

THE CANADIAN

EPWORTH ERA

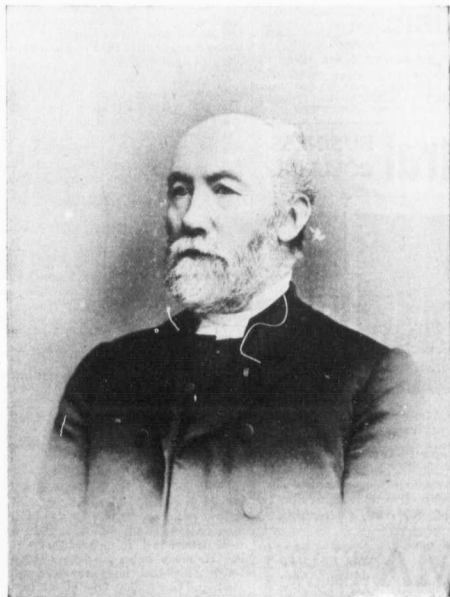
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REV. A. CARMAN, D.D.
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GENERAL GRANT'S TRUTHFULNESS.

One of the striking traits of General Clyde S. Grant was his absolute truthfulness. He seemed to have an actual dread of deception, either in himself or others. One day while sitting in his bedroom in the White House, where he had retired to write a message to Congress, a card was brought in by a servant. An officer on duty at the time, seeing that the President did not want to be disturbed, remarked to the servant: "Say the President is not in." General Grant overheard the remark, turned around suddenly in his chair, and cried out to the servant: "Tell him no such thing. I don't lie myself and I don't want any one to lie for me."

MRS. MCKINLEY'S FAITHFUL FRIEND.

As a result of a little act of thoughtfulness an old negro woman now occupies a position on the White House kitchen staff.
 It seems that when the Presidential party took part in Atlanta's peace jubilee the day was chilly, and the carriage containing Mrs. McKinley was blocked in the parade.
 "Aunt Martha," a well-known and respected old negroess of Atlanta, advanced from the packed mass with a bundle in her hands. Going straight up to the Presidential carriage, she said to Mrs. McKinley:
 "Missus, it's too cold for you to be out today, and I've brought you a hot brick to keep your feet warm," adjusting the brick at the same time. So touched was the wife of the President by this simple little attention, that she investigated the qualifications of the old woman, and before she left Atlanta tendered her the position which she now holds.

NO EXCUSE ALLOWED.

A successful business man told me there were two things which he learned when he was eighteen, which were ever afterward of great use to him, namely: "Never to lose anything and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it.
 "But," inquired the young man, "suppose that I should happen to lose it, what shall I do then?"
 "You must not lose it," said the lawyer, frowning.
 "I don't mean to," said the young man; "but suppose I happen to?"
 "But I say you must not happen to. I shall make no provision for such an occurrence; you must not lose it."
 This put a new train of thought into the young man's mind, and he found that if he were determined to do a thing he could do it. He made such a provision against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance were to be remembered, he pinned it down on his mind, fastened it there, and made it stay. He used to say: "When a man tells me that he forgot to do something, I tell him he might as well have said: 'I do not care enough about your business to take the trouble to think of it again.' I once had an intelligent young man in my employment, who deemed it sufficient excuse for neglecting an important task to say, 'I forgot.' I told him that would not answer; if he were sufficiently interested, he would be careful to remember. It was because he did not care enough that he forgot. I drilled him with this truth. He worked for me for three years, and during the last of the three he was utterly changed in this respect. He did not forget a thing. His forgetting, he found, was a lazy and careless habit of mind, which he cured."—Country Gentleman.

SUNDAY SCHOOL TEACHERS

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The Canadian Epworth Era.

Vol. I.

TORONTO, APRIL, 1899.

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And the angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus, which is risen, as he said. Come, see the place where the Lord lay. —*Math. xxviii, 5, 6.*

EASTER THOUGHTS.

THE Resurrection of Christ is the foundation fact of Christianity. Deny this, and its supernal worth is gone. Nothing of value is left. We have no Saviour. We are yet in our sins. And however we may live as the Christian lives, we must at the last die as the heathen dies, without light, without joy, without hope. On the contrary, affirm this, and everything rests upon a sure base.—*Rev. W. J. Woods, B.A.*

THE poet scarcely hits off the truth. "From whose bourn no traveller returns," sings he. "But from those bourn one traveller has returned," answers Christianity. Jesus Christ died and is risen again. And if one traveller has returned it is a strong presumptive proof that the other travellers continue in existence, and that we may entertain the blessed hope that they too will return. The return of the distinguished "Traveller traveling in the greatness of his strength" from the shades of death has imparted a new inspiration to poor, trembling, dying humanity. There is a way out of the grave.—*Rev. Cynedylan Jones.*

A LIVING Christ, dear friends! the old, ever new, ever blessed Easter truth! He liveth; He was dead; He is alive for evermore. Oh, that everything dead and formal might go out of our creed, out of our life, out of our heart to day. He is alive! Do you believe it! What are you dreary for, O mourner! What are you hesitating for, O worker! What are you fearing death for, O man? Oh, if we could only lift up our heads and live with Him; live new lives, high lives, lives of hope, and love and holiness, to which death should be nothing but the breaking away of the last cloud, and the letting of the life out to its completion.—*Phillips Brooks.*

THEREFORE, when Christ rises and makes himself the emblem and assurance that I shall rise, and that others shall rise, and that there is to be a living again in another and a better world, I accept it, not by the coarse evidence that may be historic, and still less by the cold handling of facts which science deals in, but by the testimony which comes from my heart, from every fervent feeling of my nature, "It should be so." The voice of the race cries out, "It should be so." And when Christ says, "It is so," all the world hold up hands in gratulation; and

every knee bows; and every tongue confesses, throughout the whole realm of mankind, that Jesus Christ is Lord to the glory of God. And because the Saviour stands to us as a type and assurance of immortality, this day should be among the most precious anniversaries of the year.—*Rev. Henry Ward Beecher.*

THOSE godly women, as early as there was any hope of seeing, went to the sepulchre. And what a sight awaited them! The stone was gone. There was no Roman guard. There was a celestial custodian. An angel was there. Young, and beautiful and bright, and pure and sweet the Scriptures paint him. And he spoke. His syllables were human, but his tones divine. He announced the

dominion over Him. How is it with the Sanhedrin, the Pharisees, Caiaphas, Judas, and Pilate! Where are they? Most of them lie there, slaves held under the iron domination of death. And where is the Begotten from the dead! The heavens have received Him till the times of the restitution of all things. Its lofty gates have welcomed Him. His robes this morning are whiter than the driven snow, and He patiently waits to be your resurrection and life.—*Rev. Thos. Arnold.*

RISEN Lord, let Thy Spirit rest upon us now. Empty us of pride and bigotry, of self-righteousness and sin. Come and purify our motives, and elevate our aims, and set our reflections on things above, where Thou sittest at the right hand of the Father! Come, Holy Spirit, come! Thy power in our hearts will best attest the resurrection of Him we call Master and Lord, and will meeten us for that more glorious Easter where Thy Risen Church shall stand in robes of white at the celebration of the marriage supper of the Lamb.—*Rev. W. M. Statham.*

IT was the habit of Paul to preach "Jesus and the Resurrection." He had done so at Antioch in Pisidia; he had done so at Thessalonica. He did so at Corinth, as we read in his very emphatic declaration in his letter to the Church there. He did so everywhere. And what he did the rest of the apostles did. A Jesus without the resurrection had been to them a most lame and impotent conclusion of a wonderful history; a Jesus without the resurrection had furnished no gospel at all for them to preach or for men to receive. They had no idea of resting in an admiration of Christ simply and solely for the unrivalled beauty and sublimity of His character. While by no means insensible to this, as all their writings impressively prove, they attached infinite importance to the great redemptive work He achieved, of which His resurrection was not so much a sign as an integral and essential part. And on this Easter Sunday, sending one's thought throughout Christendom, I may affirm, without fear of contradiction, that everywhere the Church still joins "Jesus and the Resurrection." The pitiful weakness, incoherence and incoherence of any bodies of men who venture to claim the name of Christian, and yet separate Jesus and the Resurrection, must confirm my statement. From the apostles down to our day it was Jesus and the Resurrection, or no Jesus of any power for the regeneration and life of men. There never was any intermediate ground, nor is there to-day; what some think they see is mere mirage.—*Rev. G. B. Johnson.*



EASTER MORNING.—*By Boutmyron.*

Resurrection, the grand fact in the history of earth, and so far as we know in the biography of God. But what was an angel to heart-broken Mary! She would rather see one Jesus than a million of angels. She saw Jesus. She heard Him talk. He said "Mary." That "Mary" made the high noon of heaven burst into the heart of the midnight of her love's sorrow. It restored to harmony the chaos to which, to her, His death had reduced the universe.—*Rev. Dr. Deems.*

If you could go to Jerusalem to-day, you would find thousands shedding their tearst at the supposed Holy Sepulchre. They go to see "the place where the Lord lay; but he is not there, he is risen." Since that great morning death has had no more

THE WALK TO EMMAUS.

BY REV. W. F. SHERIDAN.

ONE of the most beautiful stories of the Book is that which Luke tells of the two unknown disciples, one Cleopas, and—Luke himself, perhaps—whom Jesus overtook on their way to Emmaus on the evening of the resurrection day.

The faith and love of these men had been sorely tried. The object of that faith and

love had been definitely discredited. He had been crucified, and His disciples had been dishonored with Him in the eyes of the world. "Rats desert a sinking ship," we are told. But, these were men, not rats. So their conversation was still of Jesus. And to this stranger who joined them they poured out their grief and fears. And as evening came and they drew near home they invited this stranger to tarry with them. For he seemed to love the One they loved, and certainly knew far more about Him than anyone they knew. Their invitation was not the cant invitation of mere politeness, made with the expectation that it would be declined. But when "he made as though he would go further they constrained him, saying, Abide with us," and backed up their invitation with argument: "The day is far spent."

Without doubt the stranger wanted to go in. He longed with the longing of infinite love to reveal himself to these disciples and to bless them. But with the sensitiveness of love and with respect for human freedom, he waited to be "constrained." Nor did he wait in vain.

True, they might well have let him go farther had they stopped to count the cost. For him to abide with them would mean that they must wash his feet and prepare an extra room and furnish additional food and perhaps many menial

services. But love stops not to reckon costs. And their love was real love, and so easily become importunate, with its "Abide with us." And he did abide with them, to the surprise and everlasting joy of their souls.

"They walked and talked with Jesus
And knew not that it was he
Who gave his life a ransom
To set the captive free.
His words of holy power
His looks of matchless grace
Seemed more than those of mortal
And charmed their wondering gaze.



ON THE WAY TO EMMAUS.

"And then, unveiled before them,
The Saviour stood revealed;
The blessed, risen Jesus
No longer was concealed.
O wondrous revelation!
The God and man combined!
The great 'I am'—'Almighty'—
In human form enshrined!"

It was a glorious revelation. It made new men of them and a new world for them to live in. And it was all the reward of their importunate love.

In just the same way does the heavenly stranger join us on our journey once and again; in the cool of our mornings, in the heat of our noons, in the glow of evenings. Always does he linger a moment waiting for the invitation to abide, and yet "with delicacy of feeling of deepest love" making as though he would go further. And we, poor, stupid earth-worms that we are, let him go. And Gray's lines, with the change of a couple of words, become all too true of us:

"The curfew tolls
the knell of
parting day;
The lowing herd
winds slowly
o'er the lea;
The Master on-
ward plods his
weary way,
And leaves the
world to dark-
ness and to
me."

Yes, leaves the world and us to darkness when it might have been irradiated by his presence and made glorious by his love.

Well for us if we learn this lesson of the two unidentified disciples, the lesson of the prevailing power of importunate love.—*Epworth Herald.*

NEXT in point of wonder to the fact of the Resurrection, stands the ease with which it established itself in the intelligent belief of mankind. The most intelligent, powerful and progressive peoples of the world have in all ages been most firmly convinced of the truth of it, and have found in it the key to the deeper meanings and mysteries of life. It established itself at first in the very heart of the world's most complete intelligence and

culture, and it spread amongst the chief masters of thought, the chief traders and the chief rulers of the world. In all ages the men who have wrought most mightily on the structure and development of society, and on the progress of civilization, have been most profoundly persuaded of it, and the spread of civilizing influences throughout the earth has carried the Gospel of the Resurrection in its train.—*Rev. J. Baldwin Brown, B.A.*

EASTER FLOWERS.

BY REV. J. R. LANCELEY.

AS I have walked up and down the streets of the great cities at this particular season of the year, I have been amazed at the masses of people who pass in and out of those shops where the florists display their beautiful plants, all brightly in bloom for the Easter day. I have been deeply interested in the thoughtful effort put forth for nurturing these plants, and focusing sunlight upon them, and otherwise inspiring and invigorating them, that they should not fail to be ready for the morning of the resurrection day. Had they just left it to the faithful sun and the timely shower, though these be God's own messengers to do this kind of work, these flowers would not have appeared in their beauty as now,

flower-loving hearts come into the deep meaning of their own joy! Why love flowers? Why go into raptures over them with such peculiar emphasis just now—to-day? They are not play toys, like those which Santa Claus brings to ornament and enrich the Christmas tree. They are not specially useful, like the gifts we pass from one to another in love and friendship at New Year's time. They are not good to eat or drink, or wear with any significance as covering, so that they cannot be dealt out to the hungry, or bestowed with profit upon the naked. For the most part, they are brought forth to view as signs of a renewal of life. What we eat and drink and wear might be called inanimate—dead. We look upon it as such at any rate. But *flowers live*. This is their charm to us. And especially when the earth about is cold, and its flowers have all lain down and

And then I thought—Does the great tide of humanity really love the Easter which it really brings? And do they see the "Son of David," riding—not into Jerusalem upon the back of an ass—but out of Jerusalem—out of its cruel curse and death and grave, riding the steed from which He has overthrown the old reaper Death, and left him, meanwhile, horseless on the ground?

For if they can thus look upon Him this day, riding in His triumph, then may they well turn their palm branches of last Sunday into the blooming garlands of to-day, and swell out the song anew—"Blessed is He that cometh in the name of the Lord; Hosanna in the highest. Now is Christ risen from the dead and become the first-fruits of them that slept."

Toronto, Ont.



A BERMUDA LILY FIELD AT EASTER.

nor the sweet fragrance have burst its confines to enrich the Easter air.

And I have thought, oh, so many things, as these oft-repeated displays of the graceful lilies and more modest varieties have come before us in their beauty. I have thought how earnestly these anxious florists have studied to "work together with God," so as to meet the expectations of hoping humanity on the fast approaching day. And, of course, this thought led to its application, so natural, that it is our privilege and purpose to be "workers together with God," for bringing into readiness plants more important than these which fade so soon; a readiness for the great Easter morning when "All that are in their graves shall come forth, some to the resurrection of life, and some to the resurrection of damnation."

And then I thought—Whence cometh all this floral expectation, and this consequent realization in joy? Do all these

died, and buried themselves with their own leaves; to have these flowers brought out before us in their smile and fragrance wakes up our inquiry of love. Where have they lived? Where is the place in which the everlasting spring abides, and never-withering flowers? These flowers visit us from the great unseen realm where life dwells in its essentiality. And when they breathe upon us and we smell the sweet odor of their breath, we are wont to ask—Is this the kind of atmosphere that abounds in the realms from which you draw your inspiration? Flowers have a meaning as sure as they live. What a pity if we know it not as we should! I feel like leaning over and looking into the face of the beautiful lily and asking what the little boy asks his friendly dog: "Can't you talk? Tell me your name, and whence you came, and what is your message to us who are so pleased to see you, and scarcely know why."

BERMUDA LILIES.

A VISIT to Bermuda last winter afforded the editor of this paper the opportunity of securing a number of very fine photographs representing interesting features of those lovely isles of the sea. One of them showing a lily field at Easter is reproduced on this page. It is no wonder that the Bermuda Leagues excel in decoration when they have such resources upon which to draw.

The three leading products of Bermuda are potatoes, onions and lilies. The latter are raised principally for the sake of the bulbs which are sold to American florists. During recent years quite a trade has been developed in the flowers which are sent to the leading cities of the United States for Easter. New York flower dealers sell lilies of their own raising at prices ranging from twenty-five cents to \$2 each, while they can be

brought in from Bermuda for about six cents apiece. They are picked before the bud has developed and are green when packed. Each one is wrapped in soft paper and packed in moss in a box so made that the air may reach the contents. Upon arrival at their destination they are placed in water, and the flowers are brought out in two or three days. They will remain in bloom for ten days or more.

WAR AGAINST WAR!

BY REV. F. E. CLARK, D.D.

ONE of the great world movements, I believe, is that in favor of peace on earth and good-will to men. The fulfilment of the angels' song seems to have been long upon the way, but the prospects for its speedy realization were never so bright as to-day, in all the history of the nineteen centuries since the celestial choir gave its voice. The rapprochement of England and America during the last year has been one of the great events of history; and the consequent increase of good feeling between Canada and the United States has made all our hearts glad; and the brave young Czar of all the Russias has crowned it all by his noble utterance in behalf of national disarmament.

Here is a great world issue into which Christian Endeavorers can throw themselves heart and soul. The proposals for peace have no partisan squint. It is not a move upon the political chessboard, or selfishly degrade it to this low level, the whole subject is so much vaster and nobler than party politics, that time-serving tricksters will be swept away, finding the movement too big for them.

I am not one of those who believe the Czar's rescript to be the trick of a wily demagogue, and from our present knowledge of his purpose and character I think these suspicions are unworthy of any generous mind. But even at the worst, supposing that what his enemies say is true, and that he is not sincere in the matter, let the Christian world take him at his word, and demand in good faith the carrying out of these noble proposals that look finally to the beating of every sword into a ploughshare and every spear into a pruning-hook.

But what have Christian Endeavorers to do with this matter? Much every way. Ours is a world-wide movement, international, interdenominational, interracial, as no other religious movement in all the history of the world has ever been. It has world-wide sympathies and affiliations. There is a mission, not in America only, but in every remote section of the world. Particularly has it bound together the hearts of English-speaking young people in four continents, America, Europe, Africa, and Australia. In America it holds its great conventions on both sides of the line that separates the United States from its northern neighbors. Next summer its annual feast will be held at a border city, equally accessible to Canada and the United States. In 1900 the greatest international religious convention ever held will assemble

in the halls and churches of London and the Crystal Palace.

What, then, is more appropriate than that such a society should cast its influence in favor of international arbitration and universal peace? It has opportunities for re-echoing the angels' song possessed by no other organization in the world. Christian Endeavor is a unifying force, and universal peace is necessary to a united Christianity.

CONDUCTOR SNIDER—LESSONS FROM HIS LIFE.

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

"THE memory of the just is blessed." The Church cannot afford to allow her noble dead to be forgotten. The world needs the inspiration which comes from the record of good men who have enriched its history with their benignant lives. We must not allow the good that men do to be interred with their bones.

Of Conductor Snider we can very truthfully say, "He being dead yet speaketh." Among those who knew him best, especially among our railroad men, his name is fragrant with precious memories and is treasured as a sacred heritage. In drawing a few lessons from his life we can afford to be silent regarding the foibles of his early life, during which time his convivial nature so fully asserted itself in pleasure seeking and mirth-producing methods, and direct our thought to a consideration of the manner in which he consecrated his natural endowments to the service of his God during the later years of his life. We judge ourselves by our best points, why should we not do the same thing when judging others? It is easier to see the good that is in men after they are dead. There is no better vantage ground from which to judge men than from the graveside. In turning over the pages of his life record we are impressed with the following lessons:

1. His life affords a striking example of the power of conversion to transform and ennoble life. There are names which would not have been known to the world had it not been for converting grace. It is not at all probable that we would have heard of Bunyan, Gough or Jerry McAulay if it had not been for the power of the Gospel. A man may secure notoriety by evil-doing, such as was gained by Boss Tweed, but notoriety is not influence. It is only noble living that creates lasting influence. The name of a Nero lives only to be execrated, while the name of a Bruno lives in the heart of mankind as a benediction.

Before his conversion Conductor Snider had a local reputation as a "hail fellow well met," but after the wires had flashed from city to city the news of his conversion he attained a provincial reputation as "The Evangelist Conductor." It is with individuals as it is with nations. God honors those who honor Him. The crow's which came to hear his addresses, the reception that was given him by the Christian public, as well as the honors which were showered upon him, were all the fulfilment of the promise, "I will set him on high because he hath known my name."

2. An illustration of the power of prayer and Christian influence in effecting reformation of character. As years pass by habits produce fixity of character. Years of habit weave cords which it is not easy to break. The longer a person remains in sin the less his chances of reformation become, and the more his conversion (if it does occur) assumes the character of a miracle. Conductor Snider was thirty-five years of age when he was converted. His life had received a momentum in the direction of conviviality and recklessness which thirty-five years of life had imparted. It requires nothing short of divine power to check the current of such a life and turn it in another direction. In his case this power proved to be the saintly influence and constant prayers of parents and wife. It was these influences which knocked loudly at his heart's door, and which finally caused him to open it to a new and better life. It was in his case as it was with Peter when in prison. Prayer brought the delivering angel to break the chains of evil habit and open the iron gates leading to the joy and liberty of Christian service.

3. His life affords a proof of the power of sustaining grace. Before his conversion he had frequently said he couldn't be a Christian and run a train on the Great Trunk Railway. His after experience proved the falsity of such a view. The way in which obstacles that he feared vanished away proved a revelation to him. His old companions still remained his friends and promised to put no obstacles in his path. One of the first to congratulate him upon his changed life was his engineer, already a Christian, who rejoiced that the train crew would have another member who was a Christian.

The secret of his success in standing firmly by his new resolutions was found in the fact that he committed himself fully to Christ. He made no attempt at compromise, but everywhere confessed the new love which he had plighted. This is the only successful way to meet the temptations which are incident to "life on the rail."

Conductor Snider never lowered his flag in the presence of the enemy. His faith never lost its polarity by coming in touch with the world. Communication was kept up between his soul and the hearer of prayer, so that reinforcements of divine grace were always available. He simply couldn't fall back into his old life because he did not as much as turn a longing look in that direction.

4. His life affords a striking illustration how one man may be effectual in saving others. The conversion of Conductor Snider meant the conversion of hundreds whom he was the means of influencing. He was a born leader. He possessed an imperial magnetism which attracted men toward him. After his conversion he employed his magnetic nature not as formerly in amusing men, but in drawing them to Christ. There is no higher kind of power in the world than that which one mind exerts upon another mind. No man can be a successful artist, poet or orator who does not possess it. Conductor Snider possessed this characteristic of soul power, and when it became consecrated to the cause

of Christ it was a mighty factor in influencing men for good. Under his fervent appeals many a hardened sinner was melted into penitence. All the railroad men who came into touch with Conductor Snider felt the influence of his magnetic life. This fact is illustrated by a conversation which took place between Evangelist Hunter and a brakeman on the train when nearing Hamilton. After asking the brakeman certain questions regarding his relation to Christ, Mr. Hunter asked his friend if he had known Conductor Snider. He replied, "Oh, yes, I used to run with him, but we railroad men have no one to pray for us now. Billy is dead."

5. There are also lessons which we can learn from the moral character of Conductor Snider.

He was a humble man. No amount of praise availed to make him vain, for he laid all the honors he won at his Master's feet, giving Him the glory of any good he did. He was never self-conscious or egotistic. None of his expressions were fulsome. He was satisfied to remain a railroad conductor, and never felt himself qualified to assume the position of an evangelist or the role of a regular preacher. It was his ambition to serve rather than to shine. He was a kind man. Everyone who travelled on his train could give evidence of his genial kindly nature, and his desire to make everyone happy. For this reason he was a general favorite. He couldn't resist an opportunity to be witty, and no one could say that his flashes of wit left any sting behind them. He was emphatically a man of faith. Faith was the motive power of his religious life, just as steam was the motive power of his train. He followed the commands of his Bible as faithfully as the rules of his superior officers. He thought that a railroad man's life should be decidedly one of faith, and in this regard he was a shining example to his fellow-employees.

His death was such as we might expect, one of triumph. During the delirium of his last hours he frequently expressed his confidence in God. He imagined himself before large audiences exhorting them to fight the good fight of faith, and joyfully anticipating the day of coronation for himself and family. Death to him simply meant translation. There was no need of any preparation; that had been made years before. Those who had been comrades in life carried him to the grave with sad hearts, while on his coffin they placed their floral tribute of love which bore the suggestive inscription, "Our brother's last trip."

St. Thomas, Ont.

"COMING nearer and nearer to Christ," we say. That does not mean creeping into a refuge where we can be safe. It means becoming better and better men; repeating His character more and more in ours.—*Phillips Brooks.*

"HEART ROSES."

BY LLEWELLYN A. MORRISON.

HOW seldom it occurs to us, as, from a casual meeting on the street corner or by the way-side, we part from dearly beloved friends with light and happy words, which chiefly have had reference to health and weather, that our ears have heard for the last time the music of their pleasant voice, and their kindly hand grasp was the finishing mortal touch of human fellowship.

Thrice within two months has this experience come to me. How much it would have meant had it but occurred to me at the moment, that the veil of material silence was about to fall between my friend and me, never to be up-raised on the earth side again. The Father

loved him. They could not help it. Rough railway men grew reverent in his presence. Polished and scholarly doctors of divinity literally sat at his feet, to glean (not perhaps, in the strictest sense, the critical acumen of the systematic theologues of the universities, but) the living, spiritualized word as spoken by Him of old, of whom the cultured Luke said, "Did not our hearts burn within us while he talked with us by the way." I have heard him in "Sherbourne Street," that centre of leaders in commerce, finance, education and art; at "Grimsey Camp," on intellectual feast days; among our "Brethren in Black" on Chestnut Street, in country churches and mission halls, and everywhere the simple story of his conversion, that did so glorify Christ, won every heart. He came the nearest in many respects to my ideal of the

character indicated by the Lord Jesus when He said, "Except ye be converted and become as little children."

It means sacrifice of many things, even life itself, to love as he did and be a Bunyan's "great heart." Over and over again he has said to me, "I really did not get an opportunity for lunch to-day, I met —" and then he would tell me about some dear soul who had poured a burden of sorrow into his ear, and a quiet moment of counsel and prayer that had occupied all his lunch time.

Thousands of people who knew him, esteemed his word of admonition and prayer above the Ministry of Angels. His spirit was too great for the limitations of the earth life.

On his very last trip from the Falls to Windsor I met him on Richmond Street, London, at the corner by the Grigg House. I had not seen him for some months. He had been very ill in the meantime, but apparently was on the way to recovery and had been taking trips fairly regular for a few weeks, and was, although frail-looking, talking hopefully.

It was a mutual pleasure to meet, and we stood on the corner face to face, holding each others' hands, like school-boys, while we talked.

Then we said "Good-bye," but I had not gone more than two or three steps when he called me back saying, "Bro. Morrison, I want to thank you for the sweet letter you sent me when I was sick. My heart was wonderfully touched by the multitude of nice letters and messages that came to me. I am sure they were very good medicine and really and truly helped me to get better. O these kind words!"

And then I told him of an introduction given to me by Mrs. Ford of the Centennial Church at London, to one of the delegates of the Epworth Convention. She said so many graceful and complimentary things to her friend when introducing me that I was constrained to say, "Really Mrs. Ford says so many nice things to me and about me that I fear



THE LATE CONDUCTOR SNIDER.

does it in His own way, and it must be best, and yet my heart from Memory's treasure chamber brings again and again the kindly smile, the loving word, the precious touch, and with moistened vision kisses them and hides them in her holy place of joy, where moth and rust corrupteth not.

When the remains of my brother, Conductor Snider, were being laid by gentle, loving hands tenderly beneath the greenward mantle of the great earth mother, at Easter one year ago, I thought of my last meeting with him, and the very last words from his lips that fell on my ear were "roses"—"Heart Roses."

Ere I tell the story let me say, in parentheses, I never knew a more lovable man than Conductor Snider. Everybody

I shall never be able to justify them." Mrs. Ford immediately responded, "Mr. Morrison, I will have no roses for your coffin, but I will put as many as possible in your heart while you are alive."

"My, my!" exclaimed Brother Snider, "Heart Roses!" Isn't that nice! God bless the dear people who have heart roses for others. Good-bye."

As he went from me toward the station I heard him say, "My! My! My! My! Heart roses! Heart roses! Heart roses!"

He has found the country where they bloom perennial. We call it paradise. It must be heaven.

London, Ont.

AUNT MARY'S STORY.

BY LENA L. WOODILL.

AUNT MARY had come to make us a short visit, and the entire household was in a great state of excitement, for no one was more welcome to our hearth than the old-fashioned saintly aunt whose name we had been taught to lip from earliest childhood. Sympathetic in nature, and true as gold she had become the confidante of all, from the dear father in his business perplexities down to Baby Nan, whose sweet prattle was as music to our ears. Business, pleasure, love and religion were common topics of conversation with Aunt Mary, and the pleasant summer days spent with her at the old homestead were rich in untold blessings and ripened experiences.

Her deep religious life, her love for God's Word and consequent abhorrence of all that marred the Christ image in the blood-bought soul, had a strong influence upon our youthful lives, and ever led us upward and onward to the perfect stature which is in Christ Jesus our Lord.

Thus it was that we crowded about her armchair on the quiet Sabbath evening for the helpful talk which meant so much to us.

"A talk!" echoed the sweet voice, as we clustered about her. "A talk! Why, haven't I been talking incessantly since my arrival last evening? What more do you want?"

"Now, auntie, don't tease. You know how much we enjoy your evening talks, so come put on your thinking-cap, as the children say, and tell us something of your own life—something real, something true."

"Well, dears," and the saintly face shone with a radiant smile, "I will give you a leaf from my own life, and God grant that such an experience as it will unfold may never be yours. Take Jesus as your friend in early life, and follow Him in spirit and in truth. Thus and thus only can you be spared the remorse which was mine. I was a giddy young girl, Belle, when about your age, with no thought for Christ and His word. Pleasure was my god, and all else bowed to that shrine. Mother wept over me and father's powerful pleadings touched me for the moment, but all serious thoughts were soon dispersed in a ceaseless whirl of pleasure. The dance, the light empty conversation, the sensational novel claimed my attention, to the exclusion of all profitable and instructive pursuits.

"At the time of which I speak our

good pastor was in agony of soul over the lambs of his flock, and hoping to arrest our career arranged for a series of special services. Lovingly he pleaded with us to give him our assistance in the service of song, for we had good voices, and had formed ourselves into a secret musical club; but, offering various excuses, we turned a deaf ear to his entreaties, and laughed to scorn his attempts to entrap us, as we termed his zeal and earnestness.

"Poor man! How often I have regretted our actions and wished I had not tried to stifle the conscience awakened in answer to the prayers of loving parents, pastor and Christian friends. But to continue my story: Despite our attempts to frustrate our pastor's plans the meetings continued and were wonderfully blessed of God. The spirit descended in a marvellous manner and touched the heart of the president of our club, a young man of a sceptical nature, who had been first and foremost in our plans of opposition. Arrangements had been made for a special meeting for the young people, and it was he who proposed that we have a masquerade sleigh-drive on this evening, and that every effort be put forth to tempt our members from the service. Accordingly a committee meeting was called the night previous to make final arrangements for our sport. Philip Day, our president, was full of bright suggestions for the success of our undertaking and kept us constantly in laughter, by his remarks with reference to the consternation of our pastor when he discovered our plot. Business over, we turned our steps homeward to dream of the frolic of the next evening.

"It is only fair, girls, to say that a troubled conscience disturbed my rest, and I arose the following morn to pursue my daily vocation with heavy eyes and an aching head. Shortly after breakfast I was summoned to the parlor where sister Katie said Philip Day, our ring-leader, wished to see me. I, of course, thought his errand had reference to the drive, so marched in boldly, determined to hide the truth that conscience had made of me a coward. One glance at his sad, yet peaceful face showed me immediately that some great change had taken place and I was not mistaken, for ere I could utter a word of welcome he advanced, and taking my hand in his, said: 'Oh, Mary, what joy! I have found the Saviour.'

"Found who?" I stammered, for his words had made no impression upon my dazzled brain.

"I don't wonder that you are surprised," he answered brightly, "for I myself can scarcely believe it to be true. Yes, I have found the Saviour." And then he told me that in fulfilment of the promise that he would call at the church for his mother, he had sauntered in on his way from our meeting, and there had been aroused by the earnest words of our pastor, words which had burned themselves so deeply into his soul that he could do nought but yield to the Saviour's tender voice. He regretted the prominent part he had taken in the plan for the evening and hoped that his influence would be strong enough to prevent it being carried into effect. Just here our conversation was interrupted by the entrance of my friend Jessie Chambers, a

sweet, gentle girl with but little strength of character. She had at first begged us not to think of opposing the work of our faithful pastor, but was soon won over by our laughs and jeers at her 'goody-goody' notions as we termed them. 'Oh, Mary,' she cried, as Philip persisted in his pleading, 'Do listen to Mr. Day. Don't be so wicked. How can you act so!'

"Yes, girls, I confess that I wined under Jessie's plain language, but my stubborn will conquered and I was determined to go ahead at any cost.

The evening came and we started with all our party save Philip Day, for we girls had proved too much for Jessie, and she at last yielded to our entreaties. Alas, never was there such a flat sleigh drive. Our spirits sank in spite of our attempts at jollification and we arrived home an hour earlier than planned, each attributing the failure and disappointment to Philip's absence, but knowing too well that were the truth told, the conscience of each had weighed too heavily to admit of frivolity. I was too miserable in heart and mind to join the family circle on my return, so pleading fatigue went at once to my room.

"Early the following morning a messenger arrived with the sad news that Jessie was dangerously ill as the outcome of our frolic the previous night. I cannot dwell upon the anxious days which followed, nor speak calmly of the agony of mind which the thought of my wickedness produced. The fever increased daily, and I was crushed with grief as I listened to the wild delirious cries of 'Mary, don't be so wicked! How can you act so!' Oh, how I prayed that her life would be spared, but God ordained it otherwise, and our sweet Jessie left us for the home above.

"As I stood by the casket and gazed upon her peaceful face, my broken heart would not let me frame words of sympathy for I well knew that her death lay at my door, and perhaps her soul as well, for had I not prevented her from attending the service which had been so abundantly blessed of God in the salvation of precious souls! As I mused thus a gentle hand was placed upon my shoulder, and turning I saw the grief-stricken mother of my dear friend. 'Mary,' she said in a tremulous voice, 'don't grieve so for our darling.' She was too weak and frail to battle with the trials and temptations of this world, so God in His mercy has taken her to that happy home where all is joy and peace and love. I know all, and have come to ask you not to mourn, for Jessie's last words were: 'Tell Mary not to reproach herself. God gave me a will of my own and I should have used it to defend myself against temptation. The blame lies at my own door. Tell Mary that I died trusting in Jesus, and ask her to meet me in heaven.'

"In accordance with Jessie's wish the funeral service was conducted on evangelistic lines. The church was filled to overflowing, and all present were moved to tears as our pastor pleaded with us to listen to the voice of the Saviour speaking through the silent form of our young friend, and there on bended knees we gathered around the casket and gave ourselves to Him, body, soul and spirit.

"I shall never forget that scene. Our

mourning was in truth turned into joy as the peace of God filled our hearts, and while we wept with the sorrowing parents we could not but rejoice that our Jessie, even though dead, could yet speak to us and prove instrumental in bringing so many to the Master's feet.

"An hour passed and still we remained on bended knees, loath to leave the sacred spot, but the deepening twilight warned us that the last moment had come. With suppressed sobs we looked our last upon the peaceful face, and the casket was borne down the aisle as our pastor in broken voice said, 'Was there ever such a blessed service! Truly it may be said of Jessie that she hath given her life for her friends, for as we weep on earth over the loss of a dear one the angels in heaven are singing for joy, not over one, but over the many who today have turned from darkness to light, and from the power of Satan to God.'

"Now, girls, you have heard the story of my early life and conversion. I am glad that it has touched your hearts and moved you to tears, as its influence upon your lives will prove more lasting. Ponder it well and ever seek 'to watch and pray lest you enter into temptation,' and thus prove a stumbling-block to others, for our every act has an influence upon another for good or for evil. It has cost me much to unveil this touching incident of my life, but 'the suffering is light if it but teach thee more.' Let your earnest prayer now and always be, 'Take my life, it is thine own.'

"Make Thy members every hour
For Thy blessed service meet;
Earnest tongues, and arms of power,
Skillful hands, and willing feet,
Ever ready to fulfil
All Thy word and all Thy will."

Halifax, N.S.

A CALIFORNIA CONVENTION.

BY REV. A. CARMAN, D.D.

OUR General Superintendent, Rev. Dr. Carman, has returned from a trip to California where he went to attend a big Epworth League Assembly and School of Methods. At the editor's request he has written the following brief but interesting account of the great gathering:

"The Second Midwinter Epworth League Convention for Southern California was held at Los Angeles, February 21, 22, 23, 24. Professors Excell and Gabriel, who were with us in Toronto, 1897, had charge of the singing. They were accompanied by a pipe organ, reed organ, horn and piano. When they brought the vast assembly into the roll and swing of the song, 'There is glory in my soul,' it was indeed as the voice and sound of many waters in glad acclaim to God and the Lamb. How holy and blessed is musical talent consecrated wholly to God and His service! Music and singing express the adoration and joy of Heaven.

"The School of the English Bible was conducted by Rev. Dr. Stuntz, of Mount Vernon, Iowa, pronounced by Bishop McCabe to be one of the most forcible missionary speakers of his acquaintance,

and certainly he maintained his reputation at this Convention. Rev. Dr. Banks, of Cleveland, threw his soul, energy and experience into the School of Christian Citizenship and made it glow with interest and power. The Social Department and School of Junior League work was under the direction of Mrs. Annie E. Smiley, of Boston, who laid much gentility, tact and knowledge under contribution for the benefit of the Leagues. By invitation I gave special attention to spiritual effort and evangelistic work, and ministers and laymen of the California Conferences gave signal help and inspiration in other phases of League effort. The Assembly was well planned, and amply illustrated the possibilities, diversity and fruitfulness of Christian toil. Surely there is a field for everyone, and every kind and grade of talent can find employment. There need be no idlers in the vineyard; there is a chance of some kind for willing hearts and hands everywhere.

"Mrs. Smiley in her work, and others in their exercise", turned the school into a Conference or Fellowship meeting. Short, brisk, crisp papers had been prepared ready for call on certain questions from the leader, who also called out lively impromptu addresses from experienced workers; so all were at it, and always at it. There was nothing dreamy or tedious, but all intensely earnest, practical and very effective, no theorizing but down to solid fact. The religious interest was gratifying, and young and old evidently longed for the power of God. Impressions were made for holiness, the tardy quickened their pace, and there were tearful inquiries for the way of usefulness and power. Not so many unconverted people attended as would have been the case on a similar occasion in Canada, but there were seekers after God in the great congregations. It was indeed gratifying to note that there are so many and so earnest Christian workers in these communities so rapidly forming in these genial climes.

"Southern California is truly a place of delights. Many of our Canadian people have gathered in there, and seem almost ecstatic with climate and environments. There are drawbacks, they say, of course, but then!— And when you look at the palms, and orange and lemon groves, the eucalyptus and pepper tree, calla lilies and geraniums, all abloom or in frutige in February, while the ice king holds stiff reins in the north, you will not wonder they say, 'But then!' Los Angeles is a city of over 100,000 people of very recent and rapid growth, in which the moral and spiritual forces, as in all the Pacific coast, will need all the direction and energy that a wise and merciful Deity and a regenerate humanity can, under an atoning scheme, put into them and render effective. Well may we rejoice that the Epworth League is active, and pray that it be filled with power from on high."

MARBLE and granite are perishable monuments, and their inscriptions may be seldom read. Carve your names on human hearts; they alone are immortal! —Theodore L. Cuyler, D.D.

EASTER ANGELS.

BY RENA M. HIRD.

A seal is set upon the stone
Of Joseph's tomb;
Believing hearts have hopeless grown,
Death reigns in gloom.

Dear angels, hasten from above,
Do not delay—
Thy Master sleeth low in love,
This darksome day.

Why do the women come alone?
Is love so blind?
They cannot roll away the stone,
Their Lord to find.

Strong angels, break the seal of death,
For hope is born—
We faintly catch the fragrant breath
Of Easter morn.

A risen Christ, an empty tomb,
Day dawneth fair,
And bursteth into Easter bloom
The lilies rare.

Sweet angels, linger with us here,
Do not depart—
Thy Master liveth warm and dear
In every heart.

Leo, Mass.

FIFTY PEOPLE CONVERTED BY A SUNRISE.

"SNOWDON," says Dr. Newman Hall in his autobiography, "recalls one of the most interesting incidents of my ministry. I started one afternoon to sleep on the summit. When half way up heavy rains fell and I turned back; but when I reached the bottom the sky cleared and I resumed my climb. I slept on a plank in the then wretched little hut. During the night I was charmed by the hymns and anthems of companies of quarrymen who were giving up their rest to see the grand sunrise which their knowledge of local signs foretold. My 'landlord' roused me early, and I sat on the top of the cairn that I might enjoy the phenomenon undisturbed. No words can describe it—the reddening sky, the first level rays goldening a hundred peaks, the shadow of our mountain slowly creeping over Anglesey and a score of lakes gleaming in the sunshine! But I was recognized and entreated to descend from my pulpit and preach to about a hundred Welshmen and a dozen Englishmen. I replied that God was preaching to us and we had better hear His voice. But I offered prayer, and when I closed I noticed that several men were shedding tears. The miners, in groups, marched away, singing in their thrilling minor key.

"A year afterwards, when I was knapsacking near Snowdon, a man driving a cart containing cheeses and a live pig, pulled up and asked if he might give me a lift. I felt a good opportunity for conversation. He had recognized me, and, speaking of that sunrise, said it resulted in the conversion of fifty people. I said that I had only offered prayer. He said: 'Yes, and as they only spoke Welsh they did not understand a word you said; but the effect was a revival in the village churches near.'"

THE UNFAILING HAND.

BY R. WALTER WRIGHT, D.D.

(An Alpine guide held out his hand over a terrible precipice, that a traveller might step on it and pass round a jutting rock. The traveller hesitated, but was assured: "That hand never lost a man.")

My pathway oft is narrow
Upon Life's icy steep,
Along the verges fearful
With timid step I creep,
And see in depths abyssal
The foaming waters sweep:
I'll trust the hand that measured
The ocean with a span,
The hand that holds the sinner,
And never lost a man.

When weary and sin-burdened,
Trembling and weak I stand
Beside transgression's gorges,
No human art hath spanned;
The mists close thick about me,
I only see the hand
That bore the bloody nail-marks
Before the world began,
The hand that holds the sinner,
And never lost a man.

When evil seems triumphant
In struggles hard and long,
Seems barring earth's redemption
Unmeasured depths of wrong,
When human leaders fail me
One hand is firm and strong;
It beckons on to victory,
It ever leads the van,
The hand that holds the sinner,
And never lost a man.

Beyond the rock and glacier,
Somewhere I well foresee,
I'll come to death's deep silence,
When Life behind shall be,
And step from Time's last summit
Into Eternity.
I'll trust the hand of Jesus,
Death lies beneath its ban,
The hand that holds the sinner,
And never lost a man.

Arthur, Ont.

HE TOLD THE VICE-PRESIDENT
TO GET OUT.

This anecdote of a Maine man's sturdy principles is found in *Our Sunday Afternoon*:

One of the largest estates in the village of Presque Isle, Me., belongs to the heirs of Elias Dudley, an old-time merchant of the town, whose prosperity was largely due to the fact that he once ordered a Vice-President of the United States out of his store. Dudley was an old-school Quaker, who went to Maine from Pennsylvania years ago, and carried on a small trade in buying furs from the French-Canadian squatters. He sold a few standard groceries, and kept socks, mittens, and cheap clothing. Though he could have made himself rich in a short time by selling liquor and tobacco, his conscience would not allow him to keep

either. So firm was he in his principles that he would allow no one to use tobacco in his store.

In the summer of 1864 Hannibal Hamlin, of Bangor, who was then Vice-President, went up there to enjoy a week's fishing in Squaw Pan Lake, and called at Dudley's store to purchase the needful supplies for his outing. While waiting for his goods to be put up Mr. Hamlin lighted a cigar and walked up and down the floor. Dudley, who was in the back store, detected the odor of tobacco and came out in a towering rage.

"Mr. Hamlin," said he, "get out of my store at once. Nobody is allowed to smoke here. If President Lincoln or Queen Victoria should come into my store smoking, I'd drive them out the same way I do you. Go, now, and never darken my doors again with the smell of tobacco about you."

Mr. Hamlin threw away his cigar and apologized. After that he told the story to his acquaintances as a good joke on himself, and before anybody in Presque Isle was aware of this fact old man Dudley was famous. The Prohibitionists took him up and petted him, and nominated him for Congress. Meantime the anglers of New England, believing that Mr. Hamlin knew all the places where fish would bite, flocked to Presque Isle by the stage load, and every one of them fitted out at Dudley's store. When Dudley died in 1880, he was the best known man in Aroostook County, and was worth nearly \$100,000.

NEXT THY HAND.

We cannot say what the task that is to lie next our hand shall be. It may not be to our liking; it may, after the natural feelings of the mind, be distasteful and repugnant. We are not to say what the next thing shall be. We cannot if we would. But we can accept that task that lies next our hand, in the new day and every day, as a fresh opportunity to serve God. If we are eager to do what lies next our hand, for Jesus' sake and for love of Him, we shall find all life transfigured, and out of our own life will shine the aureole of that sainthood which is "set apart" to fellowship and service with our Lord. Beauty lies hidden in all service.—*Rocky Mt. Ch. Advocate.*

PERSONAL WORK.

Of the Saviour, and only of the Saviour, is it true in the fullest, broadest, and most unqualified sense, "He went about doing good." From this description it is evident that He did good personally. The evangelists constantly tell us He touched the leper with His own finger, that He anointed the eyes of the blind, and that in cases where He was asked to speak the word only at a distance, He did not usually comply, but went himself to the sick bed, and there personally wrought the cure. A lesson to us, if we would do good, to do it ourselves. "He hath left us an example that we should follow in His steps."—*Christian Work.*

POWER OF CHARACTER.

Since the death of the late and much-lamented Conductor Snider a good many incidents have been related which go to show the great hold he had upon his fellow men by reason of his genial Christian character.

One of these is a matter for the encouragement of faithful workers who may not always see the fruits of their labors, and who may at some times feel that the lack of their success is the measure of their unpopularity, and the sure evidence that either their characters or their abilities are not appreciated. It is a heavy burden for any conscientious soul to carry—to be freighted or frightened with such a feeling.

But the little incident which follows goes to prove, what is doubtless often the case, that lack of success is frequently indicative of a worthy, perhaps a flattering estimate of the character of the worker, and that he is shunned for the very reason that he is honored.

A series of special services were being held at Stratford a few years ago, and Conductor Snider, whose train lay each day for some hours there, preached several times. Considerable interest was aroused, and the announcement that the Conductor would preach became an opportunity to canvass for the meetings among the workmen. One day an Irish Roman Catholic, working in the railway yards was asked if he would not go down to the Methodist church to hear "Billy" preach. His reply put his position clearly: "No, I'll not hear Billy Snider preach; but that faith, and I would just like to do that same, for he is one decent man, now. Begorra, it's the truth I'm tellin' ye, I'd be afraid he would make one of them Protestants of me! I would believe him in spite of myself. No, I'm obliged to ye, but I'll not hear the Conductor preach. Good-bye, faith, he's one fine man, though." D. W. S.

FORCE OF EVIL HABIT.

Those who think to pursue a course of sin for years, and finally become Christians at the end, little know the power and permanence of evil habit. A tree was once broken down by the wind; but it was found on examination that it had been cracked many years before and straightened up and healed, but when the strain came it broke in the old crack. A broken bar of iron usually shows an old, rusty flaw; and many a broken-down man may trace the final wreck of his life to the results of sin indulged in years before.—*H. L. Hastings, D.D.*

THERE is a brief completeness in Letitia Barbauld's address to Life. It is deservedly a much praised verse:

Life! we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning.
Choose thine own time;
Say not "Good night," but in some
brighter clime
Bid me "Good morning."

The Quiet Hour.

LOOKING TO JESUS

Jesus, Saviour, Son of God,
 Bearer of the sinner's load,
 I to Thee will look and live,
 And, in looking, praise give,
 Looking lightens, looking heals,
 Looking all the gladness seals,
 Looking breaks the binding chain,
 Looking sets us free again;
 Looking scatters all our night,
 Makes our faces shine with light;
 Looking quickens, strengthens, brings
 Heavenly gladness on its wings.
 Jesus, Saviour, Son of God,
 Bearer of the sinner's load,
 I would rise to Thee above,
 I would look and praise and love;
 Ever looking let me be
 At the blood-besprinkled tree,
 Blessing Thee with lip and soul
 While the endless ages roll.

—*Horatius Bonar.*

CHARACTER.

My character to-day is, for the most part, simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystalized into the present moment. So that character is the quintessence of biography; so that everybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and thinking. Character is, for the most part, simply habit become fixed.—*Rev. C. H. Parkhurst.*

BOUND TO CHRIST.

A friend of mine was in Switzerland, and two Englishmen came into the hotel where he was staying and engaged three guides. They were going to take a very precipitous ascent up the side of a mountain, a piece of ice which was almost as steep as the side of a house. When they reached the spot they roped themselves together: a guide, a traveller, a guide, a traveller, a guide. They commenced to climb, and by cutting notches in the ice wall they were able to place the toes of their feet. So they crept up, and they had nearly reached the top, when in some way the last man lost his footing and began to sway. He pulled down the man above him, and he too began to swing slowly to and fro. The two pulled down the third, and the third the fourth, and all four were swinging over the precipice in imminent danger of being dashed to pieces. The only thing that kept them was the rope around the waist of the first man. As soon as he felt the strain, he took his ice axe and drove it hard into the ice just above him, and held to it for life; and as he stood for an instant or two, the man next him re-

gained his footing, the man beneath, his, and so on to the end of the line, and the whole five stood because the first man stood.

You and I have no power; we swing to and fro; but by faith we are bound to Christ, and because He is in the glory and stands up there, we shall be lifted up at last from the difficulties of this present life, to stand with Him forever in His Father's presence.—*Rev. F. B. Meyer.*

THE BEST TIME TO READ.

Daily study of the Bible in the hush of one's own room in the morning hour, or the evening, just when one can best secure the definite time for the watch with the Master, will keep us close to our blessed Friend, and enable us to follow Him, not afar off, but in His very train. We shall feel His hand in ours. We shall lean upon His breast. Often when weary and discouraged, and troubled because the road is steep and leads up hill, and our progress is very slow, we shall be conscious of a gleam of light from the door of heaven set ajar for us, and, almost audibly, His voice in our ear will bid us have courage and go forward. This present help will be ours when we most need it, and our Lord will himself show us how to apply His promises so that we may say, in every crisis, with confidence, "I will trust, and not be afraid, for the Lord Jehovah is my strength and song."—*Margaret Sangster.*

A WORD TO GO HOME ON.

The saintly Miss Frances Ridley Havergal literally lived and moved in the Word of God. It was her constant solace, delight and inspiration. It is related of her that, on the last day of her life, she asked a friend to read to her the forty-second chapter of Isaiah. When the friend read the sixth verse, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her. "Called—held—kept—used," she whispered. "Well, I will just go home on that." And she did "go home on that," as on a celestial chariot, and the home-going was a triumph, with an abundant entrance into the city of God. What word of God have you to go home on?—*Ev.*

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.

Calm soul of all things 'make it mine
 To feel amid the city's jar,
 That there abides a peace of thine
 Man did not make and cannot mar.
 —*Great Thoughts.*

CHRIST'S SERENITY.

The record of our Lord's life is full of strange, serene leisure. His father's business was done for thirty quiet years at Nazareth. The Son of God served so long an apprenticeship of patience before his ministry began. And afterwards, when he became the vortex of eddying multitudes, he never showed a trace of hurry or excitement. Through all those crowded days of healing and controversy, he never knew what it was to be feverish or flurried or distraught. He moved like a king in his own realm, master of the pageant that stays for his pleasure.—*British Weekly.*

BE JOYFUL.

Rejoice! Be glad! Be cheerful—of a meek countenance, of a smiling face. Be of good courage—never somber, sad or gloomy. Let the joy of the Lord be your strength. Bubble up and run over with joy; let it well up from a great heart of love like a reservoir of God from which you and everyone else can draw in exhaustible supplies. Make everybody happy, be full of exultant joy. Your business is to bless, your mission is to bind up the broken-hearted, to lift up the fallen, to inspire and encourage the despondent and fainting, to make everyone to be glad and rejoice.—*The King's Messenger.*

A BEAUTIFUL anecdote is told of the student history of Thomas à Kempis, which illustrates his elevated piety. His preceptor asked a class of which he was a member, "What passage of Scripture conveys the sweetest description of heaven?" One answered, "There shall be no more sorrow there;" another, "There shall be no more death;" another, "They shall see His face." But Thomas à Kempis, who was the youngest of all, said, "And His servants shall serve Him."—*Western Recorder.*

I HEARD some time since of an oculist who was very fond of cricket. But he had given it up, much as he enjoyed it, for he found that it affected the delicacy of his touch, and for the sake of those whom he sought to relieve he sanctified himself, and set himself apart. That is what we want—that there shall come into our lives a force that prompts us always to be at our best and readiest for service, our fullest and richest to help, a tree that is always in leaf, and always in bloom, and always laden with its fruit like the orange tree, where the beauty of blossom meets with its fragrance the mellow glory of the fruit.—*Mark Guy Pearse.*

Missionary.

Working Together with God.

God is working His purpose out, as year succeeds to year;

God is working His purpose out, and the time is drawing near—

Nearer and nearer draws the time, the time that shall surely be,

When the earth shall be filled with the glory of God, as the waters cover the sea.

From utmost East to utmost West, where'er man's foot hath trod,

By the mouth of many messengers goes forth the voice of God,

Give ear to me, ye continents—ye isles, give ear to me,

That the earth may be filled with the glory of God, as the waters cover the sea.

What can we do to God's work, to prosper and increase

The brotherhood of all mankind—the reign of the Prince of Peace?

What can we do to hasten the time, the time that shall surely be,

When the earth shall be filled with the glory of God, as the waters cover the sea!

March we forth in the strength of God with the banner of Christ unfurled,

That the light of the glorious Gospel of Truth may shine throughout the world:

Fight we the fight with sorrow and sin, to set their captives free,

That the earth may be filled with the glory of God, as the waters cover the sea.

All we can do is nothing worth, unless God blesses the deed,

Vainly we hope for the harvest, till God gives life to the seed:

Yet nearer and nearer draws the time, the time that shall surely be,

When the earth shall be filled with the glory of God, as the waters cover the sea.

—M. Ainger, in *Missionary Intelligence*.

News from Japan.

The following extracts are from a letter received recently from Miss Laura Wigle, B.A., of Tokio, Japan:

"We are to have a love-feast service in the Church near here at 10 o'clock this morning (our usual church hour) and we expect to render thanks in at least two ways, both well known to Methodists. In the love-feast we use individual cups of tea and little Japanese cakes, which are passed around on trays just as they do in their homes. Eating bread and drinking water are pastimes not indulged in by an ordinary Japanese, although bread is coming into use more, owing to the rise in the price of rice since the Chinese war."

"This evening, at 6.30, some of us will go to the church where I go Sunday mornings, about twenty-five minutes walk from here. There is to be a welcome meeting there for our new pastor, Rev. Mr. Takagi, who has recently returned from Victoria University, where he spent three years."

"I wheel to church, three miles from here, whenever the condition of the roads does not necessitate my going in a jinrikisha but, unlike the Euclid avenue people, we have no separate room for wheels. Mine stands behind the back seat, and though this, and staying at home on rainy Sundays, may not be commendable traits in a church-goer, it certainly sets a good example otherwise by its good behavior. I go alone all over the city, and sometimes have a very interesting time finding my way. It seems as if the houses were built first, anywhere and everywhere, and the streets made to fit in. In many places, blocks are numbered instead of houses. One day when looking for a woman at No. 12, I was informed that 200 families lived at No. 12."

"Last Christmas, four of us took a three days' trip to Yokohama and Kamakura, the latter place nearly forty miles away. There is a very large cave there, which, of course, we explored. There is also the famous bronze Buddha forty-nine feet high. We climbed up the staircase right into its head, and looked out of a little window at the back, which reminded me of the eyes which pupils say that teachers have in the back of their heads. For about half a mile we left the road and went gliding along the hard beach. . . . We kept close to the water's edge, and the big ocean waves would come chasing one another up the sand like huge monsters seeking to devour us, as we sped along with Mount Fuji's snow-capped summit away ahead of us glistering in the sun."

"Mrs. W. asked if any Missionaries wear the Japanese costumes. None but the Salvation Army do so. There seems to be no reason for doing it, and many reasons for not doing it. The Japanese dress is sometimes very pretty, but always unhygienic. Very few Japanese women wear foreign dress, but among the men it is very general. Public officials of all ranks and soldiers wear foreign dress (nearly blue in winter and usually white in summer.) The policemen don their white garments the first day of June, and lay them aside the last day of September. . . . All styles of hats are worn by the men but, of course, the women wear none; their abundant hair, so elaborately dressed, does away with any need for a hat. They use umbrellas for the sun, winter and summer, and wear a kind of scarf over their heads in cold weather."

Miss Wigle was formerly a member of the Euclid avenue church, in Toronto, and was a very useful member of the Epworth League of Christian Endeavor in that church; she is now a teacher in the schools in Tokio, and is able to talk to the Japanese without an interpreter, which she says is a very great advantage, as the interpreter almost always seems to be a wall between the teacher and the taught.

Notes.

THE "Horn to the Equator" is the title of the new book by Bishop Foss for Epworth League mission study classes.

SAYS Bishop Galloway: "Every dollar intelligently given to Christ, by a young heart, is an education for higher service."

DR. HOSS, editor of the *Christian Advocate* (Church South), who has just returned from a visit to Cuba, declares that their Missionary Board ought to make the most liberal appropriation possible for this newest mission field.

THE American Bible society distributed 50,000 copies of the New Testament among the American soldiers and sailors during the war with Spain. In addition to this, 3,500 copies were printed in Spanish, and given to the Spaniards in Santiago.

JOHN WILLIAMS began work in Rarotonga in 1823, and in 1834 all were professed Christians. When he landed there were 10,000 idols; when he left idols had disappeared, 6,000 worshipped the true God and read His Word in their own written language, and family worship was conducted morning and evening in every home in the island.

GOD in his providence is throwing wide open the doors of the various nations, is clearing out the impediments from the way, and is saying to his people, "Go forward." We do not always know the way, but we do know our Leader and feel sure that he will guide us and that He is to reign King of the nations. So we may feel sure that He is to establish His reign over the whole earth, and we can sing as we go:

"The isles for Thee are waiting,
The deserts learn Thy praise.
The hills and valleys greeting,
The song responsive raise."

A NUMBER of persons were looking at some missionary pictures with a friend who knew Chinese ways, and were puzzled by his quick remark, "These are Christians." They looked closely at the group. There was a Chinese father and a quaint Chinese baby in his arms, and a Chinese woman sitting beside him. "How do you know?" asked one of the number, failing to see anything in the picture to guide one as to the religion of the family. "Don't you see the father has the baby in his arms! No heathen Chinaman would think of doing that!" was the reply.

METHODISM has an interesting occupation on the line between British and Nepalese territory, which has opened a wide and effectual door into Nepal. Bishop Thoburn says: "Our brethren have unchallenged access to the people beyond the boundary line of that tight little kingdom. One of our preachers has gone at least thirty miles among the hills and has found a religious interest among the people. Quite a number of Nepalese have been baptized and the Gospel is now preached by our own people in the Nepali language, making, if I remember correctly, the twenty-fifth language in which our people are sounding forth the Gospel in Southern Asia."

YOUNG PEOPLE'S

Forward Movement for Missions

DEPARTMENT.

In charge of F. C. STEPHENSON, M.D., C.M.,
Corresponding member of the Students' Mission-
ary Campaign, 568 Parliament Street, Toronto.

Some Results of the Missionary Campaign Work.

The authorities of our Church, through the Campaigners and Epworth Leaguers, have fostered and developed the movement during the past four years, and now we point to the following results:

(1) Amount raised—

1896-97	\$5,126.00
1897-98	9,427.00
1898-99	15,000.00

(Estimated by Dr. Sutherland.)

accompanied by a checking of the previous decrease in Sunday School offerings, and in 1897-98 an increase of \$1,200 over the preceding year; at the same time the increase in General Fund subscriptions as a whole and especially in Districts which have contributed most to this purpose.

We feel safe in saying that this money has been contributed without encroachment upon any other source of income of the Missionary Society or any other Fund of the Church.

(2) Sale of Missionary Literature and dissemination of Missionary Literature—

We further call attention to the fact that six years ago our Book Room had very little missionary literature on sale, as the demand for it was very limited.

By the co-operation and kind assistance of Dr. Briggs the movement had been able to create such a demand for missionary information that our Book Room is now able to handle a fully up-to-date stock of missionary literature, the sale of which is constantly increasing.

Manifestly the importance of this lies not in the mere commercial aspect, but in the wide spread dissemination of missionary information and interest which it represents.

(3) Further, the value to the Church of the missionary interest and enthusiasm aroused in the prospective ministry of our Church cannot be estimated.

(4) Systematic Giving.

That the value of introducing methods of systematic giving among the younger members of our Church is fully appreciated, is manifested by the papers and discussions on the subject at Conventions, Epworth League gatherings, etc. The whole tendency of the financial policy of this movement is a demonstration of the superiority of systematic over spasmodic methods of raising money.

(5) Personal responsibility to the mission work of the Church.

The Movement has succeeded in making the members of the Epworth League feel a personal responsibility in sustaining and extending the work under our General Board.

This has been brought about by the personal relation of the missionaries to the Districts, through the circulation of

their pictures and of letters received from them by means provided by the Board.

(6) The result that does not appear on the surface we would note that whereas many Leagues were sending contributions to many organizations outside the work of the Board. The introduction of this Movement has arrested this tendency and directed their contributions once more into the regular channels of our Church. Conspicuous amongst these were some independent missionaries who were Methodists and who have gone to South America and Africa.

(7) The Connexional spirit of our Leagues has been greatly stimulated. Rev. A. C. Crews, General Secretary of the Epworth League, has said that the Forward Movement has done more to make the Epworth League a league than any other influence. That is in uniting to do work for missions as societies and districts, the League members have come to realize the need and opportunities for work of all its committees and officers, and thus see the beauty and power of this great connexional institution—the Epworth League.

Letter from Dr. Large.

Dr. R. W. Large, our medical missionary at Bella Bella, B.C., on being asked to give some advice to students who intend becoming missionaries, writes the following breezy letter:

"You will find on coming to the field that it pays to keep in touch with the old life, because it helps you the better to live the new. I have only been six months in the mission field, so cannot pose as an oracle, but, so far, I am possessed with an idea that a man makes a mistake who *buries* himself in a mission field; rather he goes to live a fuller and richer life. To do this I find it helps me to have the comforts of home associations, letters, papers, journals, etc., and, as far as justifiable, the conveniences of the home life we have left, if this does not tend to prevent your coming down to the level of the people or raising them up to yours. For myself, I am 'hatching it' at present; but I want you to understand that does not mean 'roughing it' in any sense. The man who 'roughs it' in eating, drinking and living generally, will have to guard strongly against soon developing a rough style of medical practising, in my humble opinion, and so I make it a point to take time to sweep, clean up, cook tasty dishes, wash, iron and enter into most of the details of home life. Privately I might tell you that if you can arrange to have a good wife with you who is practically and heartily in sympathy with the work at home, and wishes to enter the more distant section of the vineyard with you, bring her along. First thing I know I will be moralizing, but here are a few points I have so far gathered:

"1. Come with a good general knowledge of every art and science under the sun; you will find it useful in your workshop day by day.

"2. Rub up against the world and know humanity, because that is what you deal with here. The mission field is not the place for a recluse or a porcupine.

"3. Come with the best knowledge of the science of medicine you can get. Don't think a man who is no good at home can squeeze along on the mission field. You will be looked down upon if only a partially educated practitioner, and it lowers the world's estimate of medical missions. God knows that your knowledge, in any case, will be limited, but get the best within your reach and reach out.

"4. Come with a system of work. Have office hours and educate the people to them. Some of them will keep you on the run day and night, but have a system of work and keep to it in ordinary cases.

"5. I made somewhat of a mistake in my preparation, and warn you to guard against committing the same error. *Come with patience*; the patients will be waiting for you, but *patience* you must bring along in abundance, because it is hard to procure on the field—it costs too much to manufacture here.

"6. Humility is a good thing, too, and learn to lean hard on the promises, because there is often nothing else to cling to, as already I have found. Perhaps there are good things in this and perhaps things not so good. When we get older we will know, but may God help you with all your getting to get child-like faith and humility."

Suggested Programme.

For April.

EASTER THANK-OFFERING FOR THE FRENCH WORK.

SUBJECT—

"I gave my life for thee,
What hast thou given for me?"

HYMN—31.

PRAYER—For our French-Canadian work and our Easter thank-offering to carry it on.

HYMN—121.

READING of the Scriptures—

- (1) 1 Cor. xv. 13-25.
- (2) Mark xii. 41-44.

ADDRESS (10 minute)—on the Easter thank-offering in the League, and the need of the French work. (See March Outlook.)

DISCUSSION.

THREE ADDRESSES (5 minutes each) on—

1st. How God's love was manifested to us. John iii. 16, also 1 John iii. 16.

2nd. How our love to God must be manifested. 1 John iii. 16, 17.

3rd. My brother's need. My Father's trust to me. My faithful stewardship.

EASTER THANK-OFFERING—Prayer before offering is taken. Before this is taken have pencils and slips distributed for those who have not come prepared to give, that all may have the privilege of joining in this thank-offering.

HYMN—221.

ANNOUNCEMENT of amount of thank-offering.

DOXOLOGY and BENEDICTION.

SECRET FOR MAY—"China and the Chinese."

A Sample Missionary Meeting.

BY MISS S. BOWEN.

One Sunday our pastor in reading his batch of announcements read one something like this:

"Excursion to the Canadian North-West, British Columbia, thence to China, over the Methodist Church of Canada Railroad, under the auspices of the Missionary Committee of the Epworth League. Two official guides will accompany the excursion and point out all places of interest *en route*. Train leaves Gore Street Depot at 8 p.m. sharp."

The night of the excursion our school room was well filled with curious excursionists. At 8 o'clock the conductor started the train by all joining in singing a well-known hymn, after which we had a few short prayers, remembering especially the countries to be visited. The conductor then stated that this train could make as many stops as it wished, provided that it reached Victoria in half an hour. We started on our trip with our pastor as guide. We passed hurriedly through Ontario, and in a short time reached Manitoba. Our guide knew the country well, knew its advantages as well as its disadvantages, but he did not dwell on these, but hurried us on to visit our mission stations and missionaries. Norway House, Nelson House, Cross Lake and other stations, which I have not time to mention, were some of our stopping places. At these points we were given a short history of the work there, of its origin, and of the missionaries that had given their all for the salvation of these red men. And who can hear of David Brainard, Wm. Evans, Egerton Young, of the peculiar eloquence of Ed. Paupanakis, without their hearts being stirred within them? Such was the case with us, and we reluctantly turned toward British Columbia. As our guide described to us the wondrous beauty of this part of our beloved Dominion, of snow-capped mountains towering high, of glaciers, of beautiful lakes and rivers, we were led to exclaim in the words of our old missionary hymn, that surely "every prospect pleases, and only man is vile."

In British Columbia we spent the greater part of our time among the different homes and institutes. The Crosby Girls' Home at Port Simpson, the Coqualeetza Industrial Institute at Chilliwack, and the Home for boys and girls at Kitimaat were visited. As we passed from place to place and listened to our guide as he described the work that is being done in these places, our love and enthusiasm increased. I sometimes think that if those who have no sympathy with missionary work, would read of the good that has been accomplished in our own land only, they could not but be convinced that this is the work of God, and therefore as His servants they should help to carry it on. But to come back to our meeting. We were having a very pleasant time at the Crosby Girls' Home and our guide was delivering a eulogy on the life of Rev. Thos. Crosby, when we were startled by the ringing of bells and the conductor's shrill voice calling "Vancouver. All change." And do you wonder that after what we had seen and

heard that we all as with one voice sang, "The morning light is breaking." Our ocean voyage was uneventful (we did not have any cases of seasickness), and as we dropped anchor at Shanghai the last words of the hymn we were singing became the prayer of many hearts.

Once in China we were very anxious to reach a certain part of it. While we were all interested in the work of our Woman's Missionary Society and the work under the direction of the parent society, we did not have time to visit any of their stations. You all understand that this meeting was held in a League on the Hamilton District, and you also know that "our Hart" is in West China, and thither we proceeded as fast as we could travel. We cannot tell you of the pleasure we felt as our guide led us over Dr. Hart's field of labor, as we heard of how they were not only ministering to the spiritual needs of this people but their bodily sufferings were being alleviated. My time is almost up. I would like to have told you more about our trip through China, but I think that you will understand the method adopted by the description given of our trip through Canada. Just a couple of hints in closing about this excursion. The train did not have any sleeping coaches attached. We did not require them, as every person was wide awake throughout the whole of the trip. It did have a news agent on board who very generously distributed missionary literature among the passengers. I do not know whether you have caught the idea of this meeting. We only tried to

give in a unique and interesting way a brief report of what our own Church is doing in certain parts of the land towards leading a lost world to the Saviour.
Hamilton, Ont.

Facts in Figures.

THERE are 143 medical missionaries in China, and 265 in India.

In the United States there is one minister to 800 of the population.

In India there are 166 hospitals and dispensaries, and in China 182.

It would take seventeen years to supply all the women and girls in India with Bibles, distributing 20,000 copies a day.

It cost \$1,220,000 to evangelize the Sandwich Islands, and the United States have now a trade with them of \$6,000,000 annually.

THERE are eighty missionaries in Corea, which until 1882 was "The Hermit Nation." A medical missionary opened the land to Christianity.

In the United States the cost of liquor consumed in twenty-seven days and the tobacco used in fifty-four days equals what has been spent for missions for eighty years.

In Central Africa there is an ordained missionary to 5,000,000 people; in China, one to 500,000; in Arabia, one to 1,500,000; in Japan, one to 215,000; in Burma, one to 200,000.

Prominent League Workers.

IV.—MR. F. W. DALY, B.A.



MR. F. W. DALY, of London, Ont., was born in Lennox County in 1864, educated at Napanee High School and Victoria College, where he graduated in 1888. Since then he has been engaged in business in London, under the firm name of "Edward Daly & Co." He is a member of Dundas Centre Church, and is librarian of the Sunday School. Mr.

Daly became interested in the Epworth League movement soon after its introduction into Canada, and was elected President of the chapter in his own church, in which he did faithful work. In 1893 he was made President of the Ontario Young People's Association, the organization which preceded the formation of our Conference Leagues, after having served as Vice-President. He was nearly always on the programme at Provincial Conventions, and contributed many valuable papers on temperance reform and civic righteousness. Possessed of a nervous disposition, an honest intense nature concealed beneath a modest unassuming demeanor, he has earnestly given his culture and talents to any cause he espoused. His radical notions on the temperance question and his practical interest in the great causes of political purity and social reform are the result of careful study and strong moral convictions. His ringing utterances on the best methods of promoting the temperance cause have had about them the caution of the student and the dash of the soldier. Mr. Daly was one of the speakers at the International Epworth League Convention in Toronto, and has frequently spoken at District Conventions on Christian citizenship and kindred themes.

Practical Plans.

"How to Treat the League Topic Attractively.

BY REV. E. E. MARSHALL, B.A.

"How to treat the League topic attractively," I assume is but another way of asking how to expound the Scriptures attractively.

1. *Cogitate.*—This will mean, downright, upright hard work. To cogitate, literally means to be agitated with; to think over and under and through and about a subject. Cogitate over the subject assigned to you from the moment you accept it until you are called upon to speak; let it agitate you until you are master of its message, and then you will have some of the equipment necessary to paint the picture in true perspective; to display the costly wares in most attractive form.

In real cogitation, feats of memory are never substituted for hard thinking, nor books for brains. As some one has said, cogitations first, commentaries last. "Book helps oftener narcotize than stimulate our own thought. They make us think we are thinking when we are only keeping step with the thought of some one else." But it is the convictions which we have carefully thought out which we utter with the greatest force and describe in clearest language.

Honor, appreciate and compare the great thoughts of great men, always remembering that no one man is tall enough or broad enough to carry the whole truth without dragging it in the dust. Go on cogitating after you are through comparing, and never be afraid of your own originality.

2. *Illustrate.*—If thinking about abstract truths is hard work, listening to abstract truths is still harder. He who attempts to address an audience and deals only in the abstract will find his audience either asleep or staring at him with vacant gaze. In the days of the Old Covenant God instructed the people through the concrete machinery of the Tabernacle, and in the New Covenant times the common people heard the world's greatest orator gladly, for his parables unlocked the mysteries of law and prophecy.

Speaking in the concrete may simply mean using specific words instead of generic terms; the particular in preference to the general, but it also calls for the abundant use of metaphors, similes, analogies, etc., and the skilful use of such will convert the most prosy speaker into one bright and breezy. The world about us, the heavens above us and the waters beneath are teeming with similes. Ransack the universe for illustrations, but follow Christ's method not to overlook your own home, garden, or town, for familiar objects will subordinate themselves most easily to the subject you wish to illustrate. Discrimination how-

ever, is necessary; excess is to be carefully avoided. "Every illustration," said Quintillian, "however beautiful, unless it tends to gain the cause is superfluous; it is more than superfluous, it is mischievous, for instead of making clear the thought it will only darken counsel;" shadow the light instead of shed light." An illustration is like a telescope; the moment anybody says in regard to the telescope, as he looks upon the polished exterior, "Is not that beautiful? how it shines!" and has his attention turned away from the original use of the instrument until he forgets to look through it to the stars, just then the use of the telescope, as a telescope is lost. Judgment in the use of illustrations, applies especially to story-telling lest it bring on "anecdote." It is a poor compliment to an address for an average hearer to say of it, "Oh, I cannot remember what the topic was, but I do recollect one or two lovely stories that the leader told."

3. *Concentrate and Apply.*—We are not only obligated to speak as attractively as possible, but to speak on the topic attractively. Having turned your cogitations into concrete form, thirdly apply the truth to contemporary life. In doing so you will not only be practical but most interesting. Under such treatment the Bible will become a living book, the freshest book from the press in the last thirty days; the book of the year and of the hour. To illustrate, take the interpretation made by a recent commentator on a common-place passage in 1 Kings, which reads: "He took away the stones of Ramah and the timbers thereof wherewith Baasha had builded, and King Asa built with them Geba of Benjamin and Mizpah." The lesson is that in the Church of Christ we are to use old material for new and gracious purposes. Men who have shown much energy in the service of the world must not be allowed to sleep when they come into the church; their old energies must be directed into Christian channels. So we see that out of the ruins of Saul Christ built Paul; out of the ruins of Luther the Monk, he built Luther the Protestant Reformer. Out of the ruins of the drunkard John B. Gough, he built the Apostle of Temperance.

Jesus is building His great house, and some day men will say about the stones that are in it, "What are these and whence came they?" And Jesus will answer with a pride of satisfaction flooding and inflaming his soul, "Every stone that is there is precious to me; this is Ramah, rebuilt as Geba; this is the old fortress turned into the new sanctuary," and as he looks upon the palace, wide as the horizon, high as heaven, what wonder if, seeing the travail of His soul, he is satisfied.

If you seek to apply the messages of the old prophets to the nineteenth century with its inventions and conditions which did not exist previously, you startle your listeners by the very freshness of the words of the old seers. Even Christ's parables renew their youth when we apply their lessons to modern times, to the Occident as well as the Orient, the Gentile as well as the Jew. In trying to describe a Bible character dress him up in the fashions of to-day, instead of

in the garb of his age, and people will think it worth their while to stop and see him. Suppose that Lot is the subject, picture him as the Mayor of Sodom and President of the railroad running from Sodom to Jerusalem, a man who was not too religious to be unpopular with the citizens. Present Paul in the role of leader of the Forward Movement for Missions, standing up in the Conference at Jerusalem to answer the honest doubts of his more conservative brethren, and at once people will prick up their ears and pay attention to your descriptions of Lot and Paul.

Cogitate, put your cogitations into concrete form, and apply to contemporaneous life, but pray before you do ought else; and having done all, pray that the Holy Spirit may breathe through your utterance, and then indeed you may expect the honor of not only treating your topic attractively, but of attracting your listeners to Christ.

Port Colborne, Ont.

Hints for the Third Vice-President.—Make sure that your work is just as religious as that of the Spiritual Department. The consecration of a man's heart is not much service if his head is not consecrated also. Magnify your office.

2. Pay no attention to the apology that people have no time for literature. If they are Christians they read the Bible, and that is literary work. If they are up to the times they read the newspaper, and that is literary work. The fact is, most of the young people do more reading than the Epworth League asks them to do, only it is not all along the right lines.

3. If you can, in a friendly way supervise what is done. Find out what papers and magazines are read, what books are in the homes, and win friends for the Literary Department by adopting all the literary work already being done.

4. Be faithful to the Reading Course. Take it yourself, even at a sacrifice. Get your pastor to take it also, and if you read the books simultaneously much good will result to the Church. But if you two read the books simultaneously you can induce others to do so also.

5. Forget not the Bible study. It is more important than anything else, and the helps furnished by the Epworth League are many and increasing. Inform others about them and make use of them.

6. Work up the subscription list of your League paper; much every way depends on that.

7. Do not get tangled up with the Social Department; your work is quite distinct. True, you will be much better for its help, and it will be much better for yours.

8. While you are thus doing all that can be done for self-help and culture, remember that in the case of many young men and women—perhaps in your own case, who knows?—a college education is still within your reach, though the sacrifice necessary to reach it may be great.

9. We will end as we began: this is truly religious work.—*Dr. R. R. Doherty.*

The Canadian . . .

Epworth Era

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

Published Monthly at TORONTO, ONT.

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

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Editorial.

Helping the Pastor.

III.—HOW OFFICIAL MEMBERS MAY HELP.

What her advisers are to the Queen, what the Cabinet is to the President, and the Council of War to the Commander-in-Chief, the official members are to the pastor. Without their sympathy, counsel and support he cannot do his best work. They should make it their business to stand by the pastor from the moment of his appointment until his last load of furniture has left the parsonage. They should *talk him up*, instead of disparaging his efforts as is too often done. An official member of one of our churches, on being asked how he liked the new minister, replied, "I have made up my mind to like him as long as he is our pastor." Unfortunately many people make up their minds doggedly and decisively that they will not like the preacher, even before he arrives on the scene. The officials should arrange as far as possible that the pastor shall be set free from financial burdens so as to give his best efforts to the spiritual welfare of the Church. Too often, when a new preacher is being discussed, one of the foremost questions about him is, "What kind of a financier is he?" No church has a right to ask its minister to be a financial agent, giving his precious time to looking after money matters. Surely there are a sufficient number of business men in every church to attend to these interests. When, in the early Church the apostles were requested to give attention to the pecuniary affairs, they objected, and took the position that men should be specially appointed for business of this sort that they might give themselves to their special work. It was a reasonable contention. The officials might help the pastor greatly by delivering him from any anxiety about his own support by providing a liberal allowance, and by taking means to reach all the people so

that there may be no deficiency at the end of the year. In many churches the finances are in an unsatisfactory condition principally because of bad business management.

Official members can have no idea how much they might help their minister by standing by him loyally in his efforts to raise the spiritual tone of the Church. How often has the pastor sadly looked over his weekly prayer meetings, and out of an official board of perhaps forty members not more than half a dozen present. How different would be his feelings, if at this important service he could have around him class leaders, stewards, society representatives, Sunday School officers, all anxious to hold in saving souls and in building up the spiritual interests of the congregation. He would appreciate co-operation of this kind vastly more than complimentary resolutions or even invitations to remain a third or a fourth year.

General Conference Changes.

Attention is directed to the changes made by the last General Conference in the time and method of electing League officers.

As to the time, it was decided that the League year should correspond with the Church year, which ends in May, the officers to be elected during the month of April. The advantages of this arrangement are manifest. In the past the names of officers have been reported to Conference in the May schedules, and in September or October they have nearly all been changed, causing our records to be valueless. Uniformity in regard to time of holding annual meetings will be a great benefit.

The following extracts from the Journal of the General Conference will show the changes made in the plan of electing officers:

"The President shall be a member of the Methodist Church, and shall be elected at the annual meeting of the League. The Superintendent of the Circuit, who shall be *ex-officio* Chairman of the annual meeting, shall nominate two or more persons for the office; and the election shall be by ballot."

The reasons for this legislation are obvious. It is intended thereby to emphasize the fact that the League is a part of the Church, and the pastor being its chief officer, it is appropriate that he should occupy the chair at the annual business meeting. As to the pastor's right of nomination it seems only reasonable that the minister should have someone who is to work with him in such intimate relations. The probability is that under the new *régime* we shall get better presidents.

We trust that all our societies will fall into line with the new order of things. Many of them chose their officers last October, and it will perhaps be somewhat awkward to hold an election again in April, but in most cases it can be managed.

The legislation of the General Conference respecting the other officers is as follows:

"The other officers shall also be elected by ballot on the nomination of the Nominating Committee, of which the Superintendent of the

Circuit shall be *ex-officio* Chairman; the Committee shall be composed of seven persons, who shall be active members of the League, and shall be elected by ballot, without debate, at the regular meeting next preceding the Annual Meeting. The Nominating Committee shall nominate two or more active members for each office. No officers shall be declared elected by less than a majority vote."

Exit the Skating Rink.

The time has come for the skating rink to go, and in many places its departure will be a positive blessing. In itself skating is a most delightful and exhilarating exercise, undoubtedly beneficial, but unfortunately it is an amusement that is often sadly abused. When young people spend three or four hours on the ice every evening, neglecting their studies and overlooking all opportunities for mental development, the rink becomes a positive evil. During the past winter, we visited a village where the skating rink utterly wrecked an Epworth League. The pastor said that the League was doing nicely until the skating season commenced, when the young people all took to their skates and said good-bye to the League. In this case there seemed to be a perfect mania for the sport all through the community. It is too bad to see a good thing thus turned into an evil. Let us remember that some of the worst things are simply the perversion of the good. Many young people are led astray through over-indulgence in that which in itself is right and good.

The Wheel.

What has been said of the skating rink applies with equal emphasis to the bicycle. This modern method of locomotion is becoming increasingly popular, and there is much to be said in its favor. One of its greatest benefits is that it brings people into the open air, and the exercise is exceedingly valuable. The danger lies in the direction of excess. There is too much fast riding, pedalling up steep hills, undertaking century runs, etc. Sunday bicycling is also becoming a curse to many young people. The Sunday School and church services are often neglected for the sake of long trips into the country which are utterly dissipating in their influence.

Let our young people determine at the very commencement of the season that they will not allow their wheels to lead them into Sabbath desecration; and that all their religious duties shall be faithfully attended to during the summer.

The Temperance Outlook.

We have not the space to discuss the temperance situation at length, but a word or two to our young workers may not be out of place. We trust that none of them will be disheartened by the refusal of the Dominion Government to grant Prohibition. Very few temperance people really expected that immediate prohibition of the liquor traffic would follow the plebiscite, though, of course, many had their hopes raised high, and consequently are now hanging their harps

on the willows. We must not allow the result to dampen our ardor in the cause of reform, but rather should we buckle on the armor and go on with the conflict. The saddest thing about the plebiscite campaign was the apathy of such a large section of our voters, many church members not being sufficiently interested to cast their votes. There is evidently much yet to be done toward arousing the electorate of this country in regard to the enormities of the liquor traffic. We must continue to educate and agitate, and in this good work the Epworth League should take an active part. See to it that there is a live temperance committee in every league from ocean to ocean. The day of victory will yet dawn.

General Epworth League Fund.

We have said very little about this fund during the present year, because we thought that it was generally understood by all our Leagues. Please do not forget that a collection is to be taken up in every society annually for carrying on the general work of the League. It should be handed to the pastor by the League treasurer not later than the May Quarterly Meeting. Endeavor to make it as much or a little more than the amount contributed last year.

Prize Essay.

The editor of this paper will give a prize of \$15.00 for the best essay on Bishop Simpson's motto: "We live to make our own Church a power in the land, while we live to love every other Church that exalts our Christ." The following are the conditions:

1. The essay must be written by a member of the Epworth League in Canada, outside of the ministry.
2. It must not be less than 800 nor more than 1,500 words in length.
3. Manuscripts must be sent to this office not later than August 1st, 1899.
4. The prize will be payable \$10 in books, and \$5 in money.

We trust that many of our young friends will try for this, not altogether for the sake of the prize but for the benefit that the writing will be to themselves.

Laymen to the Rescue.

Why do we not make more use of the lay element in the work of our Church? The occupation of the local preacher is evidently gone as far as our towns and cities are concerned, but surely there are other avenues of usefulness for laymen that might be opened up. The appeal for St. James' Church in the city of Hamilton affords an illustration of this. Meetings were arranged in all the churches, at which addresses were delivered by leading laymen. The result fully justified the wisdom of the plan. Nearly all the churches raised the amount apportioned to them. Indeed, no city has done better proportionately for this cause than Hamilton. This is an example that might be followed to good advantage. The preachers are so con-

stantly talking about money matters that congregations pay little heed to them when a special call of this kind is made. An appeal from laymen has in it the element of novelty, and is more effective in reaching the pockets of the people. At least this would seem to be the lesson from Hamilton's experience in helping St. James'.

AN important letter has been sent out from the General Secretary's office to every League President in Canada as far as the names have been secured. If any Presidents have failed to receive this letter will they kindly notify the General Secretary, Wesley Buildings, Toronto.

THERE are nearly a quarter of a million pieces of type in this paper, each one of which has to be handled separately. It is scarcely to be wondered at that one of them occasionally gets out of place.

THE photograph from which our picture of the Bermuda Lily Field was taken is stamped with the name of "N. E. Lusher and Sun, Hamilton." Whether this is a typographical error, or an intentional witicism we cannot say, but there is much truth in it. Without the assistance of the sun, Mr. Lusher would not have taken much of a picture.

THE other day on Richmond St., we noticed a young lady on the sidewalk pause, walk back a few steps and deliberately stop to pick up a banana skin which she threw out in the road where it would do no harm. That little act revealed much of her character. It showed that she thought of others who would come after her, who might be tripped up and perhaps injured.

IN a private letter to the editor, the new president of the Hamilton Conference League, Mr. W. H. Moss says: "I am anxious that this shall be the best year in the history of our organization, and the most fruitful for the Master." This is a worthy ambition which, we trust, will be shared by every member of the League throughout the bounds of the Hamilton Conference.

A WRITER in the *Church Economist* suggests that pastors could do the most effective pastoral work by arranging to take tea with their parishioners for the sake of meeting and becoming acquainted with every member of the family. Ordinary afternoon calling does not accomplish much as the minister seldom meets the father of the family or the children. The new plan has much to commend it. We know one of our ministers who has tried it with good success.

SOME things have happened in the industrial world during the past month that are particularly worth noting. Mr. Thomas McCormick, confectioner, of London, called his employees together recently and made a division of profits among them, the amount given to each varying according to the time that had been spent in the establishment. The Toronto papers also record the fact that the Massey-Harris Co. have voluntarily

advanced the wages of their men ten per cent. These instances show that all employers are not selfish and grasping. If these examples were everywhere followed, it would do much to allay present discontent among the working classes.

MR. THOMAS McCORMICK'S business career has been a remarkable one. He went to London when quite a young man, and engaged to work for five dollars a month. Out of this small sum he managed not only to keep himself but to save a little. Now he is at the head of a great manufacturing firm, and his name is in almost everybody's mouth throughout the West. His success illustrates the importance of industry, economy, and strict integrity in business.

THE editor of one of our Exchanges, fearing the coming deluge of spring poetry, attempts to forestall it by the following announcement: "Send us anything on the face of the earth, anything good, bad, or indifferent, anything with bad spelling or bad grammar, except poetry." We endorse this most heartily, but hasten to remark that it does not apply to contributions from the pen of Rev. R. W. Wright, B.D. Anything Bro. Wright sends will always be welcome to these columns.

A CORRESPONDENT in the Halifax *Westeyan* says that this paper is a "dandy," and goes on to express the opinion that our expositions of the prayer-meeting topics are the best that are published. We do not know who this writer is, but he is evidently a gentleman of excellent judgment. Rev. Mr. Parr's work has given almost universal satisfaction, and it will be seen by this issue that he is planning to make his pages even more suggestive and helpful than ever to the young people.

REV. R. W. WOODSWORTH, of Woodstock, recently gave a soul-stirring address on missions to the students of Victoria University in the College Chapel. Here are a couple of sentences from his speech that are well worth remembering: "The wording will do ten times as much for money as the average Christian will do for the extension of Christ's Kingdom." "It is just as impossible for an individual, filled with the spirit of God, not to be influential in the community as for a fire to be kindled in a cold room without producing warmth."

A LADY prominently engaged in W. C. T. U. work writes us as follows: "The Dominion Government has evidently no intention of making life easy for temperance people, and many of us feel that the permanent cure is to educate the children how to vote when their turn comes, though it be ten or fifteen years hence." There is sound sense in this remark. There is no form of temperance work more sure of good results than educational effort among the young. Its benefits will not of course appear immediately, but will certainly be made manifest in the coming years. The W. C. T. U. has done a good thing in securing scientific temperance instruction in the schools

EMIL SAUER, the great pianist, during his recent visit to Toronto, is said to have been greatly amused at the habit of fixing eight o'clock for the concert, and then not starting until quarter after that hour. He believes in commencing on time, and insists on punctuality. Many of our Leagues badly need to learn this lesson. A League president on being asked when the weekly service began replied "O about eight o'clock." It was found, however, that this meant anywhere between eight and half past eight. That alone was enough to kill the society.

✂

In a letter to the President of the Brampton District League, Rev. S. S. Osterhout, of Port Simpson, the missionary supported by the Brampton District, says: "I made the natives acquainted recently in one of the meetings of your good intentions to-us-ward. They were delighted immeasurably and have been talking about the Epworth League ever since. Tears coursed down some of their faces when I told them that above one thousand young, earnest Christian hearts were going up daily to the throne in our behalf. One old brother said, 'We'll be all right now, for God will answer prayer.'"

✂

Do not do it! Do not even think of it! Do not close up your League this spring for a summer vacation. It will take a little effort to keep it going, of course, but not so much as it will to revive it in the fall. Not long ago we were in a town where the League had died. The only reason that could be assigned for its demise was that it had been adjourned for the summer, and the interest had so declined that the society had never been revived. No League can afford to take such risks. The character of the meetings may be somewhat varied during the summer, but the machinery should not be allowed to stop altogether.

✂

A CORRESPONDENT expresses the opinion that there is no question upon which our young people so much need instruction as Systematic and Proportionate giving. The Forward Movement for Missions has done something in leading many young people to give systematically, but it alone is not sufficient. Two cents per week is well enough to start with, but there is danger lest many should come to the conclusion that this is to be the measure of their giving all through life, just as some wealthy men talk about contributing their "mite." By all means let there be definite education in every young people's society concerning this important subject. This is a question that it would be well to ask your pastor to deal with.

✂

In his anxiety to say something disparaging of Massey Hall, Alderman Sheppard, Manager of the Opera House, stated the other day, in the City Council, that the International Epworth League Convention in 1897 was no benefit to the City of Toronto, but rather a detriment. He went on to declare that the delegates lived upon the citizens, not one tenth of them paying for their board. Mr. Sheppard was evidently ignorant of the facts and spoke recklessly. It was

understood from the very first that only the speakers at this Convention would be billeted, and all the rest looked after themselves. Not one tenth of the entire number failed to pay at least \$1.00 per day while they were in the city. It is quite within the mark to say that the visitors left \$100,000 in Toronto.

✂

THE *Christian Guardian* has been giving a symposium from a number of doctors who have taken as their text the physician's testimony regarding Mr. Sheldon's book, "In His Steps," as published in the February number of THE CANADIAN EPWORTH ERA. We are pleased to see that, without exception, the doctors differ decidedly from their brother who expressed doubt as to the possibility of a medical man doing as Jesus would do. If there is any one in the community who should be inspired with the Master's spirit it is the physician. We send medical missionaries to foreign lands. Why should there not be many such men at home, using the opportunities that come to them of doing spiritual good!

✂

REV. DR. WALLACE in an article on "Cutting Corners" published in *Acta Victoriana* gives the following sensible advice to young preachers which will apply to young people generally: "As I behold young ministers fretting for bigger churches, pulling wires, writing letters, holding interviews, moving heaven and earth to secure invitations, I cannot but exclaim, fools and blind! There is no such short-cut to real and abiding success. Do your duty well where you are. Cultivate your own field well so that it shall yield a rich harvest of conversions and of Christian character, think less of the promotion of the future and more of the opportunity of the present—then the future will take care of itself, and wherever you go life shall be rich and satisfying to you."

✂

THE Doctor goes on to give some hard blows to other prevailing methods of "Cutting Corners." He says: "How much scandal has been caused by the attempt to cut the corner in the matter of securing large congregations and many members. Methods that are beneath the dignity of the Church and inconsistent with the purity of the Gospel and an insult to Christ, for whose sake the Church exists, have too often been adopted through the frantic desire to secure immediate tangible results. Anything to fill the pews and collection plates! Nay, if the Church cannot sustain herself by methods which are consistent with her principles, she had better far go down. Out with the buyers and sellers! Out with the showman and the buffoon! Out with all the clamour and secularity from the sanctuary of God!"

✂

The new Allan Line steamship *Castilian* was wrecked by running on a rock near Yarmouth, N.S. The papers say that the accident was probably caused by the compass being out of order. It is thought that the land may have influenced the compass, so that it showed the *Castilian* to be on her course while as a matter of fact she was a number of miles out of it.

Many a character has been wrecked and ruined because the compass of conscience has been tampered with so that its directions cannot safely be followed. Sin always destroys the sensitiveness of conscience, and prevents it from being a safe moral guide. So perverted does it sometimes become that men will do wrong while thoroughly convinced that they are doing right. Keep the conscience correct by avoiding all contact with sin.

✂

IN his sprightly journal, the *Rambler*, Rev. S. A. Steel, D.D., has the following appreciative reference to our paper: "THE CANADIAN EPWORTH ERA is the name of the new monthly paper which is the official organ of the Epworth Leagues of Canada. Of course we like the name, and we like the paper. It is bright, sparkling and full of wholesome reading matter for young and old. Dr. Crews, the editor, will keep it up to the top notch of merit as a young folk's paper. We wish him great success. During our term as editor we had very pleasant relations with our Canadian brethren. They are a splendid lot of folks. We know of no higher type of Methodism than that found in Canada. It is a privilege and an honor to count among our friends such men as Bishop Carman, Dr. Withrow, Dr. Potts, Dr. Crews, and a host besides."

✂

A FEW people have complained because they have been asked to subscribe for another paper overlooking the fact that they are getting more than ever before. If the ERA is not worth the price asked for it, we don't want anyone to subscribe, and we do not make any appeal on the ground of church loyalty. Rev. Dr. Scanlon, of Nassagaweya fairly states the case in the following letter: "We congratulate the EPWORTH ERA on the success of the three first issues. The reading matter is choice, bright, instructive and helpful. In every quality that goes to make up a first-class paper of its kind we consider it unsurpassed, and confidently prophecy for it an enormous circulation. Think of it. The *Guardian Missionary Outlook* and ERA for \$1.75. Twenty-five cents less than the former price of the *Guardian*. These three papers each have their mission of usefulness in the Church and should be together in every home. We believe it impossible for parents to procure from any other source reading matter of more value to their children. The cost is nominal when the value received is considered."

✂

QUEER isn't it, that a political speaker in the House of Commons will call his opponent almost everything that is bad and then speak of him in every other sentence as an "honorable gentleman!"

✂

THE Tenth Anniversary of the Epworth League will be observed on May 15th. Every Chapter should plan to celebrate the event in some way. The next issue of this paper will be the Anniversary Number, and will contain much valuable information about the League, which will be helpful in making the Anniversary an interesting occasion.

Literary Lines.

IAN MACLAREN said before he began his lecture in Brooklyn: "Rudyard Kipling is the strongest living representative of English literature, and though unowned, he is the post-laureate of our nation, and I may say of the world."

IAN MACLAREN, some of the critics were beginning to complain, had imposed on his Democratic audience until the land almost grew weary; but Dr. Watson now shifts his scene, and his new book, "Afterwards," furnishes ample proof that the author's only inspiration was not in the home of the brier brush.

DR. SAMUEL SMILES, author of the popular book, "Self-Help," is in a very feeble condition. He is now nearly eighty years of age, and has been for some time failing in health. He rarely receives any one except his most intimate friends and relatives, and is to use his own words, "preparing for the great and inevitable change."

CATHARINE PARR TRAIL, whose literary work has had so marked an influence in awakening interest in the natural history of Canada, was born in London, Kent, January 9th, 1802. She wrote her first story in 1818, her last in 1895. Both are included in "Cot and Cradle Stories," thus representing a phenomenal literary life. Mrs. Trail's intense love for the wild creatures of the field and forest has created a fond of love be-

rearranged articles and "timely topics" reduce the margin for casual contributions to almost nothing.

A YOUNG lady whose verse is attracting marked attention, and who finds ready and remunerative access to the leading magazines, is Miss Annie Campbell Huestis, of Winslow, N.S., a niece of our worthy Book Steward at Halifax. Miss Huestis displays remarkable precocity as a writer of verse. She is barely out of her teens, and we may safely predict for her a brilliant future. A very fine poem of hers, "Spirits of Air," appeared in the admirable Christmas number of *Arcti Victorians*.

Prominent People.

PRESIDENT MCKINLEY gives his state dinners on Wednesday, because Thursday night is the church prayer-meeting.

BISHOP McCABE called recently upon President Diaz, of Mexico, and assured him that he was held in very high esteem by citizens of the United States. He also thanked him for the protection afforded to American missionaries.

ADMIRAL DEWEY now flies the flag of a full admiral. Never, certainly, were the rank and title more worthily conferred—not alone for what Admiral Dewey has done, but for what he is, and what he stands for, as a man. Dewey will go down among the great names of history—with Blake and Nelson and Farragut.

DR. AND MRS. F. E. CLARK sailed for Jamaica on the 8th of March, expecting to reach Port Antonio on the 13th. Christian Endeavor meetings, we understand, were arranged for them in different parts of the island. On the 23rd of March they expected to sail for Cuba, and to return home by way of Santiago and Havana.

REV. DR. CARMAN, our General Superintendent, whose picture appears on our front page, is too well known to Canadian Methodists to need any introduction. He was born in the township of Matilda, county of Dundas, June 27th, 1833, and is consequently now sixty-six years of age. He would, however, pass for a much younger man on account of his wonderful energy and vitality. Previous to the Union, Dr. Carman occupied important positions in the Methodist Episcopal Church as College Principal and Bishop. He is a vigorous preacher, and excels as a presiding officer. When he is in the chair nobody has any fear that the business will get tangled up.

General Religious Items.

THERE is a Young Men's Christian Association in Nazareth, the boyhood home of Jesus.

AN increasing number of churches outside of the Episcopalian have been holding special religious services during Lent.

THE largest Sunday school in the world, that of Stockport, England, know one of the richest, for a wealthy lady has left it about \$20,000 in her will.

THE Southern Baptist Church has a mission in Cuba which has received 140 members by baptism since last September. It has a Sunday school with 146 scholars.

THEY are actually planning in London a vegetarian church, to consist solely of vegetarian worshippers, and presided over by a vegetarian clergyman. The *Christian Endeavor World* remarks that this is a basis for a new sect quite as important as many of the distinctions which are splitting up the church of Christ.

MR. GEORGE KENNAN says, in the *Outlook*: "All that I have seen of the Roman Catholic Church in eastern Cuba, and of the generally

apathetic attitude of the population—particularly the men—toward it, leads me to believe that the Protestant Churches of the United States are destined to play an important part in the moral training and enlightenment of this people.

Methodist Chat.

NEGOTIATIONS for the union of the Primitive Methodist Connection and the English Christian Methodists of England have been resumed.

REV. HUGH PRICE HUGHES declares that he would not be a party to the ordination of any young minister who habitually used his manuscript in the pulpit.

THE *Northwestern Christian Advocate* recognizes among the many signs of an awakening evangelistic spirit throughout Methodism, a renewed interest in the class-meeting.

IN an editorial on Militant Methodism, the *Christian Commonwealth*, London, England, says: "American Methodism is truly one of the greatest spiritual forces in the world. It has now raised a new battle cry: 'One million converts: twenty million dollars!'"

DR. E. M. MILLS has begun his work as corresponding secretary of the Twentieth Century Thank Offering Commission. He delivered his maiden speech as secretary before Baltimore Conference, and made a favorable impression both for himself and the great cause he represents.

THE Committee appointed to look after our Twentieth Century Fund is not by any means idle. Several meetings have been held, and arrangements are being completed to enter upon the enterprise with enthusiasm when the proper time comes. The literature now being used in England is before our Committee.

REV. DR. HENDERSON, Associate Missionary Secretary, gives the interesting information that our missionary income is likely to be equal to, or in excess of last year. At nearly all the points that he has visited during the past winter there will be a gratifying increase. Whatever happens we must keep up our missionary fund.

THE *New York Tribune* claims that "Mr. Kipling has lately been elected in England as a product of Methodism. His mother, whose maiden name was Mary Macdonald, was the daughter of a Methodist minister, and her husband was the son of the Rev. Joseph Kipling.

"THE *Methodist Times*," of London prints this very interesting story concerning the presence of the Queen at a Methodist class meeting:

Speaking at the anniversary of Lambeth Mission on Monday evening, Mr. J. A. Bowron, of Blackheath, related a remarkable incident, which he said had never been told in public before. "Many years ago," said he, "my father conducted a large society class at Sloane Terrace Chapel, Chelsea, and at one time one of the members of that class was a female servant at Buckingham Palace. This servant, however, came in for much persecution and ridicule on account of her Methodism and her regular attendance at class. It became so acute at length that some of the other servants threatened to leave if the Methodist servant remained, and the matter in some manner reached the ears of her majesty, who immediately inquired into it, and on being informed of the cause of the dissatisfaction, said, 'I will go to the meeting myself and see if it is a fit place for a servant to go to.' And," continued Mr. Bowron, "her majesty came to my father's class, and on her return to the palace said to the persecuted Methodist servant, 'Never forget your class meeting. I only wish that other servants would go also.'



CATHARINE PARR TRAIL

tween her and her readers. Her pictures of the tiny creatures and their domestic economy are delightfully realistic, giving her books an irresistible charm for children, who, fired by her enthusiasm, learn to love the animals and birds thus made so familiar to their understanding. Few writers have had so lasting an influence upon the mind and character of the young as Mrs. Trail. She now resides at Lakefield, Ont.

MR. GEORGE KENNAN is writing an interesting series of articles on "The Regeneration of Cuba" for the *Outlook*. In his last letter he says that the transformation in Cuba during the few months of American rule has been simply wonderful.

Acta Victoriana says of the late Archibald Lampman: "He was one of the small coterie of Canadian poets whose work has obtained not only a local, but also a national acceptance, and to whose genius Canada owes a real and lasting debt of gratitude. Mr. Lampman's death in the prime of life, and at a time when he was doing his best work, is indeed a severe loss to Canadian literature."

As an illustration of the ceaseless flow of copy to all leading publications we present the following notable fact: Ernest Ingersoll says that the editor of *Horner's Magazine* is offered from 16,000 to 18,000 manuscripts a year. It would be impossible to use more than two hundred were the whole magazine space to be given them, while serials and

From the Field.

Peterboro', George Street.—George Street Church, Peterboro', is one of the finest buildings in the Bay of Quinte Conference, and the congregation is a large one, containing many young people. The League numbers about one hundred members, and is doing very efficient work. The first Monday in each month is set apart for consecration meeting, the second is the literary meeting, the third is given to missionary and temperance, alternately, while the fourth is devoted to the monthly business meeting. The Christian Endeavor Department during the year has been on the lookout for strangers coming into the town or congregation. To some hundreds of these printed or written invitations to attend the services of the church have been sent. Invitations have been left at the leading hotels Saturday evening. Also some of the young men have lately been giving personal invitations to spend Sunday with them in their own homes, which invitations in many cases have been gladly accepted. Under the superintendency of this department a prayer-meeting is held at 6.30 o'clock Sunday evening to ask God's blessing upon the evening's service. A leader and an organist are arranged monthly, and during the year increased interest and attendance have been reported. The Sunday School Committee held one public meeting during the year; subject, "How may the League help the Sunday School and be helped by it?" Papers were given upon one side by Sunday School workers and on the other by Leaguers. Much interest was manifested and many good ideas given, some of which were found to be practicable. The Leaguers have endeavored to keep a class of supply teachers, have visited absentees where the teacher was unable to do so, looked up new members, etc. The Literary Department has furnished programmes for the meetings once a month during the year, the essays, readings, recitations and discussions proving of much benefit and interest to those attending. Recently a very profitable evening was spent in studying Shakespeare's "Julius Cæsar." The Reading Circle started with fifteen members, and five sets of books. Small Circles of two or three members were formed, to meet as often as convenient through the month, at the end of which the large Circle has a meeting when a regular programme of socials is given. Socials have not been held as a means of raising money for running expenses, but are free and for the purpose of promoting the mutual acquaintance of the members. At the beginning of the year a plan of systematic giving was adopted, similar to the church plan, each member stating the amount he was willing to give monthly. This collection to be taken up at the monthly consecration meeting. The money is used for the running expenses, the balance in the treasury at the end of the year being appropriated for Mission work. The League hopes to raise \$50 for missions this year to aid in the Forward Movement. The Forward Evangelistic Movement was taken up in January, followed by special services conducted by the pastor. The Temperance Committee has sent papers, magazines, etc., to the lumber camps.

Galt.—A recent literary evening here took the form of a trial by Court of the President and Vice-Presidents of our League. After devotional opening exercises the meet-

ing was turned into a formal court. His Honor Judge (Rev. Jas.) McAllister occupied the bench. The President was the first person brought to trial. The prosecution tried to show he was not fulfilling his duties, such as making all the committees and departments do their work faithfully; was not attending all committee meetings; did not see that the leaders always opened and closed the meetings promptly; did not prohibit whispering in meetings on certain occasions, etc., etc. His Honor after hearing the case dismissed it, both sides to pay their own costs. It proved to be one of the most instructive and profitable meetings. We endeavored to observe a strict court procedure (but did not administer the oath) in prosecuting and defending the case. Also it gave us an opportunity, very seldom offered, of presenting in a practical way to the League the duties of the membership and obligations of the officers. The Literary Department, for example, called the convener of the department in defence. The Social Department was found "guilty" and "sentenced" to provide refreshments right then and there, which they did, being prepared beforehand. As a vote of thanks to "His Honor" he was unanimously elected honorary member of the



GEORGE ST. CHURCH, PETERBORO'.

League before the close. An unusually interesting Missionary meeting was recently held in connection with our League. The subject was "Mission work in China." A large number of Chinese curios, idols, etc., were arranged on and around the platform. At the conclusion of the opening devotional exercises which were conducted by the President, the convener of the Missionary Committee, Miss Rodd, took the chair and conducted the programme. Miss Rodd was dressed in Chinese costume (with the exception of the small shoes). After a number of interesting papers bearing on China and the Mission work there, Miss Rodd in a very tactful manner explained the use, etc., of the different curios exhibited, impressing the lessons of the meeting on the audience. The last lecture of the series of three arranged by the Epworth League was delivered by Dr. Fotts; subject, "Pulpit and Pew." As a masterly deliverance, full of eloquence and good common-sense, it has seldom if ever been equaled here. What a fine thing it would be if every League in Canada could only hear this lecture.

Bright.—E. E. Foist writes: "Our League is progressing very favorably; since the Forward Evangelistic Movement was

taken up last fall the interest has increased. We have Epworth League prayer meeting on Sunday night after service for saving souls, and the Spirit is doing a great work among the young. We are taking a great interest in Missionary work. I hope to see many more to the Epworth Era—every Epworth Leaguer should have it."

Mono Road.—Rev. A. B. Hames, of Mono Road writes: "We have organized three Epworth Leagues on this circuit since Conference, and each promises to do well. The average attendance at Mono Road is about 30, and the interest is increasing. There is a manifest deepening of spiritual life on the circuit. The Epworth Era is replete with splendid matter, and well adapted to meet the growing demand of our young people."

Dyer's Bay.—The Corresponding Secretary writes: "Our League was organized Nov. 4th, 1898, with a membership of seven active and six associate. Since then meetings have been held each week, although some evenings have taken the form of socials, spelling-matches, etc. Our meetings are all very interesting and helpful, and under the leadership of Miss N. C. Pilgrim, President, the Epworth League of Dyer's Bay is doing a good work. Those appointed to lead meetings have taken them very cheerfully, and have indeed proved a credit and a blessing to our little village."

Oakville.—The Oakville Epworth League last month received the resignation of their Recording Secretary, Miss Sara Fairfield, who has long been a faithful member of the League and for two years has efficiently filled the position of Secretary, also assisting in the work of the Junior League. On the occasion of Miss Fairfield's marriage to Mr. W. J. Griffin, the League presented her with a silver service, and an address expressive of their appreciation of her loving and faithful service in the Society. The best wishes of the Epworth Leaguers and many Oakville friends will follow Mrs. Griffin to her new home in Winnipeg.

Maynard.—The Maynard E. L. of C. E. has enjoyed a very prosperous year. It has at present twenty-one active and twenty-three associate members. Some of the associate members have voluntarily taken the active member's pledge recently. The Forward Missionary Movement has been adopted and the League is endeavoring to raise \$30 toward supporting Rev. Charles Service in the mission field. A new fence has been erected around the parsonage and paid for by the League. Twelve subscriptions from this place have been taken for THE CANADIAN EPWORTH ERA.

London South.—The Corresponding Secretary of London South League writes: "I noticed an article in the Era urging corresponding secretaries to write, and I have taken the hint. The Askin Street League continues to be prosperous, and much good is being done in endeavoring to forward its aim and live up to its motto. The attendance at our Monday evening meetings is often a hundred or over, and the major portion of these are active members, while a good many of the remainder are associate members, as was shown at our last Consecration Service, which proved a very profitable evening. Missionary work is much in evidence in this League, as we are doing our part to help maintain a missionary in China for the London District and also aid the Woman's Missionary Society. Last year over \$155 was raised for that department. A social evening a couple of weeks ago proved to be very successful for old and young alike."

We have a good president in Mr. Thomas Spettegale. All our departments are working well and harmoniously together. Our topics each night are well prepared, and are given by our members."

Toronto, Parliament Street.—The Parliament Street Junior League believe in practical Christianity. They collected \$25 for Mercy and Help work this winter, and have themselves distributed about five loads of provisions on Saturday afternoons during the coldest two months of the winter, to poor families in the District. They have also helped to clothe a number of poor children, and have contributed toys of their own to make other children happy. "In His Steps; What would Jesus do?" is their motto.

Sussex, N.B.—The Junior pastor at Sussex, N.B., writes: "You will be interested to know that two Leagues have been organized on the Sussex circuit, one in connection with the Sussex Church, the other at Newtown. We number at present, Sussex about twenty-five. Newtown about twenty-seven members. Interesting religious and literary programmes have been prepared, and already success is attending our efforts, and much interest had been awakened. I want all our young people to subscribe for the ERA, as in my opinion it is the best journal of its kind in Canada or England."

Barrie, Collier Street.—The corresponding secretary writes: "Sunday and Monday, March 12th and 13th, were eventful days for Collier Street Epworth League. Sunday was Epworth League day and Rev. A. C. Crews, General Secretary, preached morning and evening, and addressed about Sunday School in the afternoon. On Monday night there was a rally of all the leagues of the town and adjacent country, and Mr. Crews delivered an address on League work, giving many hints and suggestions which will be useful to us. Our League is in a very prosperous condition, and the interest manifested is very great indeed."

Medicine Hat, N.W.T.—Although Medicine Hat League had already sent sixteen subscriptions for the ERA, five more were forwarded a few days ago, making a total of twenty-one from this society, which is a splendid list. The corresponding secretary, Mr. J. H. Woodside, sends the following interesting item of news: "Our league is flourishing; every meeting is well attended, and new members are being enrolled every consecration meeting. Last Sunday, March 5th, our pastor being ill, the League took hold and held service Sunday morning, and helped in the evening. A literary programme was arranged for the next meeting, but owing to illness of several of the leaders was postponed."

Brockville, Wall Street.—On Monday evening, March 6th, the Junior Epworth League of Christian Endeavor, Wall Street church, Brockville, held a very successful church entertainment. The Sunday School hall was tastefully decorated for the occasion with red, white, and blue bunting, festooned around the gallery railing, flags strung across the hall, and tacked up and draped in all parts of the room. Our pastor, Rev. Dr. Ryeckman in the chair. The programme consisted of patriotic choruses, solos, duets, recitations, readings, and flag drill by twelve girls. During intermission, slips of paper were distributed bearing patriotic quotations, which had previously been cut across from lower left hand to upper right hand corner of slips, the fan consisting in matching the pieces. The plate offering at the door, which was in aid of St. James' church, Montreal, amounted to \$9.00. We were favored by having with us Rev. Dr. G. Williams, of St. James' church, who gave us a short address on

"Canada and her inexhaustible supplies." "God Save the Queen" closed the evening's programme.

Wingham.—The President of the Wingham League writes: "The Epworth League of the Wingham Methodist Church held a very successful Social evening last month, at which Rev. D. Rogers, of Bluevale, and Rev. F. J. Oaten, District President, of Belgrave, gave short addresses, besides other literary selections. From a collection taken at the door, about \$18 was realized; the Executive intend devoting the proceeds to buying new music books, with board covers. They believe as a result of having books with the words and music, that the singing will improve and also that it will develop an interest that might not otherwise be aroused. The members who have subscribed to the ERA express themselves as being greatly pleased with it, and they hope, by constantly speaking a good word for it, to be able to send some more subscriptions."

Hartley Bay, B.C.—Rev. G. H. Raley's little paper, *Ni-Na-Kwa*, published at Kitimat, contains many interesting things about our League work among the Indians of British Columbia. The following is an item of news in the January number, which has just reached us. It is printed without any changes.

HARTEEY BAY Decr. 28th. 1898.

All about the Epworth League work 2nd vice president Heber Clifton preaching on the 28th of Decr. the text St. Matthew 7 chapter 21 verse. The Spirit with all the League was very happy they all say they will do what God say as it saying on the text. "But he that doth the will of my Father which is in heaven".

TESTAMONY MEETING.

P Bates—I will do the will of my father and thank him forever. X.
Thomas Nash—I thank God because he save me from sin. X.
Rhoda Bates—More and more I want to do the will of my father. X.
Mrs. Read—I thank my God because he is my Saviour, and as long as my life I will love him.
Annie Robinson—I want to love Jesus because he first love me. X.
John Nash—I thank God because he has keep me every day. X.
E. Dundas—I thank God because he save me from all my sins. X.
Da. Moody—I will follow Jesus as long as my life. X.

We have good time this winter we keeping going our work, our League is going a head all the time we have a very good time on Christmas day. The school boys & girls give us good Christmas song and after we sing Mr. Geo. Read give us cup a tea and the people in the church giving collection on the Christmas day we sing in the church.

I am Yours truly

Epworth League Secretary
Per E. T. Patelas

Newburgh.—The President of the Newburgh League thus describes a unique meeting held there recently: "In order to bring the young people on our circuit into closer touch with one another our Social Committee recommended that we invite a neighboring League to join us in one of our meetings. We chose as a subject "Christian Fellowship," and made the following divisions of it on each of which we asked for a five-minute address or paper: 1. What the Bible says about it. 2. The necessity for it among our young people. 3. Its value in League work. 4. How to cultivate it so as to increase it in our Leagues. We asked the visiting League to take two of the divisions of the subject and to furnish three pieces of music, which they did. The meeting was a grand success. Our school-room was filled,

and the discussion of the subject, together with the music, was both interesting and helpful. After the programme of songs lasted one hour, the ladies served refreshments and all spent about another hour in social intercourse. We have recently adopted the "Young People's Forward Movement for Missions" plan of systematic giving in our League, and have twenty-five subscribers to the pledge which has raised some \$120.05 for our League, and this change has also adopted it, and we hope that it may spread throughout the District."

District Conventions.

Strathroy District.—The Annual Convention of the Strathroy District Epworth League was held in the Methodist Church, Kerwood. Notwithstanding the inclement weather, the number of delegates was considerably in excess of last year. Our district is a progressive one. We have a membership of 1,133, and have raised \$129.05 for 134 of our members have joined the Church during the year. In the coming year our district purposes assuming the responsibility of the support of a missionary in one of the foreign fields. This is to be done by the general adoption of the two-cent-a-week system. The following papers and addresses were given by our district workers: "The Principle of Pledging," by Rev. Arch. McKibbin of Frank Street Church, Strathroy; "How to Promote a Spiritual, Intelligent, Practical Christian Life," by Miss Maude Barnes, Birnam; "Recruiting the Active Membership," by Miss E. A. Courtis, Strathroy; "Why Am I a Methodist," by Rev. J. B. Kennedy, Wroxeter; "Personal Responsibility," by Miss Annie Newton, Kirwood; "Loyalty to Christ and our Church," by Rev. Jos. Philip, Petrolia; "The Future of the Church, or the Land to be Possessed," by Rev. J. R. Gundy, Front Street Church, Strathroy. The following officers for the ensuing year were elected: President, Mr. Geo. F. Johnson, Kerwood; 1st V.-Pres., Miss Dibb, Petrolia; 2nd V.-Pres., Mr. Howard Evelyn, Strathroy; 3rd V.-Pres., Mr. A. F. Denary, Kerwood; 4th V.-Pres., Mrs. Fortune, Watford; Sec.-Treas., Miss Annie Richardson, Kerwood; District Representative, Rev. J. E. Holmes, Mount Brydges.

Summerside District, P. E. I.—The Second Annual Convention of the Epworth Leagues of the Summerside District was held in the Methodist Church, Kensington, P. E. I., on Thursday, March 9th. The first session opened at 2 p.m. with devotional exercises led by Rev. John Gaudin, at the close of which the following officers were elected for the ensuing year: Pres., Rev. J. Goldsmith; V.-Pres., Mr. Lewis Truman; Sec., Miss M. E. Bentley; Cor.-Sec., Miss Jessie W. Strong; Treas., Miss Bertie Wigginton. Reports from Leagues were encouraging, showing an increase of two during the year, making a total of eleven in this district. An excellent paper by Miss Nina Lowther on "How to Develop Efficient Committees" was read and discussed. Rev. G. C. P. Palmer gave a helpful address, emphasizing the motto "Look up and Lift up." The evening session was opened with the usual devotional service led by the Rev. W. Pepper. Addresses of welcome were given by Rev. E. A. Wightman and Mrs. Lowther, responded to by Rev. W. Pepper. A much appreciated solo by Mr. Alfred Glover was followed by a paper on "The Epworth Leagues and His Neighbor" written by Rev. A. E. Chapman, which, in the absence of Mr. Chapman, was read by Miss Sprague. It dwelt upon the necessity of confidence in the surety in such a way that the world would become better for our having lived in it. Miss Jessie Strong gave a paper entitled, "A Few Practical Hints on Epworth League Work." Miss Amy Friz-

zel sang "When my life-work is ended" very feelingly. After the usual vote of thanks the President gave as a motto for the year, "Whosoever thy hand findeth to do, do it with thy might." The Convention closed with prayer.

JUST A LINE OR TWO

A Junior League has been organized at Dexter, Union Circuit.

The League at Walkerton conducts a service at the jail once a month.

The League at Staffa recently supplied the funds to build a fine shed for the church.

THE E. L. of C. E. at Colpoj's Bay has contributed \$8.65 to the relief fund of St. James' Church.

A NEW League of Christian Endeavor has been organized at Cayanville, with eleven active and twenty-seven associate members.

MR. W. FORSHEE, Secretary of the Ridgeway District League, writes: "I think by the end of this year all our societies will be contributing on the systematic plan."

The Floral Committee of the League at Cannington, when flowers could no longer be conveniently secured, sent out little home-made booklets with appropriate Scripture texts. They were much appreciated.

The Ninth Annual Convention of the Epworth Leagues and Sunday Schools of British Columbia will be held in New Westminster beginning May 18th., and closing the following Sunday. Secretary Keith is preparing a good programme.

The League of Parkdale Church, Toronto, is undertaking practical Christian work in seeking to help the prisoners in the Central Prison by communicating with their families and endeavoring to interest the local League in their behalf during the time that the head of the household is incarcerated.

In our last issue it was stated that the First Methodist Church, London, had two Missions under its care. It has three, the third being York Street, where over sixty conversions have taken place during the past two months. These three Missions cost the First Church about \$1,800 per year.

ON THE ROAD.

NOTINGS BY THE WAY.

The past winter has not been a good one for holding meetings. Cold and changeable weather and bad roads have made it difficult for people to get out, and yet our League gatherings have, for the most part, been well attended.

At Hamilton I had the pleasure of preaching in the Centenary and Zion Tabernacle churches. At the Centenary, the Senior and Junior Leagues attended the service in a body, occupying the centre front seats, and all wearing their badges. By the way, it adds very much to the interest of a Young People's day for the young people to sit together in this way. If it can be arranged for them to march in singing some stirring hymn like "Onward Christian Soldiers" it has a good effect.

At the close of the sermon in Centenary church, the pastor, Rev. Mr. Salton, received about twenty young people into the church. They were all under sixteen years of age. It was a beautiful sight to see pastor, class leaders, stewards and trustees welcoming these boys and girls into the church. Previous to the public service, on this Sabbath morning, I attended the church class led by Mr. W. W. Robinson, which is one of the most successful in the Hamilton Conference. If all classes were managed like this one, there would not be so much talk about the decadence of the class-meeting. Brother Robinson is a warm-hearted, whole-

souled Christian man, who conducts the service in such a cordial way that everybody feels at home. There is an absence of cant and formality in his manner, and everything he does is marked by brotherliness and sincerity. Undoubtedly the success of our class-meetings depends very largely upon the character of the leaders. If we can secure good leaders, the classes will be well attended.

In the afternoon I usually attend Sunday School, but upon the Sabbath I availed myself of the opportunity of attending the popular service in the Opera House which is being conducted by Rev. T. Albert Moore, somewhat on the same plan as the "Pleasant Sunday afternoons" in England. This service is intended specially to reach and interest the non-church going part of the population, and particularly to draw in the throngs of young men who perambulate the streets. Judging from what I saw that afternoon, this object is being realized. The Opera House was packed from floor to ceiling, and it certainly was not a church-going crowd. The top gallery was filled by very much the same kind of an attendance as would be found there on a show night. Some of them were not very reverent, and several wore their hats right through the service, and yet they listened to what was said with tolerable attention.

On account of Mr. Moore's illness the address was taken by Rev. G. E. Salton, who gave a very interesting talk, illustrated by a series of pictures which were thrown upon a screen. The choir of Gore Street church furnished excellent music.

Mr. Moore is not neglecting his own church to attend these Opera House services, but on the contrary is putting a large amount of energy into the work of Zion Tabernacle, with encouraging results. The young people of that church have a Christian Endeavor Society, and have not as yet seen their way to recognize the Epworth League in any way. Some of them have, however, formed a Reading Circle during the past winter, and have been taking up the Epworth League Reading Course with considerable interest and profit.

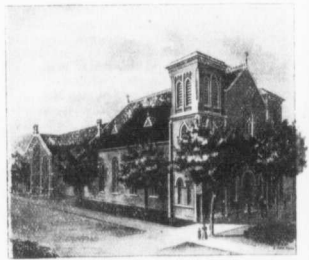
It happened to reach Georgetown during an intensely cold snap. So cold was it, that it was found impossible to heat the church for the morning service which was held in the basement. In the evening the auditorium was very comfortable and there was a fine congregation. On the following Monday evening there was a good gathering and considerable interest manifested in League and Sunday School work. This meeting was the first of a series of three in the interest of the young people. A train, timed to leave Georgetown at 10:20 p.m., tempted me to get home after the service, but my confidence in the Grand Trunk proved to be sadly misplaced as "the mixed" was exacted at three hours and a half late. The morning that night was doling around several degrees below the zero point, and the station house stove was an antiquated one, badly supplied with fuel. I mention this experience as one of the many *delights of travel*.

At Millgrove I had the pleasure of once more meeting an old college friend, Rev. H. M. Hill. Anniversary services here were well attended. The choir of Millgrove church is one of the best in the country, and there is also another very good one a few miles away at Carlisle. This neighborhood is famous for the number of fine singers who have gone out from it, and now occupy prominent places in city and town choirs, while many excellent vocalists remain here. The famous singing school flourished in this part of the country, and an intense interest in music was developed among the young people. The results remain until this day. It is a pity we could not have something that would take the place of the singing school as there is undoubtedly much latent musical talent in every congregation that is undeveloped.

Granton is a village on the Grand Trunk about twenty miles west of Stratford where I spent a Sunday recently. Rev. T. E. Harrison is the pastor, but the people have the benefit of two preachers, as Mrs. Harrison frequently takes the pulpit. Recently she has been in the habit of preaching every Sunday morning. I do not know whether the people pay for two preachers or not, but they are certainly well supplied. The church is a good one, and the congregation large. On Sunday evening, notwithstanding very unfavorable weather, the building was well filled. I was much interested in a Junior League here which is held every Sunday afternoon. It was attended by about forty boys and girls, the order was excellent, and the programme was carried out in a way that reflected great credit upon the Juniors. One of the boys acted as President and conducted the meeting in a modest and pleasing manner, while one of the girls read the minutes of the last meeting in a business-like way.

The following Monday evening was spent at Theford. There is no League at this point, but there was a fair attendance at the meeting, where Sunday School and League work was considered.

At Warwick, the next day there was a circuit Convention, held at Bethel church. The roads were bad; the wind was piercing, the night was dark, and the rain fell heavily, but it takes more than a combination of this kind to keep Epworth Leaguers away from the service when they are thoroughly inter-



WESLEY CHURCH, HAMILTON.

ested. There was a good audience in the afternoon and at the evening service the church was filled in every part. The programme consisted almost entirely of papers and addresses by the young people of the three appointments, and they were remarkable for their uniform excellence. The Leaguers also took part in the discussion of the topics in the most intelligent manner. If one had been looking for evidence of the beneficial effects of the League training, it would have been found in this little country church, and that of the most convincing character. The pastor, Rev. S. Anderson, is one of the young people himself. He takes an intense interest in their work, attends their meetings, talks up the League and identifies himself with the movement in every way. The young folks think "he is just fine."

On Thursday of the same week I attended another Circuit Convention at Hensall, a village on the London, Huron, and Bruce division of the G.T.R., which surprised me by its substantial appearance and general air of prosperity. In all my journeyings from the Atlantic to the Pacific I have not visited any village with so many large and fine residences as Hensall. The Methodist church is a spacious and beautiful building, and the parsonage adjoining it is also commodious and comfortable. What has been said concerning the Warwick Convention applies also to the Hensall gathering. Bad roads, good attendance, fine papers, and intense interest were the special characteristics. The pastor, Rev. W. E. Kerr, took an active part in pre-

paring the programme and carrying it through to a successful issue.

The next day my appointment was at Seaford, some five miles from a railway station. Rev. Mr. Nethercott drove me through the rain over some of the most tremendous snow banks, where frequently the buggy came within an inch of capsizing. That night it was pitch dark, the roads were positively dangerous, and the rain poured down. The congregation, of course, was small. When I have a small audience, generally I try to comfort myself by thinking of other places where it was smaller. This source of consolation was, however, denied me upon this occasion, for I could not think of ever having addressed a smaller audience. Counting in children there were exactly seventeen persons present, but in some respects it was a remarkable gathering. When the collection was counted it was found that seventeen pieces of coin had been contributed, making a total collection of ninety-five cents. If all our congregations would do as well proportionately, collections would be much larger than they are.

Sunday and Monday, March 12 and 13, were spent at Barrie. On Monday next there was a union meeting of the three societies of the town which was well attended. The Leagues of this place are taking up the four departments and doing good work.

March 19th found me again in Hamilton for services in Wesley and Emerald street churches. Wesley is not a handsome church in external appearance, but inside it is very pretty, and accommodates comfortably a large congregation. Rev. W. F. Wilson is having his usual success here. Great audiences attend the Sunday evening services, and the finances are in a most satisfactory condition. The membership has been considerably increased during the past year, and many non-church goers have been reached.

The transformation that has been made by Emerald street congregation during the past few years is indeed wonderful. The old church and parsonage are both gone, and in their place there stands a beautiful structure on the corner, with a comfortable parsonage at its side. The church is a fine one, capable of accommodating about six hundred people, and is apparently worth much more than its cost. The pastor, Rev. Dr. Gee, deserves great credit for the successful completion of the enterprise. He has put any amount of energy into the work.

The League at Emerald street is a good one. The pastor informed me that the young people were his mainstay in all departments of work. They are always out in full force at the weekly prayer meeting, frequently forming a majority of those present. During the evangelistic services they were the very best and most faithful workers, and when the appeal for St. James' Church was made, one-third of the amount raised came from members of the League. What a comfort it must be to a pastor to have a League like that!

A. C. C.

ELECTION OF OFFICERS.

As the time for the election of officers draws near, it would be well to consider whether we have in the past exercised as much prayerful judgment in the selection of our leaders as we might and should have done. It is hardly credible to the uninitiated, but a sad fact to many who have been in a position to know and see, that not a few of our best Leagues are greatly handicapped, and in many cases, their usefulness, impaired by incompetent and unfit departmental officers.

As in a business, a live, judicious, and vital enthusiastic manager is fairly sure to

make his business a success; so in the Epworth League, a faithful president surrounded by an executive such to our notice has been selected because of fitness for the position, can and may be reasonably expected to make his League forge ahead in every branch of service undertaken.

Particularly is it necessary that the missionary vice-president should be chosen because he or she is a "live wire" for missions. Instances have come to our notice where Leagues have elected missionary vice-presidents or conveners who were not in touch with the spirit of their office, and in one case, the convener resigned because he did not believe in foreign missions. Happily these instances are few and far between, but still they only show the danger of allowing anything but personal fitness and particular adaptability to determine the occupants of presidential and vice-presidential chairs.

One of the greatest difficulties met with in the promotion of the Young People's Forward Movement for Missions is the great number of indifferent presidents and conveners. Let this be indelibly stamped and ineffaceably seared upon the very soul of every League

which our General Conference has supplied us.

THOS. H. KEOTON.

Toronto, March 15th, 1890.

THE INDIANAPOLIS E. L. CONVENTION.—JULY 20-23

A strong effort is being made to secure the attendance of President McKinley at the Epworth League International Convention.

The probabilities are that the Toronto plan of meetings will be followed, services being held simultaneously in several places.

A large tent will be provided which, together with Tomlinson Hall and two large opera houses, will probably accommodate all who desire to attend.

Friday evening will be devoted to the consideration of patriotic subjects. Bishop Fowler will give his great lecture on "Abraham Lincoln," Gen. J. B. Gordon will speak on "The Last Days of the Confederacy," and "Anglo-American Relationships" will be discussed by our own Dr. Potts and some American speaker of note.

The singing will be in charge of Professors Excell, Black and Hemphill, who will lead well-trained choirs.

There is much more that might be said about the Indianapolis Convention, but our readers must wait for our Convention Number, which will appear about the end of May. Canada has thirty-five places on the programme.

THE DETROIT C. E. CONVENTION, JULY 5-10.

A Canadian correspondent of *The Christian Endeavor World* suggests that as many British flags as Stars and Stripes be used in the decorations. As the gathering is to be held so near to British soil this would be nothing more than seemly. It would emphasize the International character of the assembly.

The opening session of the Convention will be held Wednesday night, July 5, in one of the great tents. The mayor of Detroit, and Rev. C. B. Newman, representing the city pastors, and Chairman Strong, of the local committee of arrangements, will each give a word of welcome. Then representatives from England, Canada, and the United States will respond. After that the officers and trustees are to hold an immense informal reception.

Upon Thursday morning will come President Clark's annual address, the general secretary's annual report, and the sermon. The sermon comes early in the Convention proceedings, instead of among

its last, as formerly.

The Denominational Rallies will be held on Thursday afternoon in various churches. The committee has asked the General Secretary of the Epworth League in Canada to arrange a Canadian Methodist Rally.

On Friday morning there will be two tent meetings, and in the afternoon two great schools of methods, instead of the usual Committee Conferences in churches.

Upon Saturday morning there will be an attractive discussion of Christian Endeavor principles, and in the afternoon arrangements are being made for a grand outing, down the river to Belle Isle.

Saturday evening, the old-time reunions by States in the church headquarters.

On Sunday there will be sermons in the churches in the morning, Sunday schools and Christian Endeavor prayer meetings at their regular hours, and a Sabbath observance meeting in the afternoon.

In the evening there will be twenty or thirty consecration meetings.

Upon Monday, the closing day, there will be two Junior rallies, one in each tent upon Monday afternoon.



EMERALD ST. CHURCH, HAMILTON.

member who desires the progress of his League along missionary lines—that he must elect a convener who is intensely alive to the responsibility and the requirements of the position, who will devote his best energies and spare time, even to and beyond the point of sacrifice, to make his department's work successful. It requires devotion, sacrifice, and intense enthusiasm to make the missionary department a success in the best sense of the word. But what are the results? The convener that the work done is for eternity; the knowledge that the best efforts of our being have been expended for a cause which appeals to every Christian; and the assurance that the lives of many have been cleansed and sweetened and made pure and happy because of our labors. Surely this is need enough for any young man or woman.

Our new method of electing officers ought to help us to choose more wisely. Let us exercise more discrimination in our bestowal of offices. Something more than mere personal ambition must be satisfied. Our main object is to save souls; everything subordinates to that object. May we take advantage to the full of the improved machinery with

A Popular President.

The popular President of the Galt Epworth League, Mr. John Taylor, jun., who is one of the most intelligent and progressive young farmers in Dumfries, entertained the cabinet of the League to a very pleasant evening on Tuesday. Mr. Taylor sent into town two teams and sleighs, and conveyed the members of the cabinet and a few friends out to his farm, four miles from town on Sprague's Road. After transacting considerable business in the interest of the League, a very sociable time was spent, the party returning to town early, all voting it a most pleasant and enjoyable outing. Refreshments were served.

A member of the cabinet, in sending the above item, adds:

"You will think it strange that we go out into the country four miles for our President, but it is a fact. Mr. Taylor has been President of our large society for two years now. He is a hustler. If he cannot make things go, nobody else can. We believe he can beat any other League officer in Canada for faithful attendance to his duties. Our League meets on Monday evening the year round, and our President has only missed one League meeting in four years and a half, and that time he was sick. Is it any wonder we have the largest League in Canada?"

Last-Minute News.

The following items were received just before going to press, and too late to be inserted in the proper place:

St. Thomas, Grace Church.—The Revival in Grace Church, St. Thomas, which commenced January 1st, still continues. Over one hundred have professed conversion, of whom the majority are young men and women. It is the greatest revival the church has ever known. The converts all pray, testify and work. The pastor has been his own Evangelist.

Eglinton.—In the school-room of Eglinton Methodist church the monthly missionary meeting of the Epworth League was held on March 20th, Miss Annie Locke in the chair. Mr. S. J. Duncan-Clark gave a very interesting Bible reading on 2 Cor. iv. 1-3. After a solo by Miss P. Peake, a missionary address was given on "The Needs of Our Mission Work" by Mr. Buley, of Victoria University. Eglinton is taking an active part in missionary work this year, and bids fair to do even better in the near future.

Toronto, St. Paul's.—A large gathering assembled in the parlors of St. Paul's Methodist Church, Tuesday evening, March 20th, at a joint meeting of the Christian Endeavor Societies of St. Paul's Methodist, Bloor Street Baptist, Church of the Covenant (Presbyterian), and Olivet Congregational churches, and the Epworth W. C. T. U. Interesting addresses were delivered by Mrs. Rutherford, Dominion President W. C. T. U., on the work of the Union; Rev. A. C. Crews, on the work of the Young People's Societies, and by Mrs. Stevens, on behalf of the franchise. Solos were interspersed, and at the conclusion of the programme light refreshments were served by the young ladies of the Northern "Y."

Norwich District.—At the recent Convention of the Norwich District Leagues the following officers were elected: Hon. Pres., Rev. Dr. Brethour, Tilsonburg; Pres., Mr. W. N. Kelley, Burford; 1st V.-Pres., Miss G. Bell, Verschoyle; 2nd V.-Pres., Miss E. Nott, Norwich; 3rd V.-Pres., Mr. Ritchie, Tilsonburg; 4th V.-Pres., Miss C. Betts, Tilsonburg; 5th V.-Pres., Miss C. Willetts, Northfield Centre; Sec.-Treas., Miss E. R. Thomas, Burford; Conference Representative, Rev. Mr. Shepherd, Courtland. The Convention decided to join with some other district in the support of a missionary at an early date. The gathering held at Burford was an inspiring one.

The Reading Course.

The Examinations.

The Epworth League Reading Course contemplates not only the careful reading of the books, and their discussion at circle meetings, but also an examination at the end of the season. The time is now drawing nigh for this to be arranged. Heretofore we have been somewhat discouraged with the small number who have taken the examination. Many of the readers seemed to be afraid of undertaking it, having the idea that the questions were difficult. This was a great mistake. During the past three years not a single applicant has been "plucked," and we have heard no complaints concerning the difficulty of the questions. Those who have read the books can answer everything that is asked. This year some changes will be made. The fee of ten cents for each person which has been charged for necessary

The Countess of Huntingdon.

Members of our Reading Circles, who have been perusing Dr. Withrow's "Makers of Methodism," will be interested in the photograph of the Countess of Huntingdon, which is published on this page. She was of noble birth, and remotely connected with the Royal family. Becoming interested in the preaching of Wesley and Whitefield, she identified herself especially with the Calvinistic branch of Methodism, and for a number of years was a prominent worker, devoting her time and talents entirely to religious labors. At her death, in 1791, she left \$200,000 for charities, and the residue of her fortune for the support of sixty-four chapels which she had helped to build in various parts of the kingdom. Dr. Abel Stevens says of her: "No woman, perhaps, in the history of the Church, certainly none in modern times, has done more by direct labors and liberality for the promotion of genuine religion." A German historian of Methodism, who personally knew



THE COUNTESS OF HUNTINGDON.

expenses will be removed, so that there will be no cost whatever to those who write. The questions will be ready by the middle of April, and will be sent out to those who apply for them. All who pass this year will receive a certificate, and those who pursue the Course for three years will be entitled to a beautiful diploma, printed in colors, and suitable for framing.

To further stimulate interest, the Board will give a prize to the person who passes the best examination, of a set of next year's Reading Course, specially well bound. To the one who comes second an ordinary set of the Course will be given.

The examination will take place under the direction of the pastor or president of the League, and may be conducted at any time that may be convenient during the month of May. It is hoped that with the large increase in the number of circles, there will also be many more who will take the examinations.

In sending orders for examination papers, please state how many members of the Circle intend to write.

her, says that "Conversing with her you forgot the earth in her exhibition of humble, loving pity."

Growth of the British Empire.

Sir Robert Giffen surprised even the British by statistics showing the growth of the Empire during the last thirty years. In a recent address at the Royal Colonial Institute, London, he showed that it had doubled its area and its population since 1871. The British flag now covers an area of 11,500,000 square miles, and 407,000,000 people—almost one-fourth the entire population of the globe—look to it for protection. This does not include Egypt or the Sudan. The race that rules over these multitudes can count less than 52,000,000 people, chiefly in the United Kingdom, British North America, and Australasia.

THE Book Room has a few sets of the Epworth League Reading Course left, but they will not last long. Those who want them must order early.

Junior Department.

From the Juniors Themselves.

We are glad to receive several letters from members of our Junior societies, showing that they have been reading our paper. We want them to become interested in the ERA, and promise to do all we can to help their work. The following letter is dated Tiverton, March 13th:

DEAR MR. EDITOR,—I have not seen any letters from Junior Leagues in your paper, THE EPWORTH ERA, but thought you might like to know a little about our League here. We think our Junior League the best in this district. We organized a year ago last November and we now have a large membership. We meet every Thursday evening at a quarter to seven, and the meeting closes at half-past seven. We have a missionary meeting every month, and the roll call at every meeting. Our superintendent, Mrs. A. I. Brown, is only just going to lead once a month, so we will have to take charge of it ourselves. We think the work of Junior Leagues is very good, as it prepares us for church and society work. We are going to try to help the seniors support Mr. Raley, the missionary of this district. When we see this letter in your very interesting paper we will write another.

MARY CHAMBERS, *President*, (Age 13.)
MARIA GILCHRIST, *Secretary*, (Age 15.)

Answers to Questions.

Master Edgar Taylor, of Minnewawa, sends correct answers to the questions asked in our last issue. The two boys referred to, he says, are Timothy and Daniel. Next time we hope to hear from scores of Juniors. By the way, can any of our Juniors tell us where Minnewawa is?

The following members of the Junior League at Prince Albert have sent correct answers: Alma Foy, Grant Freed, Aileen Rae, Pearl Rae, Olive Sutcliffe, Fred Madden, Mabel Williams, Willie Peterson.

An answer comes all the way from New Brunswick, from Wendell T. Stokoe, of Bloomfield, who says he is ten years old and is a member of the league at Bloomfield, of which his mother is president.

Wm. Essland, of Rob Roy, also answers correctly.

WELL-DOSE JUNIORS! Next time we will have to give you something harder.

While You Are Yet Growing.

Growing girls and boys do not always appreciate that it is while they are growing that they are forming their figures for after life. Drooping the shoulders a little more every day, drooping the head as one walks, standing unevenly so that one hip sinks more than the other—all these defects, easily corrected now, will be five times as hard in ten years. A graceful, easy carriage and an erect, straight figure are a pleasure to behold and possessor, and are worth striving for.

An easy way to practise walking well is to start out right. Just before you leave the house, walk up to the wall as close as your toes, chest and nose touch it at once; then, in that attitude, walk away. Keep your head up and your chest out, and your shoulders and back will take care of themselves.

A southern school-teacher used to instruct her pupils to walk always as if trying to look over the top of an imaginary carriage just in front of them. It was good advice, for it kept the head raised. Don't think these

things are of no value. They add to your health and your attractiveness, two things to which everybody should pay heed.—N. Y. Times.

From Gerrard Street, Toronto.

One of the members writes as follows: "The Gerrard Street Intermediate League meets every Tuesday evening at seven o'clock. The meeting is carried on each week by different committees, each committee choosing its own subject. Every month there is a consecration meeting, to which all the members present answer to their names by a verse of Scripture. At present the missionary work is in its infancy, but in the near future we hope for greater interest to be taken in this field of labor. The average number of members present each evening is about fifty. At Christmas time a poor home was made happy by the receipt of a substantial dinner."

Letters from the Country.

O. T. B.

DOUBT P.O., Oct. 23rd, 1898.

MISS HOPE, Endeavor P.O., Ont.

Dear Miss Hope,—I am in difficulty, and as help I have been trying to conduct a Junior League in our church since our last Conference Convention; but really it seems impossible to succeed. This is a country church, and we have all the difficulties there are, I think. I heard your paper at the Convention, and it set me thinking. As a result, I started the League. I know you have a good League, and so I make free to address you, and if you can assist me I shall be very, very thankful. If not, I shall have to give up altogether, for really there is no interest in the Junior League here on the part of either Sunday School, Senior League, Church, parents or pastor. Awaiting your reply, I am,

Yours sincerely,

ANNIE FEAR.

ENDEAVOR, ONT.,

Nov. 1st, 1898.

MISS ANNIE FEAR, Doubt, Ont.

My Dear Sister,—Yours of 23rd ult. received to-day, and I shall try to assist you by simply telling you of our Juniors and their work. I can heartily sympathize with you, for I fancy I have passed through all your experiences. But do not fall or be discouraged. Success in measure is possible to us all. I think your closing statement should be considered first, viz., lack of interest on the part of those from whom we would naturally expect sympathy and encouragement. Where this interest does not exist it must be created and developed. Have you ever interviewed your pastor? He is a busy man, no doubt, but I am sure would be pleased to have a call from you, and would aid you all in his power, I think. Ask him to study the Junior League Constitution with you, and remind him of the object of the League, especially as it relates to the care and culture of the catechumens of the Church. Invite him to come occasionally to your meetings; in short, interest him in your Juniors, and he will no longer be preoccupied, for no pastor could be prejudiced against the League. The same is true of the Sunday School. Get your Juniors to do something for the school—the Flower Committee might bring a bouquet for the superintendent's table; the Sunday School Committee obtain the names of absent scholars, and gain them to more regular attendance. There are many ways of helping the Sunday School, and when Sunday School Superintendent, pastor and church officials get the idea that the League comprises a working force of united, hearty consecrated boys and girls, there will be no lack of interest. Work always commends attention, and attention soon grows into

personal, practical interest. Get the parents interested by being interested in their boys and girls. As far as possible, call on them; talk up your work; arrange a mother's meeting occasionally; encourage your Juniors to go home from your meeting and tell of the good times you have, and soon you will see the parents all alive to the importance of your work.

Did you ever have a union meeting with your Adult League, such as one is of the regular programme of the League for next week. Our Juniors give an exercise I have arranged for them on "The Childhood of Jesus," the topic for the evening, and I am sure all will enjoy it. If you cannot get assistants, do the best you can alone, and do not look for the harvest before the sowing. We had a hard time here at first. Our church is over a mile from the school-house, and some of the scholars live away on the other side of the school, so it seemed impossible to even get them together. I tried the church for a while, but saw it would not do. So I waited on the trustees, and secured the school-house. With the exception of Mr. Ancient, I found the trustees pleasant and agreeable, and he at last gave his consent.

On Fridays, after school, I was on hand. The teacher did not at first take any seeming interest but soon remained to our meetings and assisted somewhat. He is a good singer, and lacking an organ, we were thankful for his assistance. With the exception of Mr. Ancient, three boys were appointed a Book Committee. Their duty was to bring twenty-five of the Canadian Hymnals from the church for our meetings and take them back for Sunday School. So we always had books and those boys were always at school. I have learned to do nothing that I can get the Juniors to do themselves. In the school-house we had of course the blackboard, and used it to advantage.

Finding the Place.

"The good old custom of 'learning by heart,'" says the *Christian Epiphany*, "has fallen out of use in our families and Sunday Schools, and passages of the Bible are no longer memorized by the rising generation; but we should at least be able to find a passage, even if we cannot recite it here." The *Epiphany* has done a good work, and all other young people's societies a real service by putting into a sort of concordance the references of many important and familiar passages and narratives in the Bible. A little careful study might suffice to memorize this concordance. If that is not done, cut it out and paste it in your Bible. It will serve you in many instances, and you are engaged in a Bible reading or are leading a devotional or other meeting:

The Lord's Prayer—Matthew vi.

The Commandments—Exodus xx.

The Beatitudes—Matthew v.

Paul's Conversion—Acts ix.

Christ's Great Prayer—John xvii.

The Prodigal Son—Luke xv.

The Ten Virgins—Matthew xxv.

Parable of the Talents—Matthew xxv.

Abiding in Christ—John xv.

Restoration Chapter—Corinthians xv.

Shepherd Chapter—John x.

Love Chapter—1 Corinthians xiii.

Tongue Chapter—James iii.

Armor Chapter—Ephesians vi.

Traveller's Psalm—Psalm cxxi.

Bible Study Psalm—Psalm cxxi.

Greatest Verse—John iii. 16.

Great Invitation—Revelation xxii. 17;

Isaiah i. 1.

Rest Verse—Matthew xi. 28.

Worker's Verse—2 Timothy ii. 15.

Another Worker's Verse—Psalm cxvii. 6.

How to Be Saved—Acts xvi. 31.

Should I Confess Christ?—Romans x. 9.

Teacher's Verse—Daniel xii. 3.

The Great Commandment—Matthew xxii. 37.

Christ's Last Command—Acts i. 8.

Devotional Service.

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

APRIL 9.—"THE HOLY GARMENTS."

Eph. 4: 20-24; Rom. 6: 5.

HOME READINGS.

Mon., Apr. 3. The priests' garments. Ex. 28: 1-5; 31: 38, 39.
 Tues., Apr. 4. The wedding garment. Matt. 22: 1-14.
 Wed., Apr. 5. Putting on Christ. Gal. 3: 23-27.
 Thu., Apr. 6. Putting on the new man. Col. 3: 1-11.
 Fri., Apr. 7. The righteousness of the saints. Rom. 7: 4-6.
 Sat., Apr. 8. They shall walk in white. Rev. 19: 1-9.

In many forms and by many figures of speech does the Great Book set forth the change which occurs in one's personal history when conversion to God takes place. The change is sometimes spoken of as a marked inward and outward transformation, e.g., "The old things are passed away; behold all things are become new." At other times it is referred to as leaving a dark and dangerous way, and entering upon a new and bright and beautiful path, e.g., "The way of the wicked is as darkness; they know not at what they stumble. But the path of the righteous is as the shining light, that shineth more and more unto the perfect day." In other places, the new life in contrast with the old is described, as in our present topic, as the putting off of the old garments, and the putting on of new ones, and the consequent alteration in external appearance, as the result of an internal change of mind, e.g.,

Put away the old man, which is writhen corrupt after the lusts and passions, and be renewed in the spirit of your mind; and put on the new man which after God hath been created in righteousness and holiness of truth." (R. V.)

1. "THE HOLY GARMENTS" IMPLY, THEREFORE, SEVERAL THINGS.—(a) The existence of old garments that are becoming "worse and worse," that is, the prevalence of the sinful life which, as time moves on, obtains increasing strength, and presents increasing hideousness to the eye of Him to whom all things are known.

(b) The teaching and example of Christ that these old garments should be put away, that is, the sinful life. "The former manner of life," should cease.

(c) The mind, including the feelings, intellect, and will, should be dominated by the spirit of Christ.

(d) And, as a consequence of this new spirit within, the pure, whole garments of the "new man" are to be put on, that is, the character and conduct are to be according to God's pattern and vested in righteousness and holiness of truth. These are "the holy garments."

(e) Notice that these new garments are not put on as a kind of covering to hide a multitude of sins, just as one might put on a rich dress, or a well-fitting suit of clothes, to have a fair exterior, and to hide a horrible skin disease underneath. No! these new garments of "righteousness and holiness of truth" are a result of the changed condition of the inner life by "the truth as it is in Jesus." And the inner life, the heart, the nature, being changed, there is a consequent change of outward conduct, represented by the new garment of the "new man."

2. "THE HOLY GARMENTS" ARE AN INDEX TO THE WORLD.—Now, an index is that which shows, indicates, or manifests; and these garments indicate or manifest what the Christian is, what he *has*, and what he *does*. He is a changed man (new man); he has right principles (as the truth is in Jesus); he does right things (righteousness and holiness of truth). And it is the outward appearance of the garments, what a believer does, and

the way he does it, that the world observes. If the character and conduct do not correspond with the profession of a holy life, the world concludes, and has a right to conclude, that a "holy life," so far as this particular individual is concerned, is a "humbug," an imposition under fair pretences.

From life.—I was calling yesterday on a family, and upon inquiring about the husband's religious life, the wife told me he used to be a member of the Church, but became dissatisfied with the life and conduct of professed Christians, and went back into the ways of the world. This man had looked for the holy garments of a blameless life, for the character and conduct that one should expect from Christian men, and found it not. In all probability he was not blameless himself, and the fact still remains, that he, and multitudes of others, are deterred from seeking Christ, and driven from Christ after they seek and find Him, by the inconsistent conduct of the unclean garments of professed followers of Christ.

A Serious Blunder.—Of course, these men are making a fatal mistake, a mistake that affects eternity as well as time. They argue from a particular to a general case, and thus commit the logical fallacy that so many people fall into. They say, in effect, this man, or these few men, who profess religion, are not true, therefore all men who profess religion are not true—a most absurd fallacious conclusion. These cavillers would try to find the real changes, the substantial transformations which Christianity has made in many lives that they meet every day, and in multitudes whom they might know about; if they would only seek for the good fruit of religion's tree, instead of the scrubs, a few of which every true tree must have, they would find abundant reason for embracing Christ and Christian truth as the only hope of individual and social salvation.

The Solemn Fact.—Still the solemn fact stares us in the face, viz., that the inconsistent conduct of church members and professors of religion, the ragged garments of Christ's pronounced followers, keep many out of the Kingdom of God. Let the Epworth League stand for character and conduct that shall bear the closest scrutiny of friends and foes. Let us watch our outward lives, observed by the world, pray that we enter not into temptation, and resolve to make it manifest that we are epistles of Christ, remembering that we are not sufficient of ourselves, but our sufficiency is from God. (See 2 Cor. 3: 2-5.)

SIDELIGHTS.

Fine feathers may not make fine birds, but if there is no correspondence between feathers and birds, we cannot but feel that we are imposed upon.

In Bible times, more than in modern times, did clothes represent the man. Everyone was expected to dress according to his rank. The apparel was regarded as a rough index of character. Moses was commanded to make holy garments for Aaron, "for glory and for beauty." His dress was to indicate his setting apart for holy purposes.

In the early history of Jerusalem, Isaiah, the prophet, exhorts the city to awake and put on her beautiful garments, by which he meant that the nation should change its habits, appearing unto surrounding people in the beauty of a holy life. New garments is not a patching up of the old character, nor a covering up of inward iniquity; it is a renewal, a regeneration by the divine spirit. "Ye must be born from above."

When spiritual renewal takes place, the mind remains as before, both in its emotional and intellectual structure—in memory, judgment, imagination and perception. God puts no new powers into the soul when He converts it. Regeneration brings no new faculties. The organism of the mind survives as it was. But the spirit which inhabits it and governs it is entirely changed.

The new man, what? (1) New thoughts. Formerly darkness, now light. Hitherto chaos, now order. (2) New motives. The glory of God and the welfare of man take the place of selfish and sinful purposes. (3) New dispositions. Anger, malice, evil heart, evil speech, and evil act are as habits banished forever. (4) New enjoyments. Surroundings are new, experiences are new, and hence joys are new. Fellowship, purity, grandeur, and immortality. Before conversion, a prospect of immortality in separation from God; now, a rejoicing in hope of the glory of God.

BY WAY OF ILLUSTRATION.

Putting off comes before putting on. Stephen Grellet, the Quaker preacher, said once to an assembly of his brethren, "You are starched before you are washed. That is a bad thing, indeed, for however much starch may be used the original dirt will show through, and disgrace the well-got-up robe."

A short time ago a gentleman was preaching in the open air; his subject was growth in grace. At the close of the meeting a man approached him and said: "Our minister has been preaching some excellent sermons on that subject, and I have been trying to grow in grace this long time, but I find I never can succeed." The preacher, pointing to a tree, said: "Do you see that tree?" "Yes." "Well, it had to be planted before it could grow. In like manner you must be rooted and grounded in Christ."

A WORD WITH THE LEADER.

Begin your meeting sharp on time. Wait for nobody. Be sure to select your hymns beforehand, and have them bear upon the teachings of the topic. Select your Scripture readings from the Home Readings at the head of this article. Read responsibly if the passages selected is appropriate for the purpose. Encourage every member to bring his or her own Bible and take an interested, intelligent part in the reading and references. Be careful to keep the subject of study prominent in the meeting—the change from the old life of sin to the new life in Christ, and the vital importance of having the outward life conform to religious profession. Don't lose the opportunity of inviting the unconverted to the life of the "new man."

APRIL 16.—"THE ETERNAL MORNING AND MODERN MISSIONS."

(A MISSIONARY MEETING.)

Isaiah 60: 1-2.

HOME READINGS.

Mon., Apr. 10. The Morning Star Rev. 22: 16-21.
 Tues., Apr. 11. The Day-spring Luke 1: 75-79.
 Wed., Apr. 12. Light of the Gentiles. Luke 1: 79-85.
 Thu., Apr. 13. The Light of the world. John 1: 1-9.
 Fri., Apr. 14. Lights in the darkness. Matt. 5: 14-16; Phil. 2: 13-18.
 Sat., Apr. 15. The nations in the light. Rev. 21: 22-27.

One way to become interested in a cause is to study it. Ignorance gives the quietus to interest. General Lew Wallace became a Christian when he was compelled to study the life of Christ as presented in the New Testament in search of material for his book, "Ben Hur." He studied, he learned, he became sympathetic, then he loved Christ. But his love was a result of his knowledge. So in any great cause—so in missions. We study, we know, then we love the cause which finds its foundation in the Saviour's injunction to His disciples, "Go ye into all the world and preach the Gospel to every creature." In our present topic we study the extension of the Gospel as foreseen by the Gospel prophet, Isaiah. He looks far down the centuries and sees the morning breaking, and the nations coming to God. Between himself and the approaching triumph, he sees darkness covering the earth and gross darkness the people, but the Lord

shall arise and His glory shall be seen. One of the most encouraging and inspiring things in God's Word is the assurance of the final victory of heavenly forces, and the triumph of the kingdom of God. And in the prophet's ecstatic vision may be seen the consummation of the glory of the Lord in our world.

1. A FAR-REACHING QUESTION.—"Who are these that fly as a cloud, and as the doves in their windows," asks Isaiah, as he with prophetic vision sees the coming of a people from the distant regions of the earth to the Church of God. Who are they? Well, as to their original condition, they had forsaken Jehovah and were in circumstances of distress and misery, without God and without hope in the world. But a change has taken place; they have heard the glad tidings, they have set aside their weapons of rebellion, they have abandoned their evil ways, they have accepted Christ as Saviour and Lord, they are hastening to lay their tribute of praise and honor and righteous lives at the feet of their Redeemer. And what has brought about this transformation, this abandonment of heathenism, this avowing of Christianity? Nothing less than the preaching of the Gospel, nothing less than the missionary efforts of the Christian Church, nothing less than the money contributions, and the prayerful solicitude of individual believers. And this includes me, includes you, young Christian, includes all who have faithfully fulfilled their part in obeying the Saviour's command, to evangelize the world. Up to the present time, with but few exceptions, the world has been evangelized slowly. Progress for the most part has been gradual. May we not expect that very soon the vision of the prophet shall be realized? They shall come still as individuals, for men cannot be saved by the mass, but so many will come together that they shall seem to be crowding in, like doves to their windows at feeding time.

2. THE MEANS TO THE END.—The result referred to in the foregoing implies a means adequate to the end attained; and this means of instrumentality is the divine influence. Nothing can be done without the Spirit of God. Lacking this,

"The best concerted schemes are vain,
And never can succeed."

We may give our money, and send our missionaries, but without the help of the Spirit, both in the home Church and in the foreign field, little can be accomplished. Where the Spirit is not, there can be no securing of the designs and purposes of eternal love. The Gospel must be proclaimed, accompanied by the demonstration of the Spirit, before the multitudes of whom the prophet speaks shall return to God. The preaching of the Cross is the power of God unto salvation to everyone that believes. How important, then, this prayer should be continually made for the presence and power of the Holy Spirit both at home and abroad; and for the effective proclamation of the heavenly message of redemption; and for lives separated from sin and consecrated to God, so that we may not withhold our part in the happy consummation of the universal sway of the Redeemer's Kingdom.

3. THE MASSIVE OF THE MULTITUDE.—The idea of the prophet, as he saw the hosts flocking to a place of divine safety, indicates the manner of the return of the wanderers to their Father's home. It is a most engaging sight.

(a) *Eagerness.*—The clouds are supposed to be driven by the wind to one point, and the doves hasten with speed to the windows of their dove-cotes. This eagerness, a natural feature of the soul's desire to return to God, when the truth is known, and conviction seizes the heart. Look up the following examples of spiritual eagerness: Matt. 11: 12; Luke 18: 13; 23: 42; Acts 2: 37; 16: 29, 30. And is there not reason for this eagerness? Consider, the knowledge of guilt, the

fear of danger, the prospect of peace and security, and the hope of privilege here and hereafter—all of which thrills in the heathen breast when the truth has entered.

(b) *Number.*—The cloud is an emblem of number. The figure of the doves implies also a multitude. The number of witnesses to the power of faith are described by the apostle as "a great cloud of witnesses." These poetical figures of speech refer to the eagerness with which the church in all ages should receive. (See also vs. 4, 7.) The mercy of God, and the response of men was to go forward to the boundaries of the habitable globe. (See Isa. 49: 5, 6, 22, 23.) Christ himself restated this grand fact. (See Matt. 8: 11; 24: 14; Mark 16: 15).

Observe the history of the progress of the Gospel. In early times it had remarkable increase. In one day three thousand converts were made; and the word of God grew mightily and prevailed. The temples of heathen superstition were deserted, and the truth of Christ in all its purity was established. And myriads have since been gathered. Think of it! In the first fifteen hundred years, Christianity gained one hundred millions of adherents. In the next three hundred years it gained one hundred millions more; but in the last one hundred years two hundred and ten millions more. In the three hundred years after the Reformation Christianity gained as many adherents as in the fifteen hundred years preceding it. And such has been the marvellous growth in the present century, that during the last ninety years, the religion of Jesus has gained more followers than in the previous eighteen centuries. The eternal morning has dawned, and the sun is climbing towards its meridian splendor.

(c) *Unity.*—The clouds are supposed to fly in one body and to be driven to one part of the horizon; the doves fly together to reach the one resting place. So it will be with all who have been conducted by the Spirit into the way of everlasting life in heathen countries, and in home lands. There may be minor differences in non-essentials, but God's people seek the one salvation; they are influenced by the same principles; they depend on the same atonement; they exhibit the same habits; they partake of the same spirit; they obey the same commandments; they are heirs of the same inheritance; they are pressing forward to the same heavenly reward. God's people are one, whether in lands barbarous or civilized, and it is a duty, a privilege, a luxury, to feel the kinship of souls redeemed by the life and death of Jesus Christ. Enter into this feeling, young people, more than ever, and learn the brotherhood of the children of God, and the oneness of the Church universal.

A SHORT CATECHISM.

How many people are there in the world? About 1,400,000,000.

How many of these people are nominal Christians? About 400,000,000.

How many non-Christians, then, are there in the world? About 1,000,000,000.

Don't you think this is a very large number of people to be without the blessings of the Gospel? A very large number indeed.

How many missionaries are laboring among this vast host? About 40,000.

How many people has each missionary to look after on an average? 100,000 people.

Do you think that one man could do a missionary's work among so many? It would be impossible.

What is the proportion of ordained ministers to the population of China? One minister to every 500,000 Chinese.

What do you think of this? It is sadly wrong when there is a minister for every 700 people in this country.

How many heathens die every day? They are dying at the rate of 100,000 a day.

How can this dreadful state of affairs be improved? By sending more missionaries.

Are more missionaries available? Yes, thousands are waiting to be sent.

Why don't they go? Because there is no money to pay their way, and support them.

Why is there no money? Because Christians don't give enough for missions.

How much do they give? Each Christian gives one cent a year for each heathen soul.

Don't you think this is very small? Yes. It is shamefully small and very ungrateful to God.

What's to be done? We must give more to God for the spread of His Kingdom.

Where shall we begin? Begin with me, and our League and our Church. And let all Christians pray, with the non-Christian world in view, "Lord, what wilt Thou have me to do?"

A WORD TO THE LEADER.

Remember this is a missionary meeting. Select the hymns accordingly. By the way, did you begin the last meeting on time? As far as you can direct, have prayers and Bible selections, and discussion all bear on the subject of missions. Read the foregoing catechism before the League. Inquire publicly how much your League is giving for missions. (Speak to the secretary before hand, so the answer will be ready.) Then plan, if possible, for an increase in givings. Have you adopted the Fulton scheme of two cents a week from each member? It is a splendid plan. If every Epworth Leaguer in Canada would do this, 887,000 would be raised annually for missions. Have some one prepare a short paper on "What has been done, and what is yet to do, for the heathen world?" Give a week for its preparation, and have it read at this meeting. Get help from your pastor if need be.

APRIL 23—"HOW CHRIST MAKES USE OF COMMON LIVES. THE MAN WITH THE PITCHER."

Mark 11: 15-16.

HOME READINGS.

Mon., Apr. 17. The fisherman of Galilee. Matt. 4: 18-22; Luke, Apr. 15. The Samaritan. Luke 9: 52-56; Matt. 9: 1-13.
Tue., Apr. 18. The tax-gatherer. Matt. 27: 15-36; Luke, Apr. 19. The women of Galilee. Matt. 27: 55-81.
Wed., Apr. 19. The lad with fishes. John 6: 5-14.
Thu., Apr. 20. The lad with fishes. John 6: 5-14.
Fri., Apr. 21. The widow in the temple. Mark 12: 41-44, sat., Apr. 22. The goodman of the house. Luke 22: 14.

The incident related by Mark occurred just before the crucifixion. Jesus had spent the most of the day in the quiet of the Bethany home, where he so often resorted. Towards evening he sends two of his most intimate disciples to prepare the passover. He tells them to go into the city, and there they will meet a man bearing a pitcher of water. Him they are to follow, and in the house where he will enter they will find a room in which the passover is to be prepared. This man with the pitcher is evidently not the master of the house. He is probably a slave of the householder in whose dwelling was located the upper room. Only a common every-day sort of man, and yet the Saviour used him while in the faithful discharge of his allotted duty to carry out his great plans for the advancement of his kingdom.

1. *A Common Man.*—In the true sense, there is no such thing as a common man. No immortal soul can properly be called common. The fact that Christ gave his life for each individual member of the human family, exalts every soul of mankind. Peter was taught this lesson, exclusive Peter with Jewish prejudices, when he had the vision of the vessel descending, as if it were a great sheet, let down by four corners upon the earth (see Acts 10: 9-28). "What God hath cleansed that call not common," was the message, teaching that a redeemed soul is not a common soul. And yet we do make distinctions, and we call the man with so-called menial work to perform, with small wages, a common man; and the man with a large salary, fine house, or great abilities, an uncommon man. We shall accept the distinc-

tion for the time being, and build some lessons thereon, not forgetting the words of Burns—

"The honest man, though ever so poor,
Is king of men, for a' that."

This common man, the Saviour uses for his own great purposes. He not only uses Cesar at Rome, and Pilate at Jerusalem, and the rich and influential Nicodemus, but the man with the pitcher, the slave of the Jerusalem householder, is made an essential part of his heavenly plan. And the being of men, God has a work for the well-to-do, the wealthy, the influential members of society, but he also has an equally important work for the common man, for the average man. I stood a few days ago upon the platform of a railway station, and saw a man in overalls oiling the coach wheels of a train that had just steamed into the station. He was quite an ordinary looking man. No one lifted a hat to him or gave him a greeting. He worked at a dollar a day, or a little more. But his work was just as essential to the safe and successful operation of the Grand Trunk Railway as the labor of its general manager. So in the Kingdom of God, each member thereof is essential to its progress and final consummation.

2. *A Common Occupation.*—The man with the pitcher was probably a slave, as we have seen, and as such had common work to do, if there is such a thing as common work. It is just as correct to say that there is no common work, as to say that there are no common men. For all necessary work at the proper time, and in the proper place, and with the proper spirit is noble. And it is man and not God who has made distinctions among the occupations of men, and called some nobler than others. The man with the pitcher is doing as honorable a work on the streets of Jerusalem as the man with the sceptre of power on the throne of Imperial Rome. In doing our allotted work well, provided that work be consistent with the will of the Kingdom of God, and not work that degrades and ruins men, we are doing God's service. And although we may make a difference between secular and sacred, referring the latter term more particularly to religious duties, yet all necessary labor is both honorable, and, in a very real sense, sacred. And while engaged in such employment God uses us for the purpose of advancing the interests of his kingdom. The path of duty is the path in which God meets us, and makes us instrumental in blessing others. In the factory, in the shop, in the office, at business, and in recreation, we may be, like the man with the pitcher, useful in our Lord's hands and under his guidance, in carrying out his purposes of redemption. So

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

3. *An Uncommon Mission.*—This common man, with a common occupation had an uncommon mission to perform. He was to direct the disciples to the place where the last passover was to be celebrated, and the Lord's Supper instituted—a change that was to influence the individual believer, and the universal church for all succeeding generations. It was a task to which was attached extraordinary honor, as well as extraordinary results, a deed that shall be known, and favorably known while the Bible stands. God often entrusts important duties to unlikely persons—unlikely as the world views the case. The ravens took care of Elijah; Rahab received and protected the spies sent out by Joshua; the poor widow of Zarephath made cakes for the prophet and saved his life; the little shepherd boy slew the giant of Gath and scattered the enemies of Israel; the small boy with the basket containing bread and fish was the caterer under Christ's

miraculous power to five thousand people; and Matthew, the tax-collector, left his lucrative position, became a disciple of Christ, and was appointed one of the Twelve. There are many modern apostles unknown to the world, but known to God. And when the history of the Kingdom of Heaven shall be revealed, many an uncrowned hero from among common men, having performed uncommon work for God, shall take their rightful places besides the kings and princes in Israel and the honored before the eternal throne.

SIDE-LIGHTS.

1. Not what I have, but what I do is my kingdom.

2. Character is built up on little things—little things well and honorably transacted.

3. The talent of success is nothing more than doing what you can do well, without a thought of fame.

4. Let every man be occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.

5. Man was made for action, and life is a mere scene for the exercise of the mind, and the engagements of the heart. But let it all be done in the fear of the Lord.

6. What a man does is the real test of what a man is; and to talk of what great things one would accomplish if he had more activity of mind is to say how strong a man would be if he only had more strength.

7. It is no man's business whether he has genius or not; work he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work will be always the things that God meant him to do, and will be his best.

8. It is of little importance to us what our station in life is, or what are the duties belonging to it, but of the greatest importance whether we perform or neglect them. It is not of so great moment how long or how short our time and our service are, as how well we have fulfilled them.

9. Let us be content with our place and work, however coarse and common. If we cannot be flowers of the garden, let us be flowers of the grass, very beautiful in the eyes of Him who makes them. It is not in brilliance that we shall be saved, but by pegging away in simple honest work. But let us talk to ourselves all the day long about glory, honor, immortality, eternal life, so shall our path of life, however lowly, be a royal pathway, brighter and brighter to a perfect day.

BY WAY OF ILLUSTRATION.

There are a thousand sprays and twigs upon the trees of the forest; with all eagles how would the forest be made glad; and how could each twig bear its songster? But because God would have each twig have its own music, he has the little songster to sit upon it. Each sphere must have the creature to occupy it adapted to the size of its sphere.

A WORD WITH THE LEADER.

Ask a week in advance for a number of written statements, say eight or ten, from the members of the League in answer to the following question: "What little things have I done of late to advance the Saviour's Kingdom?" Have the answers read without giving the names of the writers at this meeting. Also appoint three or four persons a week in advance, each to relate an incident from real life showing the good results of the performance of a little duty at a small service. Remember the topic, and try if possible to have everything illumine and impress it upon those present. Begin on time, and don't let the time of the meeting exceed an hour.

APRIL 30.—"HOW SHALL WE DIVIDE OUR TIME?"

Ed. 3: 1-15.

HOME READINGS.

Mon., Apr. 24.	Time for prayer.	.....	Mat. 6: 5-8.
Tues., Apr. 25.	Time for Bible study.	.....
Wed., Apr. 26.	Ps. 119: 145-151; 2 Tim. 2: 15-19.	.....
Thurs., Apr. 27.	Time for prayer.	.....	1 Cor. 13: 1-7.
Fri., Apr. 28.	Time for helpfulness.	.....	Luke 10: 25-37.
Sat., Apr. 29.	Time for service.	.....	John 21: 15-17.
		.....	1 Cor. 13: 1-7.

Time is a gift of God. We have no right to waste it, or to employ it unwisely. The great possibilities of the proper use of time should lead every one to inquire, How shall I divide my time so as to make the most and the best of this priceless boon? To young people, with the greater part of life before them, the gravity of the question is much increased, for character, conduct, usefulness, and destiny will be determined by the answer given. Men become good and great just in proportion as they learn how to judiciously apportion their time, and to make the most worthy use of it. In regard to the right use of time how to make the best of it and how to get the most out of it, there are certain things that we should keep in constant remembrance, says Dr. Loos, of whose remarks on "Time" we shall make free use in part of this article.

1. *ECONOMY.*—One of the most important lessons to be learned by every one who would get on in the world is the art of economizing his time. We all know what economy is. It is the management without loss or waste. In regard to money, in connection with which the word is chiefly used, it is keeping strict watch over our expenditure, and not letting a cent go without good reason. Economy in regard to time is to watch over the minutes, hours, and days, and the years will take care of themselves—a statement quite in accord with the old proverb, "Take care of the pence and the pounds will take care of themselves." Economy is to let every moment of time be well employed; to let every hour of the day as it passes be turned to use; to let none be spent in idleness, wastefulness, or folly.

"It's only an hour," says one, "that's only a trifle when there are twenty-four of them in the day." Only a trifle! But trifles are the stuff of which great things are made, and great things are no trifles. Good counsel that of the poet—

"Think nought a trifle, though it small appears,
Snares make the moment moments make the years, and trifles life."

The great rule is, never to be unemployed, and to find relief in turning from one occupation to another, due allowance of course being made for rest and recreation. The wise man economizes time as he economizes money.

2. *SYSTEM.*—It is wonderful how much work can be got through in a day if we go by rule, if we map out our time, divide it off and take up one thing regularly after another. To drift through our work, or to rush into it in "helter-skelter" fashion, ends in comparatively little being well done. "One thing at a time" is a rule that will always perform a better day's work than attempting to do two or three things at a time. Such rules are a great help to the worker. They give a standard, and enable one to go through it with comparative ease. Many a man would be saved from ruin if he had appreciated the value of system and method in his affairs. It is a wise thing to begin the day by taking a survey in thought of the work we have to undertake, and then divide it, giving to each hour its own share. The shortest way to do any thing is to do it one thing at a time. Albro Barnes was a distinguished American theologian who wrote a valuable commentary on the Bible amid the work of a large parish. He accomplished this by systematic arrangement of his time. He divided the day into

parts. He devoted each part to some duty. He rigidly adhered to this arrangement, and in this way was able to overtake an amount of work that was truly wonderful. Sir William Jones, the famous Oriental scholar, adopted the following rhythmic rule:—

"Seven hours to law, to soothing slumber seven,
Ten to the world afloat, and all to heaven."

It is a good plan to have each day's time carefully divided in a sort of programme, as Benjamin Franklin did, giving each section its own apportionment of work, and adhere to it strictly as possible. The word *well-ordered* generally means work well and thoroughly done.

3. PUNCTUALITY.—This means keeping strictly as to time by any engagement we make either with ourselves or with others. If we resolve to do anything at a certain time, we should do it neither before nor after that time. If we enter into an engagement with others for a certain time, we should be precise in keeping it. The celebrated merchant, Bixton, gave the following advice to his son, "Be punctual, I do not mean merely being in time, but that spirit out of which punctuality grows, that love of accuracy and precision which mark the efficient man. The habit of being punctual extends to everything—meeting friends, paying debts, going to church, reaching and leaving place of business, keeping promises, retiring at night, and rising in the morning." If the work of one hour is postponed to another, it will encroach on the time allotted to some other duty, if it do not remain altogether undone, and thus the whole business of the day is thrown into disorder. We should steadily cultivate the habit of punctuality. We can cultivate it until it becomes with us as a second nature, and we do everything, as the saying is, "by clockwork."

4. PROMPTITUDE.—By this is meant acting at the present moment—all that is opposed to procrastination, putting off to another time, a "convenient season," which probably never comes—all that is opposed to "loitering" or "dawdling." In work, of course, the first requirement is that it should be well done; but this does not hinder quickness and despatch. There are those who, when they have anything to do, seem to go round it and round it, instead of attacking it at once and getting it out of the way; and when they do begin it they do so in a listless, and half-hearted fashion. There are those who look at their work like men who stand shivering on the bank instead of at once taking the plunge. Promptitude—despatch—is a quality that should be assiduously cultivated. Like punctuality, it becomes a most valuable habit. "Procrastination is the thief of time," and "hell is paved with good intentions," are proverbs full of wisdom. When we hear people saying, "They are going to be this thing, or that thing; they intend to look to this, or that; they will by and by do this or that;" we may be sure there is a weakness in their character. Such people, as a rule, never come to much. If a thing is worth doing, learn to do it, and to do it at once.

SIDE-LIGHTS.

Dost thou love life! Then do not squander time, for that is the stuff life is made of.
Lost wealth may be replaced by industry, lost knowledge by study, lost health by medicine, but lost time is gone for ever.

The secret of success in life is for a man, by the proper use of time, to be ready for his opportunity when it comes. For what is opportunity to the man who cannot use it?
So teach us to number our days that we may apply our hearts unto wisdom." We use time aright only when we use it in the fear of the Lord, and keeping in view, as a matter of first importance, the salvation of the soul.

Said Gladstone: "Believe me when I tell you that thrift of time will repay you in a life with a treasury of joyful days and many most sanguine dreams, and that the waste of

it will make you dwindle alike in intellectual and moral stature beyond your darkest reckonings."

The time men often waste in needless slumber, in lounging, or in idle visits, would enable them, were it redeemed, to execute undertakings which seem in their hurried and worried life to be impossible.

One of the chief reasons why life is so great is that life is so short. If we had a thousand years of it, it would not be so great as if we had only a thousand hours. It is great because it is little. A day to me is more than a day to Methuselah, for he had many days, and I but few.

The thought that I will be no more, that each day I live is hastening on the day, when life itself must stop, makes every priceless hour of ours a million times more great, and tinges every thought and word and act with the shadow of what must be. And the man who is really concerned to live well must possess himself continually of the thought that he is not to live long.

BY WAY OF ILLUSTRATION.

It is said of a European cathedral that when the architect came to insert the stained-glass windows he was one window short. An apprentice in the factory where the windows were made came forward and said that he thought he could make a window from the bits of glass cast aside. He went to work, collected the fragments, put them together, and produced a window said to be the finest of all. In the same way men have made much out of the bits of time that have been, so to speak, broken from the edges of a busy life. Be careful of the spare minutes, and a wealth of culture and usefulness will be the result.

A WORD WITH THE LEADER.

The subject of the topic is "Time." Remark on the importance of beginning every meeting on time, and of having all the League exercises carried forward with promptness and spirit. It will kill the usefulness of any meeting to begin late and allow everything to drag. Young people like activity and "go." Arrange to have three brief papers prepared for this meeting on "The Use of Time," "The Abuse of Time," "The Wise Division of Time." Hold a short conference, asking the members of the League to tell how they use the twenty-four hours of every day. Don't forget to impress the thought that we are stewards of our time as well as of our money, and are accountable to God for its wise and proper use.

MAY 7.—"PATIENT CONTINUANCE IN WELL-DOING."

ROM. 5: 1-11.

HOME READINGS.

Tues., May 1. Need of patience. Heb. 10: 35-39
Mon., May 2. Patience of the prophets. Jas. 5: 1-7
Wed., May 3. Who's the hinderer you? Gal. 6: 1-6
Thurs., May 4. Perfect work of patience. Jas. 1: 1-4
Fri., May 5. Tribulation worketh patience. Rom. 5: 1-14
Sat., May 6. Be not weary. Gal. 6: 1-10

Christianity, says one, is by force of circumstances a religion of good works. It is first of all a life. But life, because of its very nature, must find expression. That expression is work. It is doing well in every way and at all times. It is putting our hand to every useful thing, turning the crude into the refined, turning the unorganized into the organized, turning the base into the pure.

1. CONTINUANCE INVOLVES A START.—Well-doing in the Bible sense implies a commencement by an acceptance of Christ as the object of trust and service. Paul puts it in this form, "Having received Christ Jesus, the Lord, so walk ye in him." The start is expressed in the statement, "Having received Christ Jesus the Lord." This is the starting point of the Christian course. There is such a thing as a false start in a race. When this takes place, all the runners

must go back to the starting point, and try again. So, in the Christian course, all who fancy themselves on the way and did not begin with receiving Christ, have made a false start, and must go back to the starting point and begin again in the manner God directs. And what does "receiving Christ Jesus the Lord, and appropriating the commencement of the Christian journey, imply?"

(a) RECEIVING CHRIST IMPLIES ACCEPTANCE OF HIM AS SAVIOUR AND LORD.—It excludes all merit on the part of the receiver. The hand that receives a gift does not make it, nor change it, it simply receives it. Salvation is the gift of God to be received by the hand of faith, and appropriated for the purposes which God intended. As the earth drinks in the rain, as the sea receives the streams, as night accepts light from the stars, so the believer, giving nothing, partakes freely of the grace of God.

(b) RECEIVING CHRIST IMPLIES REALITY.—We cannot receive a shadow. We obtain what we know is real and substantial. Christ becomes real to us. While we are without faith, Jesus is a mere name, a person of historical importance who lived centuries ago, but who is no more to us than any other great man of the world. But by receiving Christ by faith, and resting alone upon Him for salvation, he becomes a real person, a substantial Saviour in the consciousness of our hearts.

(c) RECEIVING CHRIST IMPLIES POSSESSION.—The thing which I receive becomes my own. I appropriate it to myself, as food for example. So when I receive Christ, he becomes my Saviour; so mine, that neither life nor death, nor any earthly circumstance shall be able to deprive me of Him and the gracious benefits which He bestows.

Thus, to receive Christ, as the commencement of the Christian course, means to accept Him as God's free gift, to realize Him in my heart; and to appropriate Him as my Saviour and Lord—my Saviour to save me from my sins, and my Lord to rule over my inward and outward life.

2. AFTER THE START, THEN THE CONTINUANCE.—Having received Christ Jesus at the start, we retain Him to the end of the course. In other words, possessing Christ we manifest Him, we imitate Him, we obey Him, we walk in His ways, we observe His precepts, we cultivate His spirit—and all this will result in patient continuance in well-doing. And what is involved in continuance in well-doing? Several things, as Spurgeon suggests, which may be difficult to persistently perform, but we have the promise, "Kept by the power of God, through faith, with salvation."

(a) CONTINUANCE IMPLIES ACTION.—Action not only in devotions but in life and conduct. The believer is to be seen. Christ would act in his place. He is to ask himself the question, "What would Jesus do?" and then govern himself according to that criterion of conduct. He must carry out into practical effect that which he believes.

(b) CONTINUANCE IMPLIES PROGRESS.—Leaving the first principles of his profession, the Christian is to go on to perfection. He is to proceed from grace to grace, and to the accomplishment of virtue after virtue; he is to run forward until he reaches the uttermost degree of divine truth, keeping his character, conduct and service up to the level of his advancing knowledge.

(c) CONTINUANCE IMPLIES PERSISTENCE.—There must be not only a perpetual abiding in Christ, but a perpetual manifestation of the Christ-life in well-doing. There are some things that necessarily must come to an end. One cannot be always eating or drinking, or walking or reading. These things must have a limitation as to time. But well-doing may be perpetual for, as the apostle says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." And "whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

(d) CONTINUANCE IMPLIES HABIT.—The Christian is to abide in Christ, and obey Christ, and continue doing well in his name, until well-doing becomes the habit of his life. Habits have a tendency to become fixed. We all know the awful effect of bad habits when they become permanently a part of the character. Bad habits may become fixed. It is equally true that good habits may become a permanent part of the Christian's life and conduct. It was a most encouraging fact that by doing well perseveringly we form the habit of well-doing, and become fixed in our nature. We become "rooted and built up in Christ, and established in the faith, and abound therein." The Christian is to persevere in the same way in which he has begun; and as at the first Christ Jesus was the trust of his faith, the source of his life, the principle of his action, the inspiration of his conduct, the joy of his spirit, so let him be unto life's end, till, having experienced here and now the reward of a life of well-doing and God-serving, he is admitted with the larger activity and the richer life of the eternal world.

AN OUTLINE.

Well-doing means good work, as the Greek expresses it, not workless, idle life long work. It is not (a) well-knowing, (b) well-abstaining. It is well-doing. Well-doing involves—
(a) as to the matter, prescribed by God, and according to his will (Mic. 6: 8); (b) As to the motive done for God's glory and pleasure (1 Cor. 10: 31; Col. 3: 23); (c) As to the manner, carefully, earnestly, joyfully (2 Cor. 9: 7; Rom. 12: 11; Col. 3: 23); (d) As to its essential element, love (Matt. 22: 37-39; Rom. 13: 10). (e) As to its example, Christ (1 Pet. 2: 21-23). Well-doing is agreeable to the nature God has given us, to the relation in which we stand to God and our fellowmen, to the rule God has given us in Scripture. Conscience needed.—Well-doing is the effect of grace alone (Rom. 3: 12; Eph. 2: 9). Man is renewed in Christ for this purpose (2 Cor. 5: 17; Eph. 2: 10). Believers are required to abound in it (Col. 1: 10; 1 Tim. 6: 18). Well-doing alone will be rewarded. "Well done thou good and faithful servant."—*Robinson.*

SIDE-LIGHTS.

It is not enough to do well; we must continue to do well.

The race is not to the swift, nor the battle to the strong. He that endureth to the end shall be saved.

As the sun never leaves off shining, though clouds sometimes obscure its light, so we must never cease to do well at all times and under all conditions.

We must be patient in well-doing because there are so many forces that obstruct, so many circumstances that try, so many agencies that are hostile.

No work is well done that is done by fits and starts. Steadfast application to a fixed aim is the law of a well spent life. When Jarden was asked how long it would take to learn the violin, he replied, "Twelve hours a day for twenty years." Alas, too many of us think to play our fiddles by a species of inspiration.

Patient continuance means more than patience, perseverance, endurance. It is heroic patience, strong both to bear and to do, which, like love, "beareth all things, believeth all things, hopeth all things, endureth all things," and "never faileth." There are many short cuts to success in Christian work, but this is the only true way. Let us seek it earnestly and tread it conscientiously.

Men have sought glory in many strange paths, but the true, plain path is here—well-doing. Not brilliant doing in trade, war, scholarship, but well-doing. Doing the work of life with a willing mind, a loving heart, with both hands, earnestly, diligence in getting good, being good, doing good. What a blessing it is to be, the dim million, to know that God recognizes patient merit,

and that the grandest prizes of all are kept not for the brilliant, but for the faithful.

A WORD WITH THE LEADER.

Keep the topic before the meeting—continuance in well-doing. Ask the several vice-presidents to tell the League what they have been doing of late in their committee work, study, well-doing. Solicit prayers that all may cease to do evil and learn to do well. Prayer for those who have ceased to do well and have backslidden into the world. Make very plain and very prominent the obligation of every Christian to exhibit a righteous life everywhere and at all times.

The Sunday School.

Why Attend Sunday School?

W. E. JACOBS.

1. Our greatest need and greatest gain is personal acquaintance with God.

2. The Bible is the only satisfactory revelation we have of God, His character, and His purpose toward us. It alone reveals also man's deepest need and his high possibilities.

3. It is therefore of supreme importance, even from that which would be called a selfish view, that we study the Bible, to become acquainted with God and learn our own high destiny.

4. The Sunday School is the only provision of the church for the regular and systematic study of the Bible.

5. Of those who do not attend Sunday School, not one in ten ever studies the Bible at all.

6. It is safe to say that a church member who does not study the Bible is a Christian only in name.

7. As a guide to true success in life, the making of character, the formation of correct habits, acquaintance with right principles of living, and our duty to our fellow-men, the Bible stands far above any book ever written.

8. For young men especially, who wish to succeed in business, no book in the world gives such helpful instruction as the book of Proverbs, while the life and teachings of Jesus Christ present the highest ideal of a noble life.

9. Association with others is a great incentive and a great aid in any branch of study. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

10. Young men have peculiar temptations from within and without. They need the benefit of helpful associations, a noble ideal, and a pure influence. These can be found nowhere better than in the Sunday School in a young man's Bible-class, taught by a noble Christian man or woman, thoughtfully studying the book in which God reveals to us His own glorious character and how we can become like him.

11. The Sunday School is not an end in itself, but it is a blessed means to a glorious end. If a young man does not care to learn the highest truth, or to become a noble man, the Sunday School offers him few attractions; but if his aim is high, his purpose noble, his heart true, the Sunday School may become an efficient means for securing the aim in view. —*Trumpet Call.*

The Duty of Being Interesting.

"They teach us everything else here in the seminary except how to be interesting!" was the remark once made by a theological student to a classmate. That was a good many years ago; and since then the maker of the observation has seen no reason to change his opinion to the effect that far too little is made in our schools of theological instruction—of the science of being interesting.

No teacher or preacher can count uni-

formly on the curiosity or interest of his pupils. The spirit of inquiry is not well developed in all minds. The intellects of many move very sluggishly. They do not readily catch at ideas or new impressions. Truth, in order to penetrate such dull minds, must be pointed with pithy power and propelled to its mark with intelligent precision. The educational archer must shoot, not with crooked shafts, but with straight ones, called "straight shafts," but with the barbed arrows of pointed paraphrase and intelligible explanation of truth in translatable terms of ordinary everyday language. And of these barbed arrows the wise instructor will always strive to keep his quiver full.

All this applies to the methods of the Sunday-School teacher as well as to those of the preacher. Only truth which reaches its mark does good, and no truth will reach its mark that is not aimed. Point then at the particular needs of the pupils! Employ a moral range-finder which will enable you to plant the shots of conviction straight home at the centre of the pupil's life. Make the scholar feel that it is being said as to those of his quarters with him, that it is not meant for John in the next class, or for Janmie over in the corner of the room, but for his own wriggling, evasive self. Then will the Gospel gunnery have most excellent results in the long run of Sabbath-school practice. It will be almost impossible, however, to make any such deep impression on the heart of the pupil unless he is first attracted by some statement which holds its attention. Wandering wits win no wisdom. Unless the scholar can be made to attend to a teaching, that instruction will never affect his character for the better. And he will ordinarily not attend to truth unless he be forced to listen by the very attractiveness and interest of the truth itself.

Here, then, is an ample field for the exercise by the teacher of the sacred art of ingenuity. There are many ways of putting the same truth, and no two ways will precisely fit the need of any two minds. The method must be varied for different individuals. There is room for the exhibition of any amount of skill in the elaboration of wise methods of approach to the fickle and finical mind of the child. Prayerful practice will in time give almost any teacher a measurable degree of skill in this line. The teacher should never allow himself to be discouraged by failure, but should persevere until he has learned at least the rudiments of the art of making truth attractive to the average pupil.

If there is any possibility of our being interesting as instructors it is equally in that degree our duty to be interesting. We have no right to obstructively insert our own ignorance or unskillfulness between the truth and the minds of any who hear or read us. We can with God's help reach his Word home forcibly if we will. *Will we?—Rev. C. A. B. DWIGHT, in *Phrygia Teacher*.*

Be a Missionary at Home.

After an enthusiastic missionary meeting a young lady went to the speaker, and told him that she would like to become a missionary. Looking at her earnestly, the missionary said:

"I suppose you have been working in the Sunday School, and seeking to win the scholars there for Christ?" "No," answered the young lady, "I never felt called to teach children; I am not suited for them."

"Well, said the missionary, "perhaps you have been helping in a mothers' meeting, and trying to bring those at home to Jesus?" "No," answered the young lady, "I cannot say that I have done any of this work, but if I went abroad I might be able to begin there."

"Believe me, my dear young lady, if you can not work for Christ at home, you will not find it easier to do so abroad. We want as sincere and true workers who have proved themselves soldiers of the Lord Jesus."—*Scotsman.*

Around the Tea Table.

"Who was the greatest man you ever read about?" asked the matron of the Newboys' Home in Chicago of an exceedingly ragged specimen of the genus homo who sat buried in a well-worn book one Sunday afternoon in his home, and promptly and complacently came in response: "Robinson Crusoe, 'cos he hustled when there wa'n't nothin' to lustle with."

It was at a ribbon sale in one of the leading dry goods stores in New York City. The clerks were busy measuring ribbon for an anxious line of customers, and the paper that is rolled around the ribbon was fast accumulating on the floor. A porter came along with a bag and commenced picking up the paper, when a fellow-worker hailed him with: "Hello, Jack! how's business?" "I can't complain," said Jack, my business is picking up."

A LITTLE Boston girl, only three years old, who had had no experience in the matter of broken limbs beyond that afforded by the casualties in her family of dolls, had the misfortune to fall and break her own arm; and, as soon as she discovered what had happened to her, she cried out: "O mamma, will it drop off?" "No, my darling," the mother answered, "I will hold it so that it will not hurt you till the doctor comes, and he will fix it all right." "Well, mamma," the little one said, pressing her lips together, and trying to be brave, "do hold on tight, so that the sawdust won't run out." —*Youth's Companion.*

WASHINGTON, hearing that the colored sentinels could not be trusted, went out one night to ascertain if the report was correct. The countess was "Cambridge," and the general, disguised, as he thought, in a grey overcoat, approached a colored sentry. "Who goes there?" cried the sentinel. "A friend," replied Washington. "Friend, advance, unarmed, and give the countessing," said the colored man. Washington came up, and said, "Roxbury." "No, sah," was the response. "Medford," said Washington. "No, sah," returned the colored sentinel. "Charleston," said Washington. The colored man immediately exclaimed, "I tell you, Massa Washington, no man go by here 'ot he say 'Cambridge.'"

It was told some years ago of a Southern youth that one morning after completing a somewhat protracted toilet, he turned to his servant and enquired, "How do I look, Ceser?"

"Pleudid, massa, 'pleudid," was the ready answer.

"Do you think I'll do Ceser?" he asked, surveying himself and giving Ceser a quarter.

"Guy: massa, neber see you look so fierce in all my life. You look jis as bold as a lion!"

"A lion! What do you know about a lion? You never saw one, Ceser."

"Neber see a lion massa? Guy: I see Massa Peyton's Jim ride one ober de mill every day."

"Why, you fool, that's a donkey!"

"Can't help dat, massa" said Ceser, "you look jis like him."—*Ex.*

ONE must be unusually quick-witted to endure the cross-examination of a skilful lawyer. In an action for payment of a tailor's account, a witness swore that a certain overcoat was badly made, one sleeve being shorter than the other.

"You will," said the lawyer, softly rising to cross-examine, "swear that one of the sleeves was shorter than the other?"

"I will," said the witness.

"Then, sir," thundered the lawyer quickly, with a flash of indignation, "I am to understand that you positively deny that one of the sleeves was longer than the other?"

Startled, the witness said: "I do deny it."

A storm of laughter ensued. After it had died away the lawyer said meaningly:

"Thank you, sir; I've no more questions." —*Saturday Evening Post.*

SOMEONE is unearthing some good war stories for *Harper's Round Table*. This among several recent good ones:

General Lee used to tell a story about a ducky that served in the war. It seems during the heat of the battle the general and his attendants were posted on a small knoll watching the course of the action. They descried a colored soldier racing toward them, leaping over obstacles in his path, his face blanched with fear. He rushed up, and fell headlong on the ground in front of Lee, saying:

"Oh, massa general, let me stay here,"

Lee saw at once that the man was almost frightened to death, and useless as a soldier. It disgusted him somewhat, but his curiosity was aroused and he asked:

"Did you come here to get out of the way of the bullets?"

"Yes, massa; you here de generals am de safest place for the field."

Interesting Facts.

THE oldest bank in existence is the Bank of Naples, founded in 1539, and is therefore far older than the Bank of England founded in 1694.

UPON the pulpit of the Metropolitan Church, at Washington, lies the Bible from which John Wesley read his text to crowds and mobs and in later years to more orderly congregations. It was printed in 1835, and is still in a good state of preservation. Upon the fly leaf, in Mr. Wesley's handwriting, are the words: "Live to-day." These are very suggestive words, and are a clue to the great revivalist's career.—*The Inland.*

VICTORIA has reigned unscathed while a Czar of Russia, a Sultan of Turkey, two Presidents of the United States, and one of France were assassinated; an emperor shot in Mexico; rulers of Spain, Bavaria, and Brazil forced to abdicate, and a queen of Hawaii deposed. She has watched the career of such master spirits as Cavour, Kossuth, Garibaldi, and Bismarck; mourned the passing of seven of her great prime ministers; outlived a husband, a daughter, an heir to the throne in the second generation; in fact, survived every important person of 1837.

THAT Philadelphia, the City of Homes and of Brotherly Love, is also a city of millionaires and the residing place of the largest aggregation of bachelor millionaires in the United States may sound like an exaggeration, yet such is a fact. By actual count there are at least seventy-five men in the Quaker city who are worth a round million and at least eighteen or twenty who may be safely estimated in five times that sum, and between five and ten who are worth ten times that amount. As a rule most of these gentlemen are quite unostentatious tradesmen or manufacturers who are not above hard work.

In parts of the British Islands there are places where sounds travel in a most mysterious fashion. The whispering gallery of St. Paul's is probably the best-known instance, but there are others even more curious and interesting. There is a well at Carisbrooke Castle, in the Isle of Wight, the water in which stands over 170 feet below the ground level. Yet if you drop a pin into it the sound of its striking the water is perfectly audible to the listener. At St. Alban's Cathedral, before the restorations were made, the tick of an ordinary watch could be heard from end to end of the building, though more than two hundred feet in length. The evening gun at Plymouth is best heard at Hlwynome, sixty miles away, and shepherds on Salisbury Plain have heard practice firing of big guns off Portsmouth.

Among the Books.

"A Fleet in Being" is the title of a little book by Rudyard Kipling, describing of the movements of British war vessels. It does not deal with the size, cost or armament of the ships, but is rather a graphic pen picture of the evolutions of these monsters of the deep, their gun practice, the habits of the sailors, etc. (Macmillan & Co., Publishers, London. Price, 35c. in paper.)

"BOYHOOME" is the title of a collection of French-Canadian stories and sketches recently published by our Book Room. The author is Henry Cecil Walsh, and the book is illustrated by William Brymer, R.C.A. The stories are really capital. Some are tragical, some pathetic, some humorous, but all interesting. Mr. Walsh shows marked ability as a writer of short stories. (Win. Briggs, Toronto, Price, 75c.)

THE hero of "Selah Harrison," by S. Macnaughton, reminds one very much of John Storm, in Hall Caine's *Christian*, but is a much sner individual. The story, which is a very readable one, shows how self-interest, self-interest, and ego-love were sacrificed upon the altar of duty. Selah Harrison was a religious man, whose religion was more than a sentiment. It was a practical, self-denying principle which led him to cast aside ease, comfort, everything that he might become a missionary to a savage tribe. The book is interesting from the first page to the last, and is full of illustrations of Christian heroism. (Macmillan Co., London. The Copy, Clarke Company, Toronto. Price, \$1.00 in cloth; 75c. in paper.)

Temperance Items.

MONTREAL has about 900 places where liquor is sold. Its annual drink bill is about \$2,800,000.

FIFTY FIVE of the 220 organized counties of the state of TEXAS are under prohibition by the local option law.

BISHOP CHARLES B. GALLOWAY, who has done more to throttle the liquor power in Mississippi than any other man, says: "Every pulpit in the land should be a throne of thunder against the monstrous iniquity."

WHENEVER a young man or any man begins to frequent a saloon the decay of character begins. The saloon is neither the creator nor the preserver of good character; it is its destroyer. The saloon is not a resort of good men.—*Dr. Rhodes.*

REV. DR. E. E. HOSS, of the Nashville *Christian Advocate*, says in a letter in his paper recording some of his observations in Cuba: "During a stay of two weeks in the island, I did not see a single Cuban or Spaniard intoxicated. He could not say the same of the American soldiers."

"OUR Methodist mission in Penang, Straits Settlements, is a standing temperance sermon," writes Miss Mason. "The Methodist Church takes a very decided stand on the liquor question, and many of these people have the mistaken idea that in this hot climate liquor is necessary to life."

THE *Walden Christian Advocate*, speaking of the sufferings among the poor in the city of Atlanta during the recent cold weather, and of the liberality of the good people who came to the relief of these needy ones, ends by exhorting rich and poor alike to unite in one strong effort to drive out the saloons, the cause of the trouble.

It is reported that the Warren Feather-hone Co. of Three Oaks, Mich., will locate elsewhere if the saloons of that place are not closed. The company has generously offered to pay into the village treasury the amount of saloon license received if the town is kept "dry." Here is a text for a whole sermon, but we do not need to preach it.

Our Paper.

DR. WITHROW in *Onward* has made a number of appreciative references to this paper for which we are exceedingly thankful.

OUR subscription list doubled during the month of February. If this could be repeated a few times we would soon have a satisfactory circulation.

NEXT month we shall discuss the question, "How the Epworth League may Help the Pastor," and would be glad to have suggestions from pastors, presidents and others.

ONE of our subscribers sends 50 cents with the request that our paper be sent to a friend in another town. We would be glad if many of our readers would make a similar investment.

LAST month we reported Spencerville as having sent eighteen subscriptions. Since then eleven more names have been added to this League, making a total of twenty-nine papers now being mailed to Spencerville. This is splendid.

GALT League sends the names of fifteen more subscribers, with the following note: "We are pleased to remit these extra names, but do not intend to stop yet. All the subscribers are delighted with the paper." This makes a total of thirty-one for Galt.

We intended, last month, to credit Paris with thirteen subscriptions, but in the press the figure "1" was accidentally knocked out. Possibly this occurred because thirteen is generally regarded as an unlucky number. We would advise our friends in Paris to change the figures by adding some new names to their list.

A CORRESPONDENT writes: "A friend having lent me a copy of the CANADIAN EPWORTH ERA, I have read it to the extent that I want to subscribe for it." Many new subscribers might be obtained if those who now take the paper would show it to their friends. We want the hearty co-operation of every reader in seeking to extend our circulation.

THE next issue of our paper will be the Anniversary number, which will be full of interesting matter concerning League history and progress during the past ten years. Every member of the League in Canada should have a copy. Arrangements have been made to supply this May number in quantities at thirty cents per dozen for distribution among the members of our various Leagues. The papers can easily be sold for five cents each and thus net a nice profit for the League funds. We would like to have all orders in as early as possible so that the number to be printed may be decided upon.

THE following are among the best lists received during the past month:

Aeton	17	Teeswater	8
Barrie	16	Londesboro'	8
Galt (2nd List) ..	15	Burford	7
Hensall	14	Hespeler	7
Brampton (Grace)	12	Millbrook	7
Maynard	12	Thornbury	7
Warwick Circuit.	12	Binbrook	7
St. George's, Bermuda	11	Mount Forest	7
Roland, Man.	11	Brighton	7
Spencerville (2nd List)	11	Lucknow	6
Winnipeg (Young)	10	Orangeville	6
Orilla	9	Kingsley, Man.	6
Bradford	9	Streetsville	6
Deseronto	9	Niagara Falls S. .	6
Prescott	9	Warton	6

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