrocities. Home was a term unknown in the sense of protection, and comfort. Woman was the serf of man. By the order of a chief who was known as a man-eater, the life of a woman could be taken and her body supply the requirement of the horrid feast. Fifth and uncleanness characterized them in a high degree, of which there is still abundant proof to be seen in any tribe untouched by Christian civilization, and by no means absent from some of the villages designated by the term Christian. So much for the past, but what of the present? The same warlike tendencies, the lust for revenge, the cruel abominations, and disgusting rites? Do they still go to war? Are they ready on the slightest pretext to seek revenge? Do they show in any degree the spirit of humility and of worship? These and other questions have no doubt presented themselves to your minds over and over again. Let me tell you as tersely as I am able just what I found and what I experienced amongst these very interesting people.

THE INDIAN VILLAGE.

Regarding the general appearance of the village, I was agreeably surprised, and even wondered at the remarkable evidence on every hand of Indian ingenuity and skill. Instead of a squalid, filthy, revolting sight of tumbling shacks fit only for housing cattle, I looked upon a row of cottages extending along the beach in almost unbroken line for about a eighth of a mile, presenting an appearance of civilized life which would compare with some of our modern villages in Ontario. There are numerous saw mills where all kinds of building material may be purchased at a reasonable cost. Some Indian villages run their own saw mills by water power or steam. Soon after my arrival I took a walk through the village and saw an Indian working at a turning lathe, and I saw he was preparing four legs to make a table for his home. By means of a flume (i.e. a trough) water is conveyed from the mountain stream which falls upon a small water-wheel, and by this means the Indian makes the mountain stream turn the legs of his table. I asked him how he came to understand the art of turning wood, and he said his brother Indian had been shown by the white man, and he had learned it from his brother.

IMITATING THE WHITE MAN.

A very remarkable feature in the British Columbia Indian is his power of imitation, and excellent attempt to reproduce anything he has seen done by a white man.

Yacht and boat building are by no means simple accomplishments. Before Christianity found them, the canoe was the limit of their attainment in boat building. From time to time yachts of various descriptions have sailed into the harbor. The result has been mentally impressed and the result is a reproduction of the craft of their white brother, and to-day not a few are the proud owners of sailing yachts which, under full sail, are as graceful as a bird on the wing. This faculty of imitation has a very humorous phase in various instances. An Indian never thinks of knocking at another's door

but walks right in, for they regard themselves as one family. On one occasion an Indian subordinate chief went down to Victoria and saw the man ring a door bell of a fine residence with stained glass door. He conceived the idea of having the same, and so outside all the nobility of Bella Bella, even the resident missionary. He purchased a bell, a door frame, and some colored glass and brought them home in triumph, took away the old door, and put up the new, then he rang the bell, and saw the man ring a door bell of his finery. It reminded me very much of a tramp with old shoes and tattered garments crowned by a fine silk hat. The bell was seldom heard except when the missionary made a call, and a bland smile of approval and appreciation flitted across the Indian's swarthy face, that his matchless door should be thus honored.

The Indian women dress like their white sisters excepting the head gear, which is adopted only on special occasions. The almost invariable custom is the use of a shawl for head covering. The annual Christmas entertainment is the exception to the rule.

The change from sombre black shawls to spruce and summer flowers of the gayest colors, interspersed with evergreens, mignonne, and gaudy plumes, produced such a striking contrast, that I didn't recognize my own parishioners, supposing they were visitors from a neighboring village come to attend our celebrated annual Christmas concert.

FOLLOWING THE FASHION.

One of our missionaries, referring to this same characteristic, said that when society adopted the puff sleeves, his wife had hers slightly inflated, so as not to be conspicuous on arrival in Victoria. The Indian women noted the change, and dressmaking was the order of the day throughout the village. To the great surprise of the missionary and the mortification of his wife, there were assembled in the congregation Indian women who were bound to outdo their fair sisters. They wanted to be puffed up like others, only the puff reached the dimensions of a small sized balloon, as they stood even with the top of their heads, and initiated the order to perfection.

This, while amusing, has an important lesson to the man or woman who goes to represent Christ. He cannot make a turn that is not watched and mentally estimated by these illiterate but far-seeing people. If a self-seeking spirit is manifest, his spiritual power will stand at zero, as far as his effectiveness for good is concerned.

WARFARE UNKNOWN.

Warfare is now a thing unheard of among them. They would as soon think of going to Greenland as they would of going to war. Not only do these once ferocious people not think of going to war, but the very implements used by their forefathers are not to be found anywhere except in a collection of Indian curios. A missionary is as safe among the Indians of Bella as he would be in the city of Toronto, yea, and more so, judging from the sad events in our city during the past few weeks.

Fighting with one another is almost unknown. The worst one man will do to another in case of a difference is not to speak to him, letting him severely alone for a season, an example that might profitably be followed by many white men and even some Christians.

Their religious life is excellent considering their opportunities. When you measure them by the standard of what they were in their heathen state, and what they are under the influence of Christianity, remembering that all this has been brought about through a taught and not a read Bible, we are compelled to say—this work must be of God.

Toronto, Ont.

Conference League Conventions.

TORONTO, BAY OF QUINTE, AND LONDON.

Arrangements are completed for the Conference Epworth League Conventions, which are held once in two years. The programmes for the three gatherings in the Bay of Quinte, Toronto, and London Conferences give promise of sessions that will be full of interest and profit. The general arrangements for the Conventions are the same. The representation will be one official delegate for every twenty members of the League, or fraction thereof. Delegates will buy single ticket at starting point and ask the agent for a standard certificate. If 300 delegates attend they will receive free passage home. If the number is less than this figure, one third fare will be charged. Delegates will be billeted, as formerly, at the Toronto Convention. At the Bay of Quinte Conference Convention in Port Hope, and the London Conference Convention at Stratford, only the officers and those whose names are on the programmes will be billeted. All other delegates will pay for their accommodation. A committee will meet visitors at the church to direct them to good boarding-houses at moderate rates. The following information from the programmes will be of interest:

TORONTO CONFERENCE CONVENTION

will be held in the Euclid Avenue Methodist Church, Toronto, commencing Tuesday evening, February 20th.

General Topic—"The Twentieth Century Christian."

Tuesday Evening, February 20th.

A Song service will be conducted by Rev. G. W. Dewey, Aurora, assisted by the choir of the church.

President's address, by Mr. James Simpson.

Addresses of Welcome, by Messrs. G. W. Wood, and H. T. Smith.

Address by Rev. Dr. Potts, "The Twentieth Century Thanksgiving Fund."

Wednesday Morning, February 21st.

9.30.—Devotional service led by Rev. G. J. Bishop.

The following subjects will be taken up: "The Quiet Hour and how to keep it," by Rev. J. J. Redditt.

"The Sacredness of our Pledge," Dr. A. D. Watson.

"The Class Meeting," by Mr. Fred Dane.

"The Consecrating" service, and how to make the most of it," Miss Laura Sargent, Barrie.

Each paper will be followed by discussion.

Wednesday Afternoon, February 21st.

This whole afternoon will be given to the consideration of Missions. Reports are expected from the different Vice-Presidents, to be followed by several papers dealing with practical missionary methods.

Rev. Dr. Sutherland will speak on the Forward Movement, and will also conduct a question drawer.

Wednesday Evening, February 21st.

From six to eight, lunch will be served in the basement of the church, and a reception tendered to the visiting delegates by the Toronto Methodist Young Peoples' Union. This will be followed by a lecture on "The Holy Land, or Scenes in Palestine," by Rev. John Pickering, of Brantford. Mr. Pickering will be assisted by a number of young ladies and gentlemen. There will be a silver collection of ten cents and upwards, to defray the expenses of the Convention.

Thursday Morning, February 22nd.

Commencing at nine o'clock there will be another devotional service led by Mr. J. R. Forster. This will be followed by an address on "The Temperance Outlook." The remainder of the session will be devoted to the Junior work. Papers will be read by experienced Junior workers, and full opportunity will be given for discussion.

Thursday Afternoon, February 22nd.

Will be devoted to the Literary Department mainly. Papers will be given on the Literary Programme, the Reading Course, the Reading Circle, etc. An address may be expected by Rev. R. N. Burns, of Orillia, on "Bible Study." A Round Table Conference on "Practical Methods of Work," will be conducted by Rev. A. C. Crews, General Secretary.

Thursday Evening, February 22nd.

Rev. J. G. Shearer, General Secretary of the Lord's Day Alliance, will speak on "Our Imperilled Sabbath, and How it may be saved." The closing address will be delivered by the General Superintendent, Rev. Dr. Carman, after which the Consecration service will be conducted by Rev. H. M. Manning, of Brampton.

BAY OF QUINTE CONFERENCE CONVENTION

Will be held in the Methodist Church, Port Hope, commencing Tuesday afternoon, February 20th, when a meeting of the Executive Committee will be held.

Tuesday Evening, February 20th.

An address of welcome will be given by Mr. W. H. Skitch, Port Hope, to which a reply will be made by Mr. E. A. Moxley, Picton.

The remainder of the evening will be given up to a Fellowship Meeting and Social Service, conducted by Rev. D. N. McCamus, Cobourg.

Wednesday Morning, February 21st.

From 9 to 10 there will be a Prayer service and Spiritual Conference on "The Baptism of the Holy Spirit," conducted by Rev. W. R. Young, P.A., of Port Hope. Miss E. J. Paddington, Colborne, will give a paper on "The Model League." The President's address and reports from Districts will fill up the remainder of the session.

Wednesday Afternoon, February 21st.

Round Table Conference conducted by Rev. A. C. Crews. A paper on "The Young Man problem," will be given by Mr. J. F. Mitchell, of Tamworth. A paper on "Hindrances in Junior Work," by Miss F. Kermer, Prince Albert. Commencing at 4.15 there will be an hour with the Juniors. Brief addresses by Miss Lamely, Pickering, and Rev. R. Bamforth, Reimsville. A paper on "Child Culture," by Miss Brookings, Cobourg.

Wednesday Evening, February 21st.

At the evening session there will be an address on "Symmetrical Development," by Rev. A. C. Crews, and on "Values and Bargains," by Rev. J. J. Rae, Bowmanville.

Thursday Morning, February 22nd.

The session will commence with a Prayer service, and Bible Reading on "The Work of the Holy Spirit," conducted by Rev. S. Manning, B.A., of Lindsay. This will be followed by papers on "The League Machinery and How to Use It," by Mr. G. E. Deroche, Deseronto. "The Pledge, Its Strength, and Weakness," by Rev. J. I. Wilson, B.D., Courtesie. "Loyalty to Methodism," by Mr. A. Odell, Cobourg.

Thursday Afternoon, February 22nd.

The following subjects will be discussed: "The Literary Department, and How to Conduct It," by Prof. J. H. Faull, B.A., Belleville. "Christian Stewardship," Miss Aylesworth, Tamworth. "The Bible, the Christian Worker's Handbook," Mr. J. Wilson, Belleville. "Hindrances," Miss Mackelvey of Tweed. A conference in practical plans to promote our League Forward Missionary Movement, conducted by Rev. R. Emberson, B.A.

Thursday Evening, February 22nd.

A song service will be conducted by Mr. T. Wickett, Port Hope. The two addresses of the evening will be on "The Demands of the Twentieth Century," by Rev. H. T. Lewis, B.A., Scungog, and "Our Young People and the Forward Movement for Missions," by Rev. A. Sutherland, D.D., General Missionary Secretary.

LONDON CONFERENCE CONVENTION

Will be held in the Central Methodist Church, Stratford, February 13th and 14th.

Tuesday Morning, February 13.

The first session will be devoted to Junior work, the following subjects being discussed:

"The Ideal Superintendent," by Miss Olive Morton.

"Intermediate Leagues," by Rev. G. H. Cobbleddick, B.D., Bothwell.

"Management of Committees," by Mr. Ivor E. Brock, Chatham.

"The Ideal League Meeting," by Mr. E. S. Hunt, Scottsville.

Tuesday Afternoon.

"Bible Study," by Rev. A. G. Harris, London. Rev. Jasper Wilson, Goderich, and Mr. T. B. Shillington, Blenheim.

"The Epworth League Reading Course," by Rev. G. W. Henderson, St. Mary's.

"Our League Paper," by Rev. A. C. Crews.

Tuesday Evening.

Address, "The Message of the Nineteenth Century to the Twentieth Century," by Rev. Dr. Saunders, London.

Address, Rev. A. C. Crews, Toronto.

Wednesday Morning, February 14.

Topic: The Deepening of Spiritual Life.

"The Leaguer in Relation to his own Spiritual Life," by Mrs. Harrison Granton.

"The Leaguer in Relation to the Sacraments of the Church," by Rev. C. T. Scott, B.A., Aylmer.

"The Leaguer in Relation to the Social Means of Grace," by Miss Annie Courties, Mount Brydges.

"The Leaguer in Relation to the League," by Rev. Joseph Philip, B.D., Petrolia.

"The Leaguer in Relation to Announcements," by Rev. W. J. Ford, LL.B., London.

Wednesday Afternoon.

Topic: Missionary Work.

Election of officers.

"Work in the Northwest," Rev. G. H. Long, Kippewick.

"The Forward Movement," by Rev. H. Graham, Lebanon.

Round Table Conference, Rev. A. C. Crews.

Wednesday Evening.

Address, Rev. J. V. Smith, D.D., London.

Address, Rev. A. Carman, D.D., Toronto.

Introduction of Officers.

Devotional Service.

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

FEBRUARY 18.—"THE SIN OF LIQUOR-SELLING: HOW END IT?"

Habakkuk 2: 1-7.

HOME READINGS.

Mon., Feb. 12.	The antiquity of drunkenness.	Genesis 9: 18-21.
Tue., Feb. 13.	The persistence of habit.	Matt. 12: 44-45.
Wed., Feb. 14.	Keeping our brothers.	Gen. 4: 9-12.
Thu., Feb. 15.	Responsibility for example.	Rom. 14: 17-23.
Fri., Feb. 16.	Wickedness condemned.	Joh. 18: 5-10.
Sat., Feb. 17.	Soul-number.	1 Cor. 6: 9-10.

The Epworth League stands for total abstinence for the individual and total prohibition for the nation. There may be difference of opinion as to the best time, and the best way of securing total prohibition, but there is but one idea as to the advisability of such a course. The goal which the Methodist Church, and the Epworth League as part of that Church, is aiming at is the abolition of the traffic in intoxicating liquors as beverages. Let every Epworth League understand this and throw the whole weight of its influence, his practice, and his ballot in favor of this happy consummation.

TOTAL ABSTAINERS.

Of course, every member of the Epworth League is a total abstainer from intoxicating drink. He or she cannot be a consistent member of the Society, or of the Church, and not refrain both from the use and the traffic in strong drink. The Epworth League of the Methodist Church in Canada is a great Temperance Society consisting of more than eighty thousand members, banded together for the purpose, among other things, of securing the "touch not, taste not, handle not" principle for the individual and for the nation. There may be room for some difference of opinion as to ways and means in regard to national prohibition, but there can be but one opinion as to the safety and necessity of total abstinence for every individual, and that at once.

COST OF THE LIQUOR TRAFFIC.

Have you any idea, young people, what the liquor traffic costs Canada every year? The amount is almost incredible. It is enormous. And the worst of it is, we get no real value for the expenditure. The people of Canada spend annually for drink the vast sum of \$40,000,000 in round figures. And this amount is a loss to the spender—a dead loss. When money is spent for clothing, food, or other such commodities, the purchaser has value for his outlay. But when money is spent for strong drink, the purchaser is simply impoverished, and not benefited by the transaction. Then there is all the grain destroyed in the manufacture of liquor, which should be regarded as loss, for if not destroyed by the distillers, it would be available for other and profitable uses. And the value of the grain thus used is over a million dollars.

There is also the cost of jails, asylums, almshouses, which by a careful calculation amounts to more than six millions of dollars. And assuming that one half of this expenditure is fairly chargeable to the liquor traffic, we get the cost to the country, the sum of three million of dollars.

Then, there is the loss of labor owing to the fact that persons are in jail or idle through intemperance. Much of the manufacturing industry of the country is thus seriously hampered. The loss to Canada in this way is probably seventy-six millions of dollars annually.

Estimate also, if you can, the value of lives sacrificed to the liquor habit. Careful computation show that 3,000 lives are annually cut short in Canada by intemperance, each death robbing the country of an average of ten years of productive labor. It is estimated we sustain in this way an annual loss of fourteen millions. The distress, heart-breaks, and misery caused by these deaths, money cannot estimate. There is also the item of misdirected work. The country loses by having about 13,000 men engaged in making and selling liquor, not actually adding anything to the wealth of the country. If properly employed, these then would add to the country an amount of wealth estimated at over seven millions.

A SUMMING UP.

Now, summing up all these items of cost to our country, we reach a total of over \$45,000,000. But as there is a revenue from the liquor traffic of about nine millions, we have a total loss to Canada through the liquor traffic every year of more than one hundred and thirty-four millions of dollars. What a startling revelation these figures make! And as our topic is "The sin of liquor-selling," what a sin it is to waste such an enormous sum of money every year in our country! The wonder is that, with such terrible waste, Canada enjoys any prosperity. If this waste could be made to cease, our country in ten years would not know herself, so prosperous, and wealthy would she have grown.

DRINK AND CRIME.

Among the causes of vice and crime intemperance holds the foremost place. "Drunkennes does more than any other cause to fill our jails, and unquestionably does much to recruit the ranks of the criminal classes" is the report of the Ontario Prison Reform Commission. Sir Oliver Mowat, Lieutenant Governor of Ontario, stated that in his opinion "an enormous proportion, probably three-fourths, of the vice that prevails at the present day, of the crime with which we have to contend, is owing to the foul evil of intemperance." Apply this statement to the convictions recorded in the Canadian Courts, averaging over 34,000 a year, we reach the saddening result that fully 25,000 of these convictions are the actual result of the liquor system. A traffic that has such an awful record of crime chargeable against it—is it not a sin to allow it to exist in any civilized country. These figures only give a faint idea of the awful evil which they represent. Behind every conviction lies a sad tale of degradation and shame; in many cases, a pitiful record of sorrow and suffering for others besides the offender. The awful reach of imagination is the fearful extent of heart-break, and home-wreck, and all the physical and mental woe, involved in the tragic history of so many ruined lives.

HOW TO END IT!

There are three means that may be used to end it. First, continue to create public sentiment without ceasing, against the curse of the liquor traffic. Second, let every one convinced of the evils of intemperance, become a total abstainer now and forever, remembering that if all the people of Canada were total abstainers the traffic would die for want of nourishment and support. Third, the monster evil is not to be perpetuated by license laws, but cut down by the prohibition axe, for this is the only effectual remedy for this ghastly disease on the body politic. The power to annihilate the liquor traffic resides in the government. But the people are the government, and when the people are ready to strike the final blow the work will be done. Vote it out. Kill it with bullets made of ballots, and the curse will end, provided we have behind the enacted law a strong, healthy, intelligent, public opinion.

FLASHLIGHTS.

1. Are you intemperate in any matter?
2. Is your influence always thrown actively in favor of temperance?

3. Foolish sayings about drink—
(a) "I can leave it alone when I please."
You may to-day, but you may not to-morrow. Every day weakens the will and strengthens the passion.

(b) "I am only exercising my personal liberty when I drink." Yes, that was what a man was doing who cut off his hand with a buzz saw.

(c) "The alcohol was made by God, and it is found everywhere." The same is true of sulphuric acid, but you do not drink it.

(d) "The moderate use of a blessing is a token of power." But the absolute avoidance of a curse is a token of wisdom.

(e) "The broad-minded men are all against total abstinence." Even if that were true, there is a broad-minded road that leads to destruction.

3. Wine is a treacherous dealer. It promotes health and gives disease; good cheer, and gives despair; friends, and gives foes; mirth, and gives wallings, fierce and bitter.

4. Wine cannot be satisfied. Give it your money, and it demands more wits; your strength, and it will have your virtue; your virtue, and it gets your reputation; your reputation, and it seizes your happiness.

POINTS FOR THE PRESIDENT.

Make this a thorough-going temperance meeting of the League. Make effective use of the arguments presented in the foregoing exposition. Have three papers prepared—(a) The evils of intemperance, (b) The individual, (c) The nation. Have some one appointed to read Bible passages selected beforehand against intemperance. Make much of this. Circulate the pledge and have it signed. Send every one home a pledged total abstainer, and an intelligent prohibitionist.

FEBRUARY 25.—"THE STRENGTH OF HUMILITY."

Luke 18: 1-15.

HOME READINGS.

Mon., Feb. 19.	Real Humility.	John 1: 19-27.
Tue., Feb. 20.	The meekness of Christ.	1 Cor. 15: 8-10.
Wed., Feb. 21.	The meekness a weakness.	Phil. 2: 5-11.
Thu., Feb. 22.	The value of meekness.	Num. 12: 1-10.
Fri., Feb. 23.	Jesus teaching humility.	Ps. 25: 9.
Sat., Feb. 24.	Promises for the humble.	Luke 14: 7-11.
		1 Pet. 5: 5-6.

It seems a contradiction in terms to say, strength and humility in the same breath. At first sight it seems impossible that the two could exist at the one time and in the one person. But it is like a good many other things, the first-sight impression is often corrected by mature reflection. Humility and strength are not inconsistent qualities. They are combined in every genuine Christian character. The air at times so calm and still, so gentle and so balmy, in a moment is turned into a hurricane by the action of natural forces. The ocean, so placid as it reflects the summer sun, is soon changed into turbulence and power when roused by the stormy wind. And the Christian, gentle in disposition and kindly in heart, is transformed into an Hercules of power when combatting the opposition of evil in its various forms. These two qualities may exist in the one character—gentleness and valor, humility and strength—a wild exterior, but possessing forces for the mightiest resistance.

THE TWO CHARACTERS.

These two men, spoken of in the parable came from the widest extremes in society. The Pharisee came from the highest and most respectable class among the Jews, noted for their pretensions to special

devoutness and their rigorous observance of all the ceremonial requirements of the law. That they were not equally heedful of its moral precepts, the New Testament proof is painfully abundant.

The publican, was of a class of inferior men who did the work of collecting the taxes from the people. They were everywhere hateful for their ruthlessness, their fraud, their vexations, their oppressions. There he stood in his common working dress with no outward badge to testify that he was a child of the covenant.

THE TWO PRAYERS.

1. The first is really no prayer at all, but only a bit of self-laudation in the presence of God. It has no adoration, no confession, no supplication. This pharisee has many modern followers. Many there are whose whole stock of piety consists in not being so bad as others are. But it is a poor kind of virtue which has nothing better to build on than such imperfect relative goodness.

2. The other man's prayer was altogether different. There was no measuring himself with other people. There was no going over sins he had not committed. There was no mention of his neighbor's sins, but there was much freedom in speaking of his own. He was burdened with the consciousness of his personal guilt, and cried to God for undeserved mercy, to be granted wholly through grace. This is true prayer. The prayer of the penitent reaches heaven. God wants this frank honesty and deep humility in our supplications. The particular sinner with whose sin each man ought to be concerned is himself. The contrast between these two men in the attitude of prayer is represented poetically:

"Two went to pray: or rather say
One went to brag, the other to pray;
One stands up close, and treads on high,
When the other daves not and his eye.
One nearer to the altar trod,
The other to the altar's God."

A POINTED CONTRAST.

The pharisee is the man that talks about "our class," "our set;" the publican knows that he belongs to only one class—that of the sinners. The pharisee is insincere even in thanking God that he is not as other men are; in reality he thanks himself. The publican thanks God that other men are not as he.

The pharisee thinks about what he has done, the publican about what God will do for him.

The pharisee and the publican use the same forms—for the first, they are tinsel; for the second, they are food.

The pharisee keeps account of the good deeds he has done; the publican of the good deeds he leaves undone.

TWO KINDS OF RELIGION.

1. *The wrong religion.* The pharisee's prayer reveals the man. It is made up of self-trust and scorn of others. Self-praise is not comely. A proud prayer is a prayerless prayer. This man confesses only the sins of other men. Alas! this pharisee spirit lurks in every heart, and must be starved and killed. Even in active Christians, traces of the pharisee may be found.

2. *The right religion.* The publican's prayer shows a sincere belief. (a) In man's great misery as a sinner. Like the pilgrim, he has one burden, and pardon is his one need. (b) In God's great mercy the word he uses means the mercy of the atonement, and mercy of reconciliation. This man learned God's mercy in learning his own misery. Sin and salvation are the two foundation-stones of right religion—a sense of sin, and a securing of salvation by repentance toward God and faith in our Lord Jesus Christ.

PERILS OF PRIDE.

Few men know themselves to be proud. If they knew themselves, they would not be proud. It is a good thing for a man never to compare himself in any way with other men, but only with Christ.

True prayer is one of the chief correctives of pride, because it brings one face to face with the sinless God.

If a man has a great conceit of himself, he is almost certain to think slightly of other men, to set all others at naught.

The sailor who is too confident to look at the compass; the engineer too self-assured to look at the steam-gauge, the scholar too conceited to look at the text-book, are not so foolish as the proud man that will not acknowledge his dependence upon God.

BY WAY OF ILLUSTRATION.

An impudent fellow followed Pericles all day, and even at night-fall he insulted him all the way home. Then the great statesman, reaching his own door, ordered one of his own servants to take a torch and light the man home.

When the children leave a certain orphan's home in Germany, they are given photographs, showing how dirty and ragged they were when they came into the institution. However near to Christ we may come, let us never forget the pit out of which we were dug.

Says Judson, "I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came to me at some time, although a very distant day; in some shape, probably the last I should have advised, but it came."

FLASHLIGHTS.

1. What a man gives thanks for is a test of his character.
2. Pride, self-conceit, self-righteousness, are flaming swords that keep men out of Paradise.
3. Self-righteousness boasts that it is more righteous than others; true righteousness seeks to make others righteous.
4. He that exalts himself proves thereby that he is unworthy to be exalted by God. Self-exaltation is but a small and temporary uplift. God exalts to heaven itself and for eternity.

5. Humility is Jacob's ladder, with its base on the earth; but God and heaven are at the top, and send messengers bearing precious promises and messages of love to the humble heart below.

LESSONS FROM THE PAST.

Draw lessons, says Wells, from the worthies of the past, from—

Peter, who, at the Lord's mere look, "was angry and wept bitterly."

Paul, who, when rebuked for his just reply to the high priest, said softly, "I did not know he was the high priest."

Moses, who gladly laid down wealth and honors and power for the good of an ungrateful people.

David, who, when Nathan rebuked him for his great crime, said humbly, "I have sinned—I have sinned!"

Solomon, who, when he had choice of wealth, long life, and power, chose wisdom to do the work for which he felt himself unequal.

Most of all, *Christ*, who was oppressed, yet he humbled himself, and opened not his mouth.

POINTS FOR THE PRESIDENT.

You have taught in this parable, the true spirit of prayer, the right road to salvation, and the abominable folly of pride. See that these great lessons are impressed upon the minds of the young people. They are great life lessons. There are a good many thousands of value in the foregoing exposition. Have them written out, or in some way presented to the League. Seek to lead the anxious,

and unconverted to Christ. Don't come to the meeting and go away again, merely to fill in the time, or to have something interesting or pleasurable. The business of the League is to save souls, to build up character, and to establish the kingdom of God. See to it!

MARCH 4.—"HOW GOD PAYS MEN."

Mark 10: 30; 20: 1-16.

HOME READINGS.

Mon., Feb. 26.	The incentives of reward.	Heb. 11: 24-26
Tues., Feb. 27.	Doing good for good.	Luke 6: 27-38
Wed., Feb. 28.	The riches of wisdom.	Prov. 8: 10-13
Thurs., Mar. 1.	The great price of sin.	2 Cor. 8: 1-2
Fri., Mar. 2.	Christ's worth our ours.	Rom. 6: 19-23

This parable forms part of Christ's answer to Peter's question, "Behold, we have forsaken all and followed thee, what shall we have therefore?" In that question there lurks the spirit of the hireling. There seems to be a demand for so much pay for so much work. Instead of regarding reward for Christian service as a favor, the question seems to claim it as a right. It is against this spirit, unchristian and worldly, that the parable is directed. The parable is not intended to teach that all workers in the kingdom of God receive equal reward; in the Bible are instructed in other places in the Bible that this is not the case. Nor is it the purpose of the Master to imply that the performance of great service in the kingdom of God necessarily insures a great reward, although that may be true. The heart of the parable is a stern rebuke against the introduction of the hireling spirit of the world into the affairs of the kingdom of heaven. The spirit in which one renders service for God determines its value. The motive, the intent, as our Saviour so often teaches, is the essential thing in the Lord's vineyard. Christ wants love of him, not love of reward to inspire men. No service at all, when service cannot be performed, brings reward if the intention to serve exists.

"Who cannot serve my will perform
The harder task of sitting still;
For good but wished, with God is done."

THE HIRELING OF THE LABORERS.

1. *Who hires them?* As good Matthew Henry points out, God is the great householder, "whom we are and whom we serve." As a householder, he has work that he will have to be done, and servants that he will have to be doing it. God hires laborers, not because he needs them for the service, but as some good householders keep poor men to work in kindness to them. God recognizes that all human beings have powers that are made for activity, and He gives legitimate and suitable employment to every power.

2. *Whence are they hired?* They are hired out of the market place where, till they are hired into God's service, they stand idle, all the day idle. How true it is—the soul of man stands ready to be hired into some service or other. If he is not engaged in God's service he is employed in ways of evil. God and Satan are bidding for man's service. It is for man to say who shall have the merchandise. It is also solemnly true that, till a man is hired into the service of God he is standing all the day idle. If our activities are not performed in the spirit of trust and service for God, we are idle as God sees us. Work done, energies expended without acknowledging God in all our ways is simply idleness so far as eternity's count is concerned. All men should be thankful for this—that the Gospel call is given to those who stand idle in the marketplace. If a man is wasting his time and energies away from God it is his own fault—he is the author of his own misfortunes. The call is sounding every hour in the

market-place of life, "Go to work in my vineyard."

3. *What are they hired to do?* To labor in the vineyard of the Lord. And this does not mean that one must drop every other activity and be spent wholly in singing hymns and reading Scripture. No, no! To labor in the Lord's vineyard means to accept Christ as the object of the soul's trust and service, and carry the spirit and principles of your religion into everything you do—into every thought and every act. It means to do right every time you do anything. It is true, also, that the Church is the Lord's vineyard, it is of his planting, watering, and fencing, and the fruit of it must be to his honor and praise. We are also called upon to labor in this vineyard. The work of religion is vineyard work—pruning, dressing, digging, watering, fencing, weeding. We have each of us our own vineyard to keep, our own soul; and it is God's, and to be kept and adorned for him. What an honor! In this work we must not be slothful, not loafers, but laborers, working, and working out our own salvation. Work for God will not admit of trifling. A man may go idle to perdition, but he that will go to heaven must be busy.

4. *What shall be their wages?* "The wages of sin is death, but the gift of God is eternal life." Every laborer in the Lord's vineyard, whether he begins in the morning, or at noon, or near sundown, shall receive eternal life—the gift of God through our Lord Jesus Christ. In this sense, all laborers receive the same wages. Pardon, justification, peace with God, hope of heaven—great and precious as they are, granted to all who believe in our Lord Jesus Christ, and control their lives accordingly. In other respects, we have reason to believe the wages will not be the same. But, however this may be, we have the assurance that, "whatsoever is right" will guide the action of the paymaster.

PAY, PAY, PAY.

It never pays to do right if we do right to be paid.

If we belong to the kingdom of heaven let us not seek to be paid in the currency of earth.

We are not seeking first the kingdom of God, if we expect first the rewards of the kingdoms of this world.

Men pay for work, God pays for willingness, when work cannot be performed. "If ye be willing and obedient ye shall eat of the fruit of the land."

HISTORIC REWARDS.

God rewarded Daniel with the lion's den—and the third place in the kingdom.

God rewarded Job with loss of all—and its restoration greatly increased.

God rewarded Paul with imprisonment and torture—and contentment, and the crown of righteousness.

God rewarded John the Baptist with death, and with Christ's supreme praise, and lasting earthly renown.

God rewarded Christ with the cross—and with the wondrous recognition, "Thou art my beloved Son."

DEBT AND CREDIT.

"We often record in our memories what service for him, or to whom, comparisons of ourselves with others, repayings at our poor success, or lack of prosperity. But if we should set out to record the other side, we should soon see that it is the only proper side to record. Keep a book in which you will set down the ways in which you are rewarded for the good you do—the gratitude, the love, the approving words, the looks of affection, the happy memories, and often material returns that come to you. You will be amazed to see how rapidly the book is filled."

FLASHLIGHTS.

1. Worldly salaries are limited; God's pay is generous.

2. Worldly employers pay some time after the work is done. God's payment begins as soon as the work begins.

3. "I'm a Methodist," "I'm a Baptist," "I'm an Episcopalian," amounts to nothing, outward religious profession amounts to nothing, unless there is personal faith in Christ, and personal service for him.

4. If God does not always pay in kind, he always pays in kindness far more liberally than we could ask, and in just the way we should ask if we knew how to ask.

POINTS FOR THE PRESIDENT.

This is rather a difficult parable to interpret. But you will find help in the exposition preceding. The topic is peculiarly appropriate for the League in its aggressive work for Christ and the Church. The laborers in the vineyard. What are the laborers doing in your League? Are they *laborers at all*, or are they standing *all the day idle*? What is the president doing? What are the vice-presidents doing? What is each member doing? Make the topic personal—don't apply it to people living in Chicago, but to yourselves. If you are not all laboring faithfully, start afresh, before the sun goes down, for "the night cometh when no man can work."

MARCH 11.—"REJECTING CHRIST."

Mark 12: 13.

HOME READING.

Mon., Mar. 5. Proofs of the divine love. Rom. 5: 6-11
Tues., Mar. 6. Christ's attitude toward sin. Gal. 1: 1-5; 2: 19

Wed., Mar. 7. Overtures of the Spirit. John 6: 63; 1 Thess. 5: 1-30

Thu., Mar. 8. The sin of rejection. Matt. 21: 29-39
Fri., Mar. 9. The reprobation of Christ. Heb. 2: 1-13
Sat., Mar. 10. Indifference. Heb. 2: 1-13

Everyone makes mistakes in life. The character of all men is marred by imperfections. But these mistakes and imperfections are not necessarily fatal. But when one willingly and persistently rejects Christ, and lives a life of unbelief in the Saviour of the world, one is not only making a mistake, but committing a fatal crime against the interests of his soul, and shaping for himself an unhappy present and a disastrous future. There is no sin so common as the sin of unbelief. The rejection of Christ and his divine work and claims lies at the basis of almost all other sins. There is no matter, therefore, of so much importance to one as the duty and privilege of accepting Christ, and bringing one's life into harmony with his spirit, his life, and his teachings.

PERSONS AND THINGS IN THE PARABLE.

The *householder* represents God as the creator and owner of all things, the proprietor of the material universe, and of all human souls. Man is not his own; he belongs to God, and wise is he if he acknowledges God's claim upon him.

The *vineyard*. Our Lord draws his illustration from common life and familiar objects. Palestine was a vine-growing country, and fitted in consequence of its climate for rearing the very finest grapes. The vineyard represents the kingdom of God as realized in the Jewish nation, the Christian Church, and the individual soul. This kingdom is in each case planted by God, and is his by creation, by preservation, and by redemption.

The *hedge* denotes a fence, and no doubt the great majority of fences that surrounded the vineyards of Palestine would consist of walls composed either of stones, or of stones and baked mud combined. The hedge represents the law and the divine institution

which separated the Jews from the Gentiles, and was a protection against the inroads of immorality and idolatry of the surrounding nations. So, every one in Christ's kingdom is hedged about by his promises, by his Word, by his providence, by his Spirit, and by the institutions of the Church.

The *winepress*. The winepress of to-day in Palestine is a hollow place, usually a rock scooped out, considerably deeper at one end than the other. The grapes are put into this trough, and two or more persons with naked feet descend in it when they jump on top down, crushing the fruit as they trample on it, while to enliven their labor they often sing at the same time.

The *tower*. A watch-tower was sometimes built forty or fifty feet high, and was used for the watchmen who guarded the vineyard; and during the vintage as an abode for the workers, a place of recreation, and probably for storing fruit. The winepress and the tower represent the various advantages conferred by God upon the Jewish people; and indicates how the provision made by God for the protection and prosperity of his people, all the influence God confers upon us to make us fruitful—the Bible, the Sabbath, Christian homes, the influences of the Spirit.

The *husbandman*. It is customary in the East, as in Ireland and other parts of Europe, for the owner to let out his estate to husbandmen, that is, to tenants who pay him an annual rent, either in money or in kind. The husbandmen represent the rulers of the Jews, but the people as a whole are included. Nowadays, each person to whom God has committed powers, opportunities, and influences for the building up of the kingdom of God the world, and in his own soul, is a husbandman.

The *householder's servants*. These represent among the Jews, the prophets and other eminent ministers of God who were raised up and sent to the people with the message from heaven. In these times, every special call to love and serve God, every service at the church, every voice of the Holy Spirit, every season of revival, is a servant whom God sends to us for the fruits that are due him.

The *rent*. When the fruit season came, the householder sent to the husbandmen for the rent to which he had a right. The rent represents God's claim on us to serve him. The fruits that were demanded in the case of the Jews were obedience, love, righteous living, teaching the true God to the nations.

We have always to pay rent for every privilege. For our country, we should pay the rent of national purity, justice, and patriotism; for our spiritual privileges, the rent of faith and obedience. For the blessings God has bestowed upon us, both natural and spiritual, especially for the blessings of the Gospel, God has a right to expect from us the fruits of the Spirit—consecration, holy lives, labors, and efforts for the salvation of men.

Treatment of the messengers. The first servant they caught and beat, and sent away empty. The second they stoned, wounded, and sent away shamefully hounded. And they killed others in various ways. It is true that some of the prophets were merely maltreated, but actually put to death. The patience of the householder under these circumstances, these extraordinary provocations, is divinely wonderful. The behavior of these husbandmen is still a picture of the way impatient men still treat God's messengers of mercy—the Holy Spirit, the Deity, the officers of Christ's religion—rejecting and sending them away empty.

He sent unto them his Son. After sending many servants, the householder at last sent his own Son, with the hope that the husbandman would respect and reverence him. But no! "they caught him and cast him out of the vineyard and slew him." This repre-

ents the last and crowning effort of divine mercy—God sends his Son for the salvation of the world. We should dwell on the infinite greatness and preciousness of God's promise that all men should be saved. Here is the highest possible expression of God's love for man, the Almighty Creator sending his beloved Son from the highest heaven to the smallest corner of the universe to save sinful men. In Jesus, God's Son, are the highest possible powers that can work together for the salvation of man—the forgiveness of sin, the light of truth, the strongest motives, a perfect example, and the influence of the Spirit. If these will not win and save men, nothing will. All the resources of heavenly love are exhausted, and men literally destroy themselves. As at the first, so now, Christ is crucified afresh, and Barabbas, the spirit of evil, is accepted in his place. Why will men love darkness rather than light?

FLASHLIGHTS.

1. The last hope is gone when men reject Christ.
2. The greatest privilege one can enjoy is to have the kingdom of God entrusted to him.
3. The claims of God are the glory of man. And it is more for our sakes than his own, that God sends for fruit.
4. God's messengers are (a) calls to repentance; (b) Sabbaths; (c) Bibles; (d) the Holy Spirit; (e) opportunities to do good; (f) occasions for obeying his commands; (g) All his mercies, deserving obedience and love.
5. It is unselfishness which wants to enjoy the benefits of a privilege without the burden of responsibility.
6. The highest possible proof of God's desire to save us is the sending his Son. If we reject him, there are no means left whereby we may be brought to salvation.
7. Men imagine that if they reject Christ as their Master they can be their own masters; but instead they come to ruin and death.
8. If the love of God, shown, in sending his Son Jesus Christ to save us, if all that was done for us on the Cross will not touch our hearts and make us choose God, nothing will. We are left to our own way.

BY WAY OF ILLUSTRATION.

There are means used to keep the public from falling over a dangerous precipice. There is the line of the path; this corresponds to *natural law*. There is the notice, forbidding to go any nearer; this corresponds to the *moral law*. There are policemen, warning people of danger; this corresponds to the *Bible teachers, good influences*. There is a hedge representing *lesser sufferings for sin*. There is a strong fence; indicating the *love of God in Jesus Christ*. Whosoever goes beyond all these, is beyond help, and if he falls over the precipice, he has only himself to blame.

POINTS FOR THE PRESIDENT.

This topic has very solemn import—the rejection of Christ, and its fearful consequences. Make it impressive. There should be a searching personal examination on the part of all at the meeting—am I accepting or rejecting Christ? Pray that God by his Spirit may lead some who are rejecting his Son to accept him. An interesting way of treating the topic would be to appoint several beforehand to prepare brief papers or remarks on the *persons and things* in the parable as indicated in the exposition—the householder, the vineyard, the hedge, the winpress and tower, the husbandmen, etc., thus making a continuous narrative with appropriate and telling lessons. Have bright music and appropriate scripture. (See Home Readings.)

Comfort Powders.

The *Silver Cross* relates an amusing tale in regard to a physician and "comfort powders," frequently prepared by members of the Order. There is in the city of Detroit, Mich., a circle that has done much hospital work. Among its ministrations this summer were the preparation and distribution of "comfort powders." Scripture texts were typewritten upon small slips of paper, which were then folded in different colored tissue papers and one dozen of them arranged carefully in a dainty box.

In his rounds one morning, a physician found a box of these powders by the bedside of a patient, and was considerably disturbed at the thought of his patient taking powders which he had not prescribed. He took one from the box, examined its contents, and immediately granted permission for their continued use.

Without Pain.

Occasionally I see something like this appended to a dentist's advertisement: "Teeth extracted without pain." It always brings to my mind the story of a man who went to one of these dentists to have a tooth removed. The operation was exceedingly painful, and the man was indignant. "I thought you said you extracted teeth without pain," he roared.

"So I did," returned the dentist. "And I assure you that I extracted this one without the least pain. I didn't even feel it."

"There is really nothing painful about confessing a sin," said an individual noted for his censorious spirit.

"No, not if it happens to be the sin of your neighbor," was the quick reply.

"It is a good deal the same in many other lines. We are ready to correct our friends' faults and reform their lives, by a painless process—so far as we ourselves are concerned.—*Lookout*.

"Made Nothing Out."

That philanthropic Englishwoman, Lady Warwick, in forwarding her various missions, occasionally encounters some amusing cases illustrating the old rural theory. "It did for father, and it'll do for oi." When walking in a hay-field one afternoon with Lord Warwick, she noticed a bright boy of ten or so helping his father to load the hay cart. "Does not your boy attend school?" was Lady Warwick's pertinent question. "No, ma'am: he don't go oftener than I can help—you see, John's a first smart boy, and I don't want to have him spoiled with book learning. I mean to make a farmer of him. Now, he's oldest brother went regular to school, and he got above loading a hay cart, and of course he's made nothing out." "What has become of him?" said Lady Warwick in concern. "Why, he went out to South Africa and got a secretaryship. Was the scornful reply, "but John, here, is a smart lad; he'll be of some use on the farm, he will!"

Lincoln and the Sentry.

Foreign visitors are surprised to find that there are no sentries at the White House. During the American civil war a solitary soldier mounted guard, and on one occasion had an amusing colloquy with President Lincoln.

Mr. Lincoln emerged from the front door, his lank figure bent over as he drew tightly about his shoulders the shawl which he employed for such protection, for he was on his way to the war department at the west corner of the grounds, where in the midst of battle he was wont to get the midnight despatches from the field. As the blast

struck him he thought of the numbness of the pacing sentry, and, turning to him, said: "Young man, you've got a cold job to-night; step inside and stand guard there." "My orders keep me out here," the soldier replied. "Yes," said the President, in his argumentative tone; "but your duty can be performed just as well inside as out here, and you'll oblige me by going in." "I have been stationed outside," the soldier answered, and resumed his beat. "Hold on there!" said Mr. Lincoln, as he turned back again; it occurs to me that I am commander-in-chief of the army, and I order you to go inside."

The Function of Church Music.

Above all it should be spiritual. What function does it serve, if it does not refresh the tired soul, kindle it anew with enthusiasm, thrill it with inspiration, exalt it with upward, aspiring thoughts, and help it to feel the unity of religion and life, and the nearness of God and heaven? Now, if music is to fulfill this function, the first requisite is that it be of such a character that the people can enter into its spirit, and feel its kinship with their own best feelings. If it does not appeal to them, or cause an awakening response within their hearts, it will have failed to serve its purpose.

A Street Paved with Glass.

Not satisfied with cobblestones and wood, the city of Lyons has been experimenting with glass as a street pavement. Since last November the Rue de la Republique has been paved with devitrified glass.

This new product is obtained from broken glass heated to a temperature of one thousand two hundred and fifty degrees, and compressed in matrices by hydraulic force. The glass pavement is laid in the form of blocks eight inches square, each block containing sixteen parts in the form of checkers. These blocks are so closely fitted together that water cannot pass between them, and the whole pavement looks like one gigantic checkerboard. As a pavement, it is said to have greater resistance than stone, it is a poor conductor of cold, and ice will not form on it readily; dirt does not accumulate upon it so easily as upon stone, and it will not retain microbes. It is more durable than stone, and just as cheap.

Sunday Work.

A Christian man was once urged by his employer to work on Sunday.

"Does not your Bible say that if your ass falls into a pit on the Sabbath, you may pull him out?"

"Yes, replied the other; but if the ass had the habit of falling into the same pit every Sabbath, I would either fill up the pit or sell the ass.—*Monday*.

Two Newsboys.

The fellow-feeling that marks one of the tenderest spots in human nature is often most pronounced among great men. A writer in the *Century* tells this new anecdote of Faraday.

The great physicist and his friend Hoffman were walking one day together through the streets of London, where both were then professors, when Faraday stopped a newsboy and bought a paper. Hoffman asked him why, with his house supplied regularly with all the papers he needed, he stopped to buy a paper from a boy in the street.

Faraday replied: "I was once a newsboy myself and sold papers on the street."

It was a fitting explanation.



Junior Department.

This Department is in charge of REV. S. T. BARTLETT, Malton, Ont. All communications bearing on Junior work should be sent to his address. He invites the cooperation of all Junior workers in making this page both bright and profitable.

A Gentlemenly Boy.

A gentle boy, a manly boy,
Is the boy I love to see;
An honest boy, an upright boy,
Is the boy of boys for me.

The gentle boy guards well his lips,
Last words that fall may grieve;
The manly boy will never stoop
To meanness, nor deceive.

An honest boy clings to the right
Through seasons foul and fair;
An upright boy will faithful be
When trusted anywhere.

The gentle boy, the manly boy,
Upright and honest, too,
Will always find a host of friends
Among the good and true.

He reaps reward in doing good,
Finds joy in giving joy,
And earns the right to bear the name—
"A gentlemenly boy."
—H. L. Charles, in "Temperance Record."

Scripture Examination.

(The second study in "The Gospels," as printed in the January Era should have been headed "Why" instead of "Who." It was an oversight of the printers.)

FOR BOTH CLASSES I AND II.

Tell in your own words why Matthew, Mark, Luke and John wrote their Gospels.

Remember that all answers must reach me before February 10th, or they will be too late for examination. The winners of the two handsome prizes described in last month's Era will be named in the March number; but the prizes will be sent to the successful candidates before then, from the office of the General Secretary in Toronto.

The following are copies of letters recently received, and are samples of many others I would like to receive from Junior Leagues all over Canada. Write to me. Tell me of your good times, and if I can I shall help you over your difficulties. I want to hear from you all. Remember to sign your name, for you will see that one of my letters is unsigned, and I am not wise enough to know who wrote so nicely:

Sincec Junior Epworth League.

We have a splendid Society here of about fifty members. The meetings are held every Sabbath morning, and are led by picked Senior Epworthians. Eight months ago the Juniors began collecting postage stamps. The money made by their sale was given to the missionary cause. The society being asked recently for \$10 for the Forward Movement for Missions, it was decided to have a Christmas entertainment. To say that this scheme was entirely successful is to put it mildly. The receipts from a silver collection exceeded the required amount by \$4. The children made up a number of scrap-books for Christmas distribution, one of which was sent to the Children's Hospital, Toronto. We work, we live for the Master, and He is blessing our toil.

S. W. W. LEMON.

Whitechurch Junior League.

Our Junior League was organized about the beginning of October with a membership of fifteen. Since then nine more have joined us, and two of our members have now away. As a rule, we have an attendance of fourteen or fifteen. We meet on Sunday, after Sunday School. We have held our regular meetings every Sunday since our organization excepting the Sundays of our anniversary and of the Presbyterian anniversary services.

We have two committees, Missionary and Temperance. Each committee has a motto, the Temperance being "Temperance in all things," and the Missionary, "The world for Jesus." Our Epworth League colors are white and red. White represents purity, and red is symbolical of the blood. Those who wear the badges are expected to keep from using slang. Our Junior League took charge of the church decorations for the anniversary services. They consisted of flowers, evergreens and mottoes. We also took charge of the meeting of the Senior League one night. We had a Temperance programme. We purpose doing so again; the programme is to be on missionary lines. We are sorry that the topics for the Junior League are not in the Era. We wish to hear from other leagues. Wishing all our Junior Leagues a Happy New Year. Signed in behalf of our League.

Weekly Topics.

(The Editor has kindly placed an additional column at the disposal of the Juniors, so we shall be able to consider the weekly topics regularly, and this will please and help a great many I know, for quite a number have been asking for them again.)

TOPIC FOR FEBRUARY 4TH.—Matt. 7: 21-27. "What will make us successful?"

The Scripture lesson teaches us that true success does not consist of mere outward show. Two men built houses for themselves. I suppose the houses both looked well, indeed I think the house of the man who was not particular about the foundation looked better than the other. He did not take time to make his house strong; but looked only at appearances. The other man tried to be thorough in his work and made his house strong. The difference in the fates of the houses when the storm came shows us that only those who have been thorough in their work may expect to stand the strain and test of the trial that is coming to all some day. Do not, dear Juniors, think that anything will do in life if it looks well. Make your foundation strong, build slowly but surely, and make everything in your characters and lives ready for the day of trial, when "every man's work shall be tried," and "God shall bring every work into judgment." Make it clear to your Juniors, leaders, that success cannot be obtained except through sustained effort. Encourage them to "dig deep" and lay the foundation on the Rock. So shall success be theirs at length, and God shall say "Well done!"

TOPIC FOR FEBRUARY 11TH.—Matt. 13: 44-46. "Seek first the Kingdom of God."

As we are studying from the parables of Jesus, it will be well for the Juniors to become well drilled in this chapter of parables. Let them count the number of parables in this one chapter. Explain the meaning, "Kingdom of God." It was the great theme of Jesus. He showed it in His parables. Let the Juniors understand that these pictures contain great spiritual truths. Teach them that "a parable is an earthly story with a heavenly meaning." Then it will be easy to show the great spiritual truths of these two beautiful little

stories of the "hidden treasure" and "pearl of great price." To belong to the kingdom of heaven is so great a privilege that we should be willing to become Christ, and cost to ourselves. His grace in the soul is so glorious a treasure that we should be willing to give up all else to obtain it. A converted heathen girl was asked once what the "kingdom of God" meant, and she answered, "I think it means the grace of our Lord Jesus Christ in our hearts," and when she was asked again what the prayer for the coming of God's Kingdom meant, she said "we are taught to pray that Christ may reign in every soul." Her ideas were right, and when our young people come to see that the blessings and privileges of membership in the kingdom of heaven on earth are so great and glorious they will seek first a place in the blessed Master's fold. Explain Henry Drummond's beautiful thought that "seeking first is first seeking."

TOPIC FOR FEBRUARY 18TH.—Hab. 2: 5-8, 12, 15. "Some of the evils that come from the saloon."

The following extract from the *Witness* should be well impressed on the minds of your members this week. It is only one of many common illustrations of the terrible ravages of the saloon. If you can, also drill the Juniors on the Temperance lesson found in the Catechism printed in another column. "The *New Voice* recently sent the following question to the almshouse-keeper in each of the 284 counties of the United States: "In your opinion what proportion of your almshouse came there directly or indirectly through the use or abuse of intoxicating liquor, either on the part of themselves or some else?" From the 816 replies received, it is shown that 51 per cent. of the inmates of that number of almshouses became paupers through drink. As the number of persons wholly or partially a public charge upon the nation is estimated to be 3,000,000, it follows, upon this basis, that there are to-day 1,530,000 persons dependent upon the State for the common necessities of life. As the *Voice* pertinently comments, there are many unpreventable causes of poverty and pauperism, but the most prolific cause—the saloon—is preventable. Common sense, therefore, calls for its abolition."

TOPIC FOR FEBRUARY 25TH.—Luke 18: 9-14. "Why is it foolish to be proud?"

Pride is "unreasonable conceit of one's own superiority, whether as to talents, wealth, beauty, accomplishments, rank, office, or other distinction, with correspondingly contemptuous feeling towards others," and, as M. Hale in his celebrated "Contemplations of Humility" says, it "arises from an over-valuation of a man's self, or a want of a due sense of his dependency upon Almighty God." The study of the parable of the Pharisee and Publican will reveal in the former just what is outlined in the above definition, and his want of a due sense of his dependence on God, is very evident from the record that "he prayed with himself." The reverse is true of the publican. In the sight of God we all need "mercy," and the prayer of the publican going before Him with our hearts we cannot be His. The foolishness of pride is seen when we ask ourselves how God looks at us. Before Him we are all sinners needing pardon. He "is no respecter of persons." The foolishness of many people is in setting up false standards of value by which to judge one another. One may be rich or poor, in high or low station, wise or unlearned; but unless he is good he is unworthy before the Almighty. Be clear and make it clear to the children. Personal holiness through the abounding grace of God is the one great distinction to be desired, and without it all else that the natural heart covets is hurtful and full of destruction.

The Book Shelf.

Twelve Pioneer Missionaries. By George Smith, LL.D. with portraits. Published by The Nelson & Sons, London, Edinburgh, and New York.

No form of missionary reading is more stimulating than the biographies of the great-hearted men who have pioneered the way into heathen lands that they might carry the light of Christianity. This book contains fourteen chapters, each devoted to the life story of some missionary—Carey, Duff, Keith-Falconer, etc., are among the more familiar names, and there are others not so widely known whose record is on high. Missionary libraries should include this book. It will furnish material for more than one interesting missionary meeting.

Jesus the Carpenter of Nazareth. By Robert Bird. Published by Thomas Nelson & Sons, London, Edinburgh, and New York.

The story of Jesus is told in this book in a simple and interesting way, easily within the comprehension of children. It is written in short realistic chapters, endeavoring to avoid theology and sectarianism. It is a splendid book for mothers to read with their children, and its use will solve the problem of how to spend Sunday afternoons and evenings profitably. It is prepared in a very attractive form.

The Making of Europe. A simple account of the formation of the principal countries and States of modern Europe, by "Nemo." Published by Thomas Nelson & Sons, London, Edinburgh, and New York.

It is simply amazing how much information, geographical and historical, this volume contains concerning the countries of Europe. It gives an account of the population, development, civilization and history of Russia, Turkey, Greece, Germany, France, Spain, Portugal, Holland, England and other countries of Europe. Where so much ground is covered the chapters are necessarily condensed, but the information is accurate and valuable.

Arnold's Practical Sabbath School Commentary on the International Lessons for 1909. By Mrs. T. B. Arnold. Published by the Fleming H. Revell Co. of New York, Chicago, and Toronto. Price 25 cents.

There is no excuse for any Sunday School teacher being without a Lesson Commentary when such an admirable one can be procured for so small an amount. This book is just what its name implies, practical and helpful. The applications of the lessons are particularly good. The "Hints for Primary Teachers" are a feature of the volume that will be appreciated by those who work in that department.

The First of the Lessons. A concise exposition of the first of the International Lessons for the year 1909. By Dr. E. A. Torrey. Published by the Revell Co. Price 25 cents.

This little book is a somewhat unique lesson help. It is a leather bound volume, small enough to slip into the vest pocket, containing three pages of exposition and suggestion on each lesson. The beauty of it is, that it can be conveniently carried, and utilized at any time to improve spare moments on the cars or elsewhere. For busy teachers it is an excellent idea.

The Canadian Christian Endeavor Handbook for 1909. Published by C. J. Atkinson, Toronto, Price, 10c.

This little book contains the topics for 1909 with practical and suggestive notes, together with valuable Christian Endeavor information and statistics. Its pages are adorned with pictures of prominent C. E. workers.

Sacred Songs No. 2. By Ira D. Sankey, James McGranahan, and Geo. C. Stebbins. Published by The Copp, Clark Co., Toronto.

A collection of sacred songs for Gospel meetings, Sunday Schools, prayer meetings, etc. Most of the hymns are new, although

there are a number of the old standards. They cover a large variety of subjects, the topical index being very valuable. The names of the compilers are a sufficient guarantee of the excellence of the music.

Heart Belie. A collection of poems by Llewellyn A. Morrison. Price, 75c.

Mr. Morrison's writings are well known to readers of *The Guardian and Outlook*, as he has been a frequent contributor to their pages during recent years. Many have been comforted and inspired by his poems so full of the devotional spirit.

This volume covers a broad range of material subjects. There are a large number of poems and hymns founded on Scriptural passages and touching many phases of human experience, conflict, triumph and rest; there are national, descriptive and sentimental poems and songs; battle-calls for patriotism and prohibition; pleasant home-life touches, recitations, kindergarten greetings, baby love-songs, and tender hymns for the children.

The Bible Under Higher Criticism. A review of current evolution theories about the Old Testament. By Rev. E. H. Dewart, D.D. Toronto: Wm. Briggs, Price, \$1.00.

Those who desire to know what is meant by the "Higher Criticism" of the Bible will do well to read this book. Many of the conclusions of the higher critics the author absolutely refuses to accept, believing that their theories about the Old Testament tend to weaken and undermine faith in the Divine authority of the Scriptures. The book is written with Dr. Dewart's well known ability, and will abundantly repay the most careful study.

Strength and Beauty. By J. R. Miller, D.D. Published by Thomas Y. Crowell & Co., New York.

The young people who have taken up the Epworth Lesson Reading Course need no introduction to Dr. Miller, as they were greatly delighted and profited last year by his valuable work on Week-Day Religion. This volume is very similar, consisting of chapters on the religious life, in which the author seeks to interpret the spiritual meanings of the Bible in the language of common life. They bear messages of cheer and encouragement to all who are striving to do the will of the Master. We would like to see books of this class more widely circulated among our young folks. Their study cannot fail to increase spiritual life.

Sermons in Stones and in Other Things. By Amos R. Wells. Published by Doubleday & McClure Co., New York. Price \$1.00.

The author of this delightful book was for some years a teacher of geology in an American college, and has taken upon him many striking lessons regarding stones, rocks and crystals to illustrate divine truth. Apart altogether from the practical lessons derived from these objects, much valuable information is imparted. The applications, however, are particularly bright and suggestive. Not only stones, but plants, stars, electricity, telephones, etc., are used to enliven important lessons. The volume is one of the most interesting that we have read for a long time.

Helps for Ambitious Boys. By William Drostale. Published by Thos. Y. Crowell & Co., New York.

This book is somewhat after the plan of Dr. Marchant's "Architects of Fate," and is full of stimulating thoughts for boys and young men. For a young fellow who scarcely knows what to make of himself, and who is at a loss with regard to the choice of a profession, we do not know of a more appropriate book. It discusses intelligently various occupations and professions, showing their advantages and disadvantages, and pointing out the secret of success. The quotations from celebrated writers that are interspersed add much to the value of the pages.

TOPIC FOR MARCH 4TH.—Matt. 20: 1-16.

"How does God reward work done for Him?"

Do not let the thought of doing something for God in order to get something back again from God, be too prominent in your treatment of this topic. If we only work for what we expect to get for it, we become moved by selfishness. God rewards those who work for Him by making them useful. If we do all we can now for His cause we shall be able to do more after a while. So our powers will increase. We will grow by working. Work done for the good of others in the name of Christ makes both His cause and the worker stronger as well as bringing blessing to those for whom the work is done. In seeking to do all the good we can we find our highest blessing. God rewards *now* as well as by-and-by. Let us find at least a great part of our reward in this life and know some of the joy of making others happy. Remember Sidney Smith's remark too: "Make a boy happy now, and you will make a man happy twenty years from now when he thinks of it." One of the most blessed rewards any of us can have for working for God is in knowing as time goes by that we are adding to the sum total of this world's misery, and increasing the glow of Christ's love in the hearts around us. The rewards of Heaven are great; but if we only work for *them* we may be disappointed. Encourage the Juniors to do all they can for God because He asks them to, and they may well recite together the pledge emphasizing the phrase, "whatever He would like to have me do."

If you would like to know about the Missionary Stamp League, send me your name and address with a stamp for reply.

The Gospels.

III. WHAT?

MATT. Principally the DISCOURSES. (See chaps. v., vi., vii., x., xiii., xvii., xxiii., xxiv., xxv.) Contains seventeen Parables, eleven of which are not given in any other Gospel. Notice the Sermon on the Mount, Christ's Charge to the Apostles, the Parables of the Kingdom and the Prophetic Discourses.

MARK. Makes prominent the DOMAINS of Jesus. The Gospel of ACTION, so has many MIRACLES, but only four parables; has eighteen of the thirty-three recorded miracles. Gives full account of the Galilean ministry. Omits altogether the Sermon on the Mount. Mark wrote presumably at the dictation of Peter.

LUKE. The most varied and complete account of the LIFE of our Lord. Contains nineteen Parables, fourteen of which are not found elsewhere. The events given in chaps ix. 51 to xxiv. 14 are not recorded anywhere else. Has the same number of miracles as parables (nineteen). Covers more time than any of the others.

JOHN. Gives what the others omit—the first year's public ministry in Judea—events of the Passion Week fully recorded also. This Gospel is full of SPIRITUAL TEACHINGS. It has only eight miracles and no parables, Christ's private conversations with the Apostles are prominent throughout.

Health the Mainspring of Success.

The chief essential of success for a young man is what the vast majority of young men think about the least—that is, good health and a sound constitution. That is the first thing; nothing precedes it. In the battle for success, that should be a young man's first thought; not his abilities, nor his work, but his health. That is the basis, the corner stone of all. Abilities cannot bring health, but health may, and generally does, develop ability.—*Joviana Ladies' Home Journal.*

What is the Church For?

A GENTLEMAN, doing the churches of London, asked of the man who was showing him through one of them, "Do they have many conversions here?"

"Conversions!" snorted the astonished functionary, "Conversions! Why, man, this is no Methodist chapel. This is a cathedral."

The Skipper's Rebuke.

THE skipper of a sailing-vessel had as passengers an estimable but not very courageous minister and two careless young men given to little but mischief.

A severe storm came up, and although the young men were frightened enough, their terror was nothing to that of the poor minister, who was indeed a pitiable object.

"See here, sir," said the skipper at last, with kindly severity, "do you want me to think you're more afraid of going to heaven than the young men are of not going there?"—*The Youth's Companion.*

Kite Flying.

Colonel Baden-Powell, commander of the English forces shut up by the Boers in Kimberley, is a famous experimenter in kite-flying, and has constructed the largest military kites yet made. He has more faith in kites than in war balloons. With his scientific knowledge, it is said, he can fly a kite with camera attachment over the enemy's works and positions at will, the photographs showing the strength of breastworks, guns and men. His largest kite, made in 1894, was thirty-six feet high, with an area of 500 square feet. It was made of canvas with bamboo frame, and was strong enough to carry a man's weight.

Small Philosopher This.

"MAMMA, de baby's kyin'," said a little girl, glancing up from her playing.

The mother paid no heed.

"Mamma, de baby's kyin'."

Still the mother did not heed.

The little girl arose, went over to the crib, and looked down sympathetically upon the bundle of pink and white.

"Nebber mind, baby. Dis is a trouble-some moe you've tum to. You'll hab to ky a heap o' times and nobody'll notice you."

THE Alabama *Advocate* conducts its business on the credit system, and frequently has difficulty in getting subscribers to pay up arrears. Not long ago the editor received the following letter in response to an appeal for money:

"Mar, Editor I have don give the pay for that paper to the preacher I want you if you please stop it write now for you ar the first one that ever done me I want you to stop it and stop it write now fer if you don't i want pay for it any longer. I guess when you git the moey you can go to bed and go to sleep."

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