

*The* CANADIAN  
**Epworth Era**



**INVOCATION.**

*From a Swiss Painting.*

**Toronto, December, 1903**

**Vol. 5**

**No. 12**

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**He Knew Why.**

"You've described your wife's pug dog all right," observed the advertising clerk, running his eye over the three-line "want," "but you haven't stated where you wish the answer sent."

"There won't be any answer," the man said, with the grim smile of one who knew what he was talking about.

**Definition by Example.**

An old Scotch farmer, being elected a member of the school board, visited the school and tested the intelligence of the class by his questions. His first inquiry was:

"Noo, boys, can any o' you tell me what 'naething' is?"

After a moment's silence a small boy in a back seat arose and replied:

"It's what ye gie me t'other day for haudin' yer horse!"

**Disheartening.**

Even the clergyman, noble and inspiring as his vocation is, has now and then his bad moments.

"Oh, sir," said a poor woman to a Scotch minister, who was by no means a popular preacher, "well do I like the day when you give us the sermon."

"Indeed," said the minister, flushing with pleasure, "I wish there were more like you, my good woman; it is seldom I hear such words from any one."

"Maybe their hearing's stronger than mine, sir," said the woman promptly, "but when you preach I can always get a good seat."

**Definition of a Lady.**

A child's definition of a lady is given in the following clipping, taken from The Youth's Companion:

A little girl from a crowded tenement house was delightedly telling a friend in the College Settlement about her new teacher. She's just a perfect lady. That's what she is," said the child.

"Huh! How do you know she's a perfect lady?" questioned her friend.

"You've known her only two days."

"It's easy enough telling," was the indignant answer. "I know she's a perfect lady because she makes me feel polite all the time."

**His "Disease."**

It is indeed a relief to know that poetry has at last been classified. The Washington Post tells a story of some children who were discussing the perfections and usefulness of their respective fathers.

"My father's the best man in the world," said one little girl. "He is a minister. He makes people go to church."

"Mine is the best," piped up another. "He's a doctor. He makes sick people well, so they can go to church."

Three or four more enlarged upon the benefit of the world derived from their fathers, and it finally came to the turn of a sweet, blue-eyed little girl.

"My papa's the best of all," she said. "He's a poet."

"A poet?" said another, joining the group. "Why, a poet isn't a profession! It's a disease."

**Very Obliging.**

"Twenty minutes for refreshments!" bawled the conductor as he passed down the aisle. The little girl with the black-berry jam on her chin plucked him by the sleeve. "You needn't stop the train on our account," she said, timidly. "We're going to eat ours right here in the car."

**Firm Footing**


An unpleasant feature of winter in Canada is the slippery sidewalks. On slippery days in every Canadian city there are sixes, and dozens, and scores of people who fall in walking, and hurt themselves seriously.



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# THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. V.

TORONTO, DECEMBER, 1903.

No. 12.

**Please look at the label on your Epworth Era. If it reads "Jan. 04," it means that your subscription expires with this number, and the renewal should be forwarded at once to prevent stoppage of the paper.**

## Christmas Everywhere.

Everywhere, everywhere, Christmas to-night.  
Christmas in lands of the fir tree and pine,  
Christmas in lands of the palm tree and vine,  
Christmas where snow peaks stand solemn and white,  
Christmas where cornfields lie sunny and bright!

Christmas where children are hopeful and gay,  
Christmas where old men are patient and gray,  
Christmas where peace like a dove in his flight  
Broods o'er brave men in the thick of the fight;  
Everywhere, everywhere, Christmas to-night.

For the Christ-child who comes in the Master of all;  
No palace too great and no cottage too small.  
The angels who welcome him sing from the height,  
In the "city of David" a King in his might;  
Everywhere, everywhere, Christmas to-night.

Then let every heart keep its Christmas within,  
Christ's pity for sorrow, Christ's hatred of sin,  
Christ's care for the weakest, Christ's courage for right,  
Christ's dread of the darkness, Christ's love of the light;  
Everywhere, everywhere, Christmas to-night.

—Phillips Brooks.

## The Governor Drank Water.

Governor Bates, of Massachusetts, is a Methodist, and consequently a good temperance man. At the banquet given to the "Ancient and Honorable Artillery Company" of England, in the city of Boston, while nearly everybody was drinking wine, he raised a glass of cold water, in proposing the health of his guests. It is not likely that the visitors thought any the less of the Governor for this, although it was rather a nervy thing to do.

**The Struggle in England.**—Non-conformists in England are keeping up the fight against the Education Bill, and refusing to pay the school rates. The furniture of 6,000 persons has been seized, for non-payment and sold at public auction. The end is not yet.

✕

**Compensations.**—Last year the Congregationalists in the United States had 1,001 churches without a minister, and 2,047 ministers without a church. How many Methodist churches were without pastors? *Not one.* This shows that the itinerant system has its compensations.

✕

**Missionary Enterprise.**—The *Epworth Herald* on Nov. 14th published a remarkable missionary number, with 540 portraits of missionaries at work under the direction of the Methodist Episcopal Church. Instructive articles on the different countries in which this great Church is at work give some idea of the immense extent of its operations. Our friends across the line are pushing their missionary work with wonderful energy.

✕

**Common Sense.**—Bishop Fowler addressed the class for admission into full connection at the Northwestern Iowa Conference in these words: "Never marry a woman just because she is pious. If it is put to you to choose between a woman who has a great deal of common sense and no religion, and a woman who has plenty of religion and no common sense, choose the woman with common sense, because she can get the religion within two hours after she marries you, but if she has religion and no common sense, she might backslide, and I have no doubt you would give her plenty of occasion to backslide."

✕

**King Alexander.**—For many years Daniel O'Connell was King of vituperative orators. The crown now rests on the head of John Alexander Dowie, *alias* Elijah III. O'Connell sometimes quoted Blackstone and Euclid; as when he silenced a termagant market woman with legal and geometrical terms of polysyllabic length. Dowie borrows his vocabulary of abuse from the fishwife and guttersnipe. How anyone can regard this master of Billingsgate as moved by the spirit of Christ passes the wit of the average man. We hear that psychologists propose to make Dowie the subject of their investigations. In due season, therefore, we may have him served up through the daily press, accurately analyzed and properly classi-

fied. Such a report will attract wide spread attention. We commend the idea to psychological experts as a means of popularizing their science. But why stop at Dowie? Why not investigate the mental and moral peculiarities of those whom he leads captive at his will. In the meantime, we are glad to note that had New York was put one good mark to her credit by spewing Dowie out of her mouth.

✕

**Progress in the West.**—The *Manitoba Free Press* publishes a "Harvest Supplement," which contains much valuable information concerning the Northwest. By a series of diagrams it shows the remarkable progress that has been made in that country during recent years. It states that in eight years the immigration into Canada has increased eight-fold. In the fiscal year ending June, 1903, the arrivals totalled the enormous aggregate of 125,000. This gigantic movement originates, not merely in Europe and Britain—which together supply less than two-thirds of the influx, but from every state in the Union. The "American invasion," which commenced in '96 and '97, in 1903 sent to Canada 47,000 settlers. It will keep our Church in the West busy to keep pace with this remarkable expansion of the population.

✕

**Danger of Methodism.**—Dr. Marshall Hartley, President of the Wesleyan Conference, England, said recently at the reopening of Richmond Terrace Church that Methodism must live in its effort to reach the great mass of unchurched. The stiff and starchy Methodism that did not know how to say "How do you do?" to a stranger was no good. This type was not frequently met with, and was something of a danger. He did not believe that Methodism would ever die, but if that did happen, the cause of its death would be too much dignity, and he should then be glad to read the burial service over it.

✕

**To Cure Consumption.**—King Edward, in the presence of several thousand people, November 3rd, laid the foundation-stone of the King Edward VII. Consumption Sanitarium at Midhurst, Sussex, for the erection of which Sir Ernest Cassel gave the king \$1,000,000. The King said he decided to expend the donation on an open air establishment in the hope of arresting the malady and advancing knowledge on a matter of such infinite importance. Fresh air and sunshine were necessary, and the sanitarium would provide accommodation for people of slender means.

## The Pittsburg of the North.

BY THE EDITOR.

THE same letters are used to designate the extreme eastern and western boundaries of Canada, only they appear in different order. In the far West the people date their letters "B. C.," but the point furthest East is known as "C. B."

Cape Breton is a most interesting portion of the Dominion, abounding in natural scenery of a most attractive kind, and with resources of fish, mineral, and agriculture, that cannot be estimated. It is separated from the mainland of Nova Scotia by the Strait of Canso, which is about a mile wide. The trains of the Intercolonial Railway are carried across on a huge ferry boat, so that it is not necessary for the passenger to leave his seat.

From Port Hawkesbury to Sydney the train skirts along the famous Bras D'Or Lakes, affording the traveller many an entrancing view from the car window. More and more Cape Breton is becoming a summer resort, for which it is so well fitted by nature. When its attractions become generally known there will be many visitors. The journey from Halifax to Sydney is made in about ten hours by a first-class express train, which provides every possible comfort and convenience.

Five years ago I visited Sydney, and found it a quiet, sleepy little place of about a thousand inhabitants. During the past summer the opportunity presented itself to make

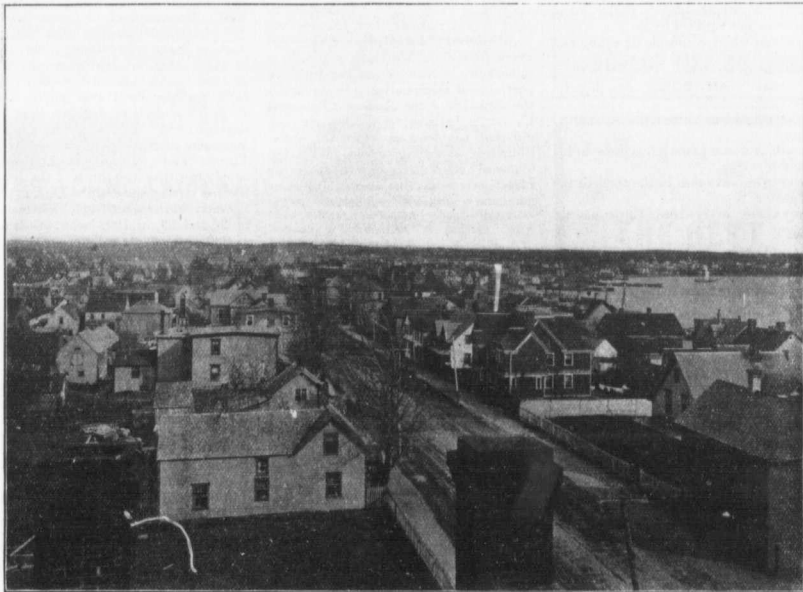
by capital and labor, two forces that are capable of bringing about wonderful results when they work in harmony.

On Belle Isle, a little island just off Newfoundland, there are immense deposits of iron ore, which are being opened up and transported to Sydney, where coal may be had in great quantities. There is also here a lime formation which is a necessary element in making iron and steel. Where iron ore, coal and lime exist in close proximity there is nothing to prevent the building up of a great industrial centre except, of course, the lack of money. When this is supplied, as it has been at Sydney, the result is that wheels of industry are started and kept moving.

The "works," as they are called at Sydney, are located right in the town, across a small arm of the harbor, and stretch out in a long line of belching, blazing furnaces, which present a weird and almost startling appearance at night.

With Rev. A. D. Richard, pastor of the Second Methodist Church at Sydney, as guide, one day last June I started to go through the Dominion Steel works, beginning, as every visitor ought to do, at the far end so as to observe the process of manufacture from the very first. We take a look into the engine room, passing a moment to admire the giant machinery, which seems almost to be endowed with life. The engineer is proud of his engines and keeps them looking as "spick and span" as when they left their home at Peterboro', Ontario.

The blast furnaces are frightful things to look at, and the heat is so terrific that the men who feed them have to wear



BIRD'S-EYE VIEW OF SYDNEY, CAPE BRETON.

another journey to the chief town of Cape Breton. Presto, what a change! The hamlet had become a live, stirring city of 10,000 people, with evident marks of enterprise and growth on all sides. Substantial brick and stone buildings have been erected that would do credit to a metropolis; electric cars whirr along the streets, and people move about as if they had something to do.

What has brought all this about? Everybody knows the answer to this question. Nature has provided the materials for producing a great hive of industry at Sydney, and during the past few years the natural resources have been developed

colored glasses to protect their eyes, and spend as little time as possible in front of the tremendous mouths. In order to produce the most intense heat, coal and gas are burned together, and with the strong draft a tremendous fire is obtained. The metal is dumped in by the load, and comes out in the form of liquid fire, which is run into moulds and is removed, when cool, in long bars. The machinery cuts these up into billets, shaving them off like bits of cheese. It is a most interesting sight to see large bars of steel put between the rollers and rolled out to smaller dimensions. A big chunk of red-hot metal, weighing two tons, is soon reduced to



billets weighing 270 lbs each. The larger part of the products of these works is finally made into steel rails and steel plates, which principally go to Europe. The works are run day and night without cessation, with a staff of 1,600 men, who work in shifts of eight hours each. The toil is hard and trying, but the pay is good.

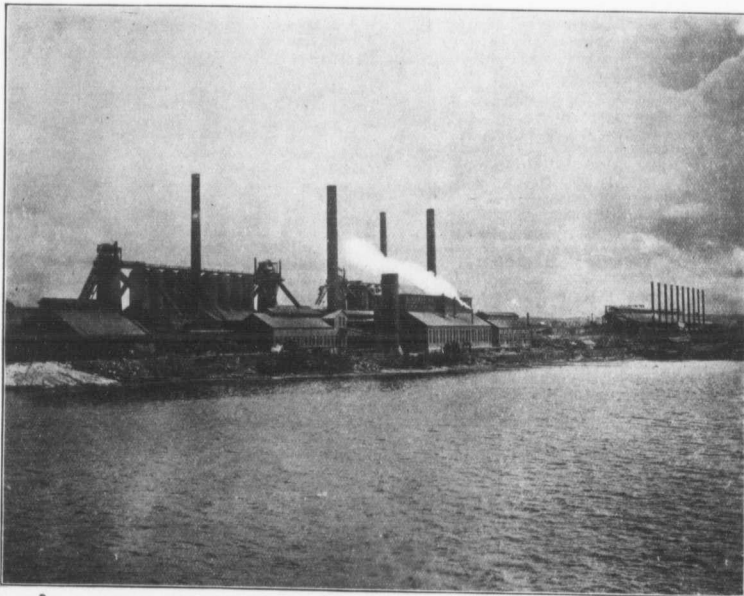
North Sydney is a thriving town across the harbor, with a population of about 5,000. In the vicinity are the coal mines, which cause considerable business to be done in this place. There is one departmental store the equal of which I have not seen outside of Toronto and Montreal. Three miles away, and connected by trolley car, is the town of Sydney Mines, which has sprung up like a mushroom. Seventeen months ago there were but thirty families in this place, and

It was a formidable calendar of offences, many of them of violence. In speaking of the first "His Lordship" remarked, "Whiskey was evidently the cause of this crime."

As he went on with the others, again and again he said: "Gentlemen you see, once more, that whiskey caused the trouble."

Before closing his address to the Grand Jury the Judge declared: "If strong drink could be entirely banished from these mining districts, there would scarcely be any necessity for us to hold Court."

The churches in these localities certainly have a terrible enemy to fight against in these towns. Methodism has been planted in Sydney, North Sydney, Sydney Mines, Glace Bay, and is doing good work. The largest and best church is at



BLAST FURNACES OF THE DOMINION IRON AND STEEL CO., SYDNEY, CAPE BRETON.

and now there are about 2,500 people, over two hundred houses have been erected during the summer, but still it is impossible to meet the demand. This is largely due to the extensive works of the Nova Scotia Steel Company, which are now in course of erection. When completed they will add greatly to the population of the place.

The residences for the miners are dreary affairs. They are put up in long monotonous rows, and one house seems to be as much like another as two peas. A drunken man coming home at night must find it a difficult thing to discover his own domicile. It is pleasing to note in the newer houses quite an improvement over the old. While there is no attempt at architectural beauty and the plan of all is the same, the painful monotony is broken to some extent by painting the houses in different colors.

The life of a miner is not one that has many pleasures connected with it. For a godly portion of his time he is working in the darkness, away below the surface of the earth, and during his resting hours his surroundings are by no means attractive; partly on this account, perhaps, the saloon is largely patronized. In North Sydney there are 70 saloons, one to every 75 of the population, and consequently there is much drunkenness.

During the past summer I sat in the Court room at Sydney and listened to the Judge go over the list of crimes that had been committed during the two or three months previous.

North Sydney, although "Jubilee Church," in Sydney, is a very fair building. Our denomination needs a better church there, and it will doubtless come within a short time. The cause has grown considerably during recent years, a second church having been erected about a mile and a half from Jubilee, which is attended by families deriving their support from "the works."

Not the least of the attractions of the Sydneys is the magnificent harbor, which is probably not surpassed in the world for size, safety, convenience and beauty. Ferry boats ply between Sydney and North Sydney every hour, and seem to do quite a business. Coal vessels are, of course, constantly coming and going, and frequently the harbor scene is enlivened by the presence of several war vessels.

The scenery around the harbor is very fine. The view across the water from the verandah of the Sydney Hotel is as pretty a sight as can be seen anywhere on this continent. In regard to the future of these towns, there are many "boom" prophecies which will not be fulfilled. It is nonsense to say that there will be a population of 100,000 in Sydney within the next five years, but doubtless there will be a steady and satisfactory growth which is much better than sudden inflation. The conditions for a great industrial centre certainly exist, and nothing but bad management can prevent development and expansion.

## God in Nature.

A fire-mist and a planet,  
A crystal and a cell,  
A jelly fish and a saurian,  
Then caves where the cave-men dwell ;  
Then a sense of law and beauty,  
A face raised from the clod—  
Some call it evolution,  
And others call it God.

A mist on the far horizon,  
The infinite, tender sky ;  
The ripe, rich tints of the corn fields,  
And the wild geese sailing high ;  
And all over marshes and lowland  
The charm of the golden rod—  
Some of us call it autumn,  
And others call it God.

Like a tide on the crescent sea beach,  
When the moon is low and thin,  
Into our hearts, deep yearnings  
Come welling and surging in :  
In from the mystic ocean  
Whose path no foot has trod—  
Some of us call it longing,  
And others call it God.

—Rev. R. Murray, in *Presbyterian Witness*.

## The Silvery Slocan.

BY REV. A. E. ROBERTS.

THE eyes of the Empire are turned towards our wonderful Western heritage and every day sees hundreds of the stalwart sons of the Old Land and the East journeying towards the land of the Setting Sun. Amid all the talk of tremendous wheat areas and gigantic grazing farms perhaps a few words concerning one of Nature's beauty spots in British Columbia may not be unwellcome. We, in the Province by the Sea, begin to feel something of the rush towards the farm lands of the West and every train bears its quota of immigrants to our beautiful land. But very little of our great Province is actually known to the Eastern world and these few words concerning the Slocan are written with the thought of helping to open some eyes to understand more of the wealth of beauty and utility that God has given us here.

The term "Slocan" comprises the whole district round Slocan Lake, in which are situated the towns of New Denver, Silverton, Slocan, Sandon and Kaslo. The writer is particularly acquainted with the three first-named, being stationed on the New Denver and Slocan mission for three years. The mission, as it was then constituted, had for headquarters New Denver, a very neat and exceedingly prettily situated mining town on the shores of Slocan Lake. Here the missionary lived and from the parsonage window could be seen a glacier, nestled in between two giant mountain peaks across the lake, and all the wondrous vista of mountain peaks and placid lake. To reach Silverton, four miles from New Denver, the missionary had his choice of two ways of travelling, he could walk the distance along a typical mountain road, winding prettily along the lake shore, or, if he went on a week day, the steamer *Slocan* would carry him from one place to the other. Services were then held at New Denver and Silverton every fortnight, morning and evening at New Denver and in the afternoon at Silverton. The walk in the heat of the day during the summer season was often very hot and tiresome. But the opportunities for communion with Nature more than made up for the fatigue of the walk.

Services were held in the town of Slocan on the alternate Sunday and it was necessary for the missionary to leave home on Saturday and travel by the C. P. R. steamer *Slocan* a journey of 18 miles, returning on Monday or Tuesday, according to the work to be done. Slocan now has a young man stationed there and the preacher at New Denver travels north on the train to Nakusp, where service is held.

Besides these services in the towns there are a great number of mines in the "hills," and the preacher is always welcome to visit the bunk-houses and talk and eat with the men. These trips to the mountain home of the miners entail a good deal of stiff climbing, but more than repay for all the trouble in the good-will and kindly feeling that is brought about between men and ministers. To have met the men in camp and while at their work gives the missionary a good lever, and when the miner comes to town the latter realizes that he has a friend at the parsonage.

When one has travelled through the mighty Rockies and then takes the train southward towards Arrowhead from Revelstoke the scenery looks to be very tame and uninteresting. The eye has been surfeited with grandeur and giant mountain peaks, and there is a feeling as though a sight of the limitless prairie would do one good. But after passing down the Arrow Lake as far as Nakusp, and then taking the train for the Slocan, one begins to have eyes again for the beautiful and the grand. But the traveller making the journey for the first time is not prepared for the sight of a perfect gem of beauty, in the midst of mountain peaks, that greets his eye as he comes within sight of Slocan Lake. As we rounded the curve and had our first glimpse of New Denver I said to a friend, "What town is that?" "Why," was the reply, "that's the town in which you are to live." I thought I had never seen such beauty and never would. The clear blue of the lake, and the dark green of the forest-covered mountain, set off the neatly-painted houses of the town in a way which leaves a first impression that can never be removed. It was the delight of the writer to go again and again to that spot and look down upon the scene which had first greeted his eyes as he came within sight of his new home.

Many will be planning a holiday trip through British



Photo by J. A. Anderson.

CITY OF SLOCAN, BRITISH COLUMBIA.

Columbia next summer, and, let me say, it will be wise not to be content with a rapid run through to the Coast and then a return by the same route, but take a look at the Slocan and see some of Nature's grand and rugged beauty, and see also the place where some of the richest silver-lead mines of the world have been found.

Enderby, B. C.

An attractive list of premiums for those who act as agents for this paper has been prepared. Send for it, and commence the canvass for 1904 at once.

## The Christian Soldier.

BY ROBERT E. SPEER.

**N**EARLY seventy years ago, a small boy, who had behaved ill at family prayers and been reproved by his mother, did what many small boys resolve to do under deserved reproof, felt himself greatly aggrieved, withdrew to a little cave in the garden, blocked the entrance to prevent pursuit and declared that he would stay there for the night.



NEW DENVER, BRITISH COLUMBIA.

Photo by A. Green.

Of course, like small boys in like had spirit to-day, he did not spend the night there, but came back sensibly to his own comfortable bed.

This most typical small boy was Hedley Vicars, whose name has been for generations a synonym of fearless and reverent Christian devotion in his life as a soldier. He was born on December 7th, 1826, in Mauritius, an island east of Madagascar, where his father was stationed in discharge of his military duties. His family was descended from a Spaniard, who came to England with Catherine of Aragon. The father died when Hedley was yet a boy, and one of the last things he did was to lay his hand on his son's head and pray that he might be a good soldier of Jesus Christ. The lad was full of other thoughts, however, and his school years in preparation for his own army life were not wisely spent years.

By the time he was seventeen he had entered the army and was attached to the Ninety-seventh Regiment in the Isle of Wight and thence removed to the Island of Corfu, off the west coast of Turkey. He wrote in after years of these days, "I would give worlds to undo what I then did." Even his Bible had been lost and the loss was no worry to him. From Corfu he went to Cephalonia and Zante, and sowed more wild oats as he went in reckless living and waste, laying up debts, which troubled him more to pay than to incur. After three years in the Mediterranean, his regiment was ordered across the Atlantic to Jamaica, and then, in 1851, to Halifax. An assignment of duty took him past Niagara and the Falls preached him a memorable sermon on the waste of life and the duty of living to God. When he returned to Halifax, thoughtful about himself, he was waiting in barracks one evening for a fellow-officer and saw a Bible lying near. He picked it up to while away the time, and as he turned over the pages, his eye fell on the words in the First Epistle of John: "The blood of Jesus his Son cleanseth us from all sin." That was enough. The teaching of his boyhood came to fruition and his father's last prayer began its fulfillment. That night Vicars broke from the old life and began the new. "What I have to do," said he, as he set out on the course in which he never wavered, "is to go forward. I cannot return to the sins from which my Saviour has cleansed me with His own blood."

He resolved at once to fly his colors. That very morning, he bought a large Bible and laid it openly on his table. "It was to speak for me," he said, "before I was strong enough to speak for myself." It spoke with effect, and many of his old companions made sport of his religion or cut him for it. He

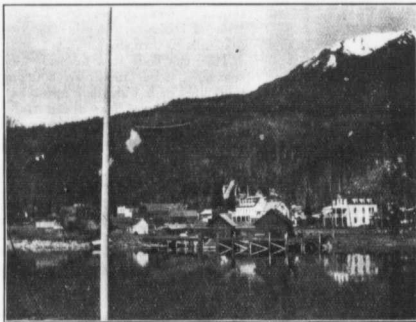
stood by his guns, but not without trembling. "Would that I felt as little fear of being called a Christian," he said, "as I used to feel in being enlisted against Christianity." Yet trembling was not retreating, and he went straight on with his duties alike as a Christian and as a soldier. "Enable me, Lord Jesus," he prayed, "to please my colonel and yet to please Thee."

In 1853 his regiment was ordered home. The man who came back was a very different man from the young fellow who had sailed for Corfu seven years before. This man was clean and honest, compact in character, serious and steady, and an outspoken Christian, who, when he felt shame, conquered it, and lived his life as a Christian openly before men. All that his Christianity could do for him, in giving courage and strength, he was to need, for in a year he was ordered off with his regiment to the Crimean war. It was a different regiment through his influence. "Mr. Vicars has steeled nearly four hundred men in the regiment," said a soldier, "four hundred of the wildest and most drunken lot. There isn't a better officer in the Queen's service." And he was to steady his men in the midst of battle, too, and from the storm and peril he was never to return.

The Crimean war, almost everyone now feels, was a very miserable piece of business.

It was into this misery that Hedley Vicars came on November 20th, 1854. It was in a pouring rain, and the men marched through mud, "looking," as he said, "more like drowned rats than like soldiers." That night by the bivouac fire, he read with a friend the Twenty-third, Ninetieth, and Ninety-first Psalms, and then slept on a bed of leaves with a stone for a pillow. All that winter the troops sat in front of Sebastopol, the cholera playing havoc with them, and the Russians holding their own. It was killing work for a soldier, sitting in his trenches and looking at disease and getting no orders to rise up and fight.

But in March, active operations were resumed and in one of the frequent encounters of the spring, Captain Vicars ended his short life. On the last Sunday he had spent the day in hospital visits and reading and prayers. In the evening he wrote: "I have felt this day to be just like Sunday, and have derived much comfort from communion with my God and Saviour." He had been walking with his friend Cay and tells how they had "exchanged thoughts about Jesus." The last words he wrote were: "In Jesus I



SILVERTON, BRITISH COLUMBIA.

Photo by Rev. A. E. Roberts.

find all I want of happiness or enjoyment, and as weeks and months roll by, I believe He is becoming more and more lovely in my eyes."

Captain Hedley Vicars died before he was twenty-nine, and yet his name has been known around the world. What made it known? His courageous death? Thousands of soldiers, equally brave, have fought and died for their country. Not his death, but his life has made his memory beloved; a life of whole-hearted loyalty to Christ; of open discipleship and of

earnest effort to win others to the same Master, whom he loved and served for himself. If he could face the sneers of men and live down their prejudices, and with heroic faithfulness do his duty as a Christian and a gentleman, so may every young man to day, whether in the army or the navy, in college or in business, at home or in the Philippines, or South America or Japan. The right life is the possible life for each of us. It is the only possible life.—*Forward.*

## Curious Carvings in Wood and Snow.

BY FRANK YEIGH.

THE three pictures on these pages show some curious carvings in wood, and modellings in snow and ice in Canada, and by Canadians.

Thomas Mowbray, a Toronto artist of long experience in wood and stone carving, has two unique specimens of wood carving in his studio, in life size representations of the Nativity and the Mater Dolorosa, which were made out of one pine tree, cut on the farm of Mr. Mowbray, in the Muskoka Lakes District of Ontario.

The huge monarch of the northern woods was felled for the utilitarian purpose of being sawn into shingles for a roof of a Muskoka farm house; indeed, many blocks were cut from the logs, and so converted into roofing material, when the practical eye of the wood-carver saw his subjects in the remaining portion of the trunk, as Michael Angelo saw the angel in the rough block of marble. Thus, with ordinary mill and chisels, Mr. Mowbray applied himself to his task, and the results, as shown in the photographs, best indicate his success.

The group of "The Nativity" represents a height of five feet nine inches when measured in a sloping direction from head to base, while it is three feet four inches from the ground in its kneeling position. These measurements will give some idea of the size of the tree trunk. The line of the back of the statue is the original tree stripped only of its bark. The expression on the face of both mother and child is wonderfully life-like, and this result is all the more remarkable when it is remembered that the conception was born in the mind of the artist, no model being used.

The figure of "The Mater Dolorosa" stands six feet high, and here the expression indicates a depth of sorrow that tells its own story.

Thus the body of a towering pine that once stood proudly erect among its fellows in a Canadian forest has, by the magic of man, been transformed into life-like statues that recall the most sacred figures in the world's history.

Canada has also some artists in snow, if they may be so termed. One of them is Mr. J. H. Chewett, a civil engineer, living in the outskirts of Toronto, who was the creator of a colossal snow image in the recent winter. His work of art was locally known as the Sphinx. The curious figure stood in the grounds of Mr. Chewett for several weeks of the winter season, and naturally attracted much attention. It was an anachronism to find a Sphinx in the New

World, made after the fashion of the one on which snow never fell, and that lies half buried in the sand of the desert in far-away Egypt, keeping the great pyramid company.

The evolution of the revised Sphinx was in this wise: On Christmas day Mr. Chewett, recalling his boyhood, rolled a huge snowball across his lawn, followed by a second and a third. His engineering knowledge enabled him to mount them on top of each other. Then he saw the possibilities of a gigantic figure in the rough mass, and with an old carving-

knife as a tool, and an Egyptian postage stamp as a model, the first Sphinx that ever opened its eyes in America grew into being under the hands of its creator. When completed it stood in all its frozen dignity for many a winter day.

It is said that the oldest and most experienced horses, who



A CANADIAN SPHIX.

had seen nearly all the strange sights of the locality, shied in fear as they caught sight of this hitherto undreamed of monster looming big and white through the shrubbery. But the first spell of mild weather melted the statue into its original fragments, and the Canadian Sphinx soon disappeared.—*East and West.*

## Stability.

Faith of our fathers! living still,  
In spite of dungeon, fire, and sword;  
O how our hearts beat high with joy  
Whene'er we hear that glorious word:  
Faith of our fathers! holy faith!  
We will be true to thee till death.

Our fathers, chained in prisons dark,  
Were still in heart and conscience free;  
How sweet would be their children's fate,  
If they, like them, could die for thee!  
Faith of our fathers! holy faith!  
We will be true to thee till death!

Faith of our fathers! we will love  
Both friend and foe in all our strife;  
And preach thee, too, as love knows how,  
By kindly words and virtuous life:  
Faith of our fathers! holy faith!  
We will be true to thee till death!

—Frederick W. Faber.

## The House that McGovern Built.

RECENTLY I attended an auction sale of real estate and, while viewing a piece of property that was under the auctioneer's hammer, was impressed by the effect of a simple statement that the auctioneer made when he was about to let his hammer fall for the third time. He had succeeded in raising the bids until the five-thousand-dollar mark was reached, but that seemed to be the limit.

"Gentlemen," said the auctioneer, raising his hammer for the third time, "I am offered but five thousand dollars for this house—a house built by Henry McGovern; who will give me fifty-five hundred?"

A gentleman nodded in the affirmative.  
"Fifty five hundred I have; give me six thousand."  
Another gentleman motioned to the auctioneer.  
"Six thousand I have; give me sixty-five hundred."  
Five minutes later the house was sold for sixty-seven hundred dollars.

"It was strange what a jump the bidding took when the auctioneer mentioned the builder," I remarked to a bystander, as the crowd broke up.

"You must be a stranger about here," said the gentleman. "McGovern has a great reputation as a builder and justly so. If he builds a house, you can be sure that honest work has been put into it from cellar to ridgepole."

Seventeen hundred dollars for conscientious work! McGovern, were he to learn of it, might well feel proud of his reputation.

A few days later I learned more of McGovern, the contractor. A carpenter had come to him well recommended as an efficient workman. The first day that he worked for McGovern the latter stepped up behind him and arrested his arm as he was about to drive home a nail.

"What are you using that split piece of joist for?" he asked.

"The boarding will cover it up," said the carpenter.

McGovern took out his notebook and wrote a few words. "Take this to the office and get a week's pay," he said; "I can't afford to keep you any longer.—*Frederick E. Burnham, in Forward.*

### A Nickel for the Lord.

IN a recent number of the *Toronto Star*, G. F. Raymond has the following racy and suggestive description of a custom that is much more common than it ought to be:

Yesterday he wore a rose on the lapel of his coat, and when the plate was passed he gave a nickel to the Lord. He had several bills in his pocket, and sundry change, perhaps a dollar's worth, but he hunted about, and, finding this poor



"THE NATIVITY."

little nickel, he laid it on the plate to aid the Church militant in its fight against the world, the flesh and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he had had a gin rickey at the Queen's, and his friend had had a fancy drink, while the cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad, and gave him a nickel tip when he brought back the change.

A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon, and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he gave a nickel to the Lord.

Who is this Lord?

Who is he? Why, the man worships him as Creator of the universe, the One who put the stars in order and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the Church militant.

And what is the Church militant?

The Church militant is the Church that represents upon earth the Church Triumphant of the great God the man gave the nickel to.

And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations, and

knowing this he put his hand in his pocket and picked out the nickel and gave it to the Lord.

And the Lord being gracious and slow to anger and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man wasn't.

The nickel hid beneath a quarter that was given by a poor woman who washes for a living.

### The Monotony of Sin.

RECENTLY we received a letter from a young lady in a certain college, where she is pursuing one of the regularly-prescribed courses of study in the Bible—a most interesting and profitable course it is, too. She writes us: "We have been spending some time on the history of the kings of Israel and Judah. I like the prophets very well, but those old kings make me tired. They nearly all followed in the way of Jeroboam, who made Israel to sin, and it becomes slightly monotonous."

Yes, there is a dreadful monotony about sin. We thought of it the other day when taking up the daily paper and saw the same old, thousand-times-repeated grist of stories about divorce, drunkenness, lust, and murder. Even suicide has become so frequent that people are bored in reading about the same old "morphine route," carbonic acid, or strychnine. There is a fearful sameness and tiresomeness about the records of "drunks," assaults and "hold-ups," and we should think the judges of the police courts would go mad with the daily recurrence of the same old list of "horribles."

Now, if any one wants to do something original—something which has a flavor of individuality to it—let him mark out a course of pure and noble daily conduct far above that of the average crowd, and then work to do it day by day.—*Western Christian Advocate.*

### Having to do Things.

THE educative effect of "having to do things" was well shown in the early life of Abram S. Hewitt. Born in a log cabin and left poor by his father's business reverses, he worked on a farm in summer to earn money for the winter's schooling. Yet he stood at the head of his class, both in grammar-school and in college, where he paid his way by tutoring. In this "doubling up" of engrossing duties, and in later combining the study of law with teaching, he impaired his health and his sight for his entire life. This was no "virtue of disadvantage," but the rugged will developed by his long battle with adverse circumstances served him so well that when the change came to engage in a small iron business he quickly made it a large one.

For the boy who had struggled through years of early hardships was waiting the highest kind of success—that of serving his country in many emergencies; of helping thousands of other poor boys to gain an education; of setting in his private business a notable example of fair dealing and consideration for his employes. It is doubtful whether Mr. Hewitt would have become the man he was had inherited wealth made his entrance into life too easy to develop grit, determination and the habit of hard work.—*New York World.*

### An Expensive Badge.

A YOUNG man in London omnibus noticed the blue ribbon total abstinence badge on a fellow-passenger's coat, and asked him, in a bantering tone, "how much he got" for wearing it.

"That I cannot exactly say," replied the other, "but it costs me about £20,000 a year."

The wearer of the badge was Frederick Charrington, son of a rich brewer, and the intended successor of his father's business. He had been convinced of the evil of the ale and beer trade, and refused to continue in it, though it would have brought him an income of £20,000 a year.

He preferred a life of Christian philanthropy to a career of money-making; and his activity soon made him known through the kingdom as a most successful temperance evangelist. His work, organized in the tent meeting on Mile End Road, has grown steadily for twenty years, and now fills "the largest mission hall in the world."



## The Woman with a Baby.

'Mid the herd of human porkers crowded on the trolley-car  
All is selfishness and jostle, making age and sex no bar ;  
Men collapse in seats, and stay there, letting shrinking ladies  
stand  
With a look of indignation—and a strap in either hand.  
Yet there's one thing that, you've noticed, never fails to make  
a stir—  
For a woman with a baby comes, they all make room for her.

I have sat in stuffy coaches on a crowded railway train,  
List'ning to ease-hardened travellers, who declared with might  
and main  
That they'd see the railroad company in hades' fiercest heat  
Long before they'd even think of giving anyone a seat.  
Then, ere scarce they'd ceased their boasting, they would rise  
without demur—  
For a woman with a baby, they must all make room for her.

There is something sweet, Madonna-like, in pictures such as  
that,  
And it makes the lowest ruffian feel taking off his hat ;  
For it bears him back to babyhood, when loving mother's arms  
Closely clung to him and kept off e'en the least of earth's  
alarms.

So, no matter what his station, he will evermore defer  
To a woman with a baby—he has reverence for her.

—Strickland W. Gilliam, in *Leslie's Weekly*.

## Christmas.

BY REV. JOHN MORRISON.

**H**OW rich the traditions, how tender the memories, how  
full of hallowed associations, is the Christmastide.  
The world has become Christo-centric ; all human  
history pivots on that golden point and swings the bar of its  
radius a given number of years before or after that miracu-  
lous event, when the divine, clothed in human flesh, in the  
form of a little child, was ushered into the world by the  
multitude of the heavenly host, singing the Hallelujah chorus  
of the skies, "Glory to God in the Highest, and on earth  
peace, good will to men."

Through nineteen rolling centuries, the artist's brush, the  
sculptor's chisel, and the poet's pen have been busy giving to  
the world a greater than Ceresus wealth in fresco, and  
statue, and poem ; the germ thoughts of which they have,  
with painstaking labor, dug from the unconscious mine. The  
loftiest and most sublimated intellects have found their  
splendid model, for brush, chisel, or pen, in Him who was to  
be called Jesus, because He would save His people from their  
sins. Cut from their frames every canvas having Christ for  
its central figure ; throw from its pedestal every marble  
where the Christ is found ; and out of the libraries of the  
world all literature, whether prose or poetry, which has for  
its subject Christ, and how poverty stricken this world would  
be ! a spiritual Sahara, where no water for the thirsting soul  
is found ; a miasmatic, malarial, dismal swamp of spiritual  
misery.

Before the coming of the Christ, men groped in the twilight  
of dying superstitions, and amid the decaying debris of  
fallen religions. God had given a revelation, but only a  
partial one ; an ideal life was needed, and at last it came,  
not in lordly castle or palace hall, but in the lowliness of a  
manger in the Bethlehem inn, and that life has changed the  
destiny of the ages and turned empires upon its hinges.

The pagan philosophers longed for and reached out toward  
the coming light. Seneca speaks despairingly : "No man is  
able to clear himself ; let someone give him a hand, let some-  
one lead him out," as though asking for some unknown  
Christ to come and bring the soul forth from bondage.  
Pliny, confessing to the hunger of his soul, saw no relief for it  
better than suicide.

Plato says : "We must wait patiently until someone, either  
a god or some inspired man, teaches us our moral and religious  
duties, and, as Pallas, in Homer, did to Diomedes, removes the  
darkness from our eyes." Thus, we see, one of the highest  
philosophic intellects the world has ever seen believed that  
some incarnate messenger of the Supreme Ruler might come to

enlighten the world. What was it but that he was waiting  
for Jesus Christ.

At the advent of the Christ there was no uniform civiliza-  
tion, the higher modes of civil life had worn out for lack of  
enduring war and woof. Creeds, manners, philosophies,  
literature, oratory, heroism, honor and social virtues were  
perishing. When Caligula declared himself a god, he  
proved himself worse than a man, and when the monster  
was worshipped the people confessed their amazing  
degradation.

The lofty ideas of a future life, which gleamed in the  
teachings of a Socrates and Plato, scarcely lent a glimmer to  
the dying philosophies of the Stoics, Epicurians and Academi-  
cians. Faith was drowned in the flood of scepticism, and their  
highest object was sensual enjoyment, for, said they,  
"To-morrow we die."

With the advent of Christ the flood-gates of sensuality  
were closed, the fountain-head of sinfulness was flushed out  
and purified, human life was estimated at its true value,  
childhood was respected, woman was lifted from her inferior  
position and held up as the equal of man, old age was  
venerated and revered, the "Golden Age" of the philoso-  
phers and poets had surely dawned.

Each recurring century has seen the horizon of the Christ-  
mas celebration widening, as tribe after tribe, and nation  
after nation, has heard "The Old, Old Story," ever old, yet  
ever new, "Peace on earth, good will toward men," and the  
time, we trust, is not far distant, when every nation will have  
learned of the blessed Christ, the divine remedy for the heart  
diseases of the world ; and when, from the igloo of the  
Esquimaux and the tepee of the Indian, to the isles of the  
Southern Sea, there shall be but one thought—Christ the  
Lord was born to-day.

Springfield, Ont.

## Failures That Promised Well.

**I**N New York harbor, not long ago, a pilot only twenty-one  
years old, and not long in possession of his license, was  
assigned to take one of the biggest ocean greyhounds  
down to the sea on a foggy day. It was his first assignment  
of such importance. In his agitation and anxiety, after pass-  
ing the most difficult points in that tortuous and narrow  
channel, he ran the steamer fast aground within sight of  
Sandy Hook. Thus at the very outset his career is blighted,  
perhaps ruined.

Why! Because he undertook a responsibility before he  
was fit for it. Sometimes men have the misfortune of being  
cornered by fate and forced into untimely responsibility. But  
more often they permit their vanity, or their eagerness to get  
on, to silence that still small voice at such times which says to  
all but out-and-out fools : "You know you aren't fit for this  
yet." And the worst of it is that most of the careers that  
are thus ruined are careers that promised well.

If a man of the right quality gets on too slowly, that need  
not trouble him. His order to advance will come, and he  
will go farther the faster for the delay.—*The Saturday  
Evening Post*.

## Mr. Gladstone's Religion.

**T**HE Life of William E. Gladstone, by John Morley, has  
just been published, in three volumes. It is in every  
way a notable work, throwing much light upon many  
phases of the grand old man's remarkable character. Chris-  
tian people will be interested in what the author has to say  
of Mr. Gladstone's religion.

Mr. Morley does full justice to this fundamental fact of  
Gladstone's whole history, but, indeed, it could not be missed.  
At every crisis in his life he sought strength from prayer and  
comfort from some word of the Bible. The Psalms were a  
great storehouse to him. In what he calls the very harrow-  
ing contest at Oxford of 1847, he fed on the verse, "O Lord  
God, Thou strength of my health, Thou hast covered my  
head in the day of battle." At his first Budget speech in  
1853 it was "O turn Thee then unto me, and have mercy  
upon me ; give Thy strength to Thy servant, and help the son  
of Thine handmaid." On his sixtieth birthday the entry in his  
diary is : "The Almighty seems to sustain and spare me for  
some purpose of His own, deeply unworthy as I know myself  
to be. Glory be to His name." When he resumed the



premiership in 1880, he records, "the remarkable manner in which Holy Scripture has been applied to me for admonition and for comfort." Mr. Morley may well say that a man who approached his task in such a spirit was at least impregnable to ordinary mortifications. His colleagues little thought that in the House of Commons, before he rose to make an important speech or introduce a Bill, he turned his heart in silent prayer. Sometimes men misjudged the solemn religious references in some of his speeches, but now they are seen to have been of the very warp and woof of his life. Lord Salisbury spoke truthfully of Mr. Gladstone when he declared that he was "a great Christian."

## The Christmas of a Prisoner's Family.

BY MRS. MAUD BALLINGTON BOOTH.

ON Christmas Eve, when the work of distribution was nearly over, the officer in charge of that duty for the upper part of New York climbed up the gloomy stairs of a great tenement and knocked at a rear door. A child's voice answered, "Wait a minute, please." In a few moments the door was opened and in the light stood a lovely child. She was about six years old and clad in her little white night dress, with the halo of her golden curls, she looked like an angel. In the bedroom were two other little ones, a boy about four, and a baby whom the little girl tucked in again very tenderly after dressing her brother, with the instructions, "you must keep covered up, baby dear," then she returned to talk with the visitor. The mother, it seemed, was out trying to collect some money owed her for work. Did she know about Santa Claus? Oh, yes, she knew all about him, only mother said he would not call at their house this year. There was neither food nor fuel in the house, but it was scrupulously clean, and the children's clothing was very threadbare and much patched. Waxing confidential on the subject of Santa Claus, the little girl added: "Johnnie and I have been listening and we thought we heard him whistling down the chimney, didn't we, Johnnie?" Johnnie, round-eyed and wide awake by now, assented. Then the visitor announced that Santa Claus' wagon was down below in the street. On being asked if she would like a doll, could such a treasure be found in the wonderful wagon, her little face lighted up with joy, and she cried impetuously, "Oh, yes," but immediately checking herself, she added, "No, thank you, ma'am, I think I am too old, but baby would like it." The scene can be imagined better than described when parcel after parcel was piled up on the table, and the children, joined even by the baby, danced in an expectancy of delight. It was a happy Christmas after all, and the father in his prison cell heard the echo of it afterward. He has been at home now for some time, and the little family is prosperous once more.—*Leslie's Monthly for November.*

Thou fool to seek companions in a crowd!

Into thy room! and there upon thy knees,  
Before thy bookshelves, humbly thank thy God  
That thou hast friends like these!

—Curtis Wager-Smith, in *Era*.

## A Pretty Picture.

ON a Santa Fe train coming out of Kansas City one night was a mother and her brood of five—four girls and one boy. They had left Illinois the day before, and were on their way to "the new country" where the husband and father has a claim, which is the new home. The oldest girl appeared about fifteen, and from that age down to the only boy, a chubby little fellow about four.

Their dress and manner showed that they had not been reared in the midst of luxury and opulence, but withal they were model children and scrupulously clean. The mother was thin and bony, her face sick and haggard with the long trip and the care of her precious flock, for there were twenty-four hours yet before the journey's end.

It was after bedtime when the train left Kansas City, and the younger ones were soon yawning and scarcely able to keep awake. In fact the pet of the family had closed his eyes and was fast approaching "shut-eye town," while the next eldest tugged at him, and looked appealingly to her mother with an expression that was pitiful. He wasn't go to sleep yet. The others began whispering among themselves and then to the mother, as if something exciting had happened or would happen soon, all of which attracted the attention of the other passengers,

who sat in wonderment as they tried to divine the cause of so much whispering to keep the last one

awake. They occupied seats in the front end of the car, including three long seats which ran along the smoking car partition.

Presently the cause of all this excitement was made plain—it was bedtime and they had not said their prayers. Quietly, modestly, without ostentation—yes, even timidly—the mother and her children knelt together at the long seat, the baby bowing his head with the rest and rubbing with chubby hands his eyes that would hardly stay open, while the evening prayers were said.

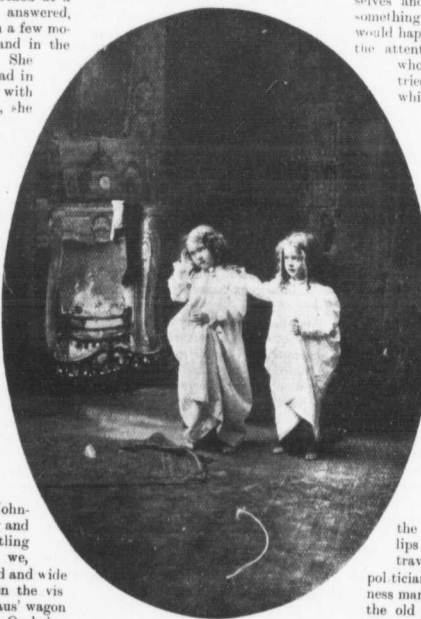
Just for a moment, and then they arose, the children were made as comfortable as possible for the night, and soon all but the mother were asleep, while the moistened eyes and quivering lips of the other passengers, the travelling men with the grips, the politician with his schemes, the business man with his worries—yes, even the old reprobate of the *News* paid a silent but mighty tribute to the greatest civilizing agent of all ages, the Christian religion.

Here, O ye teachers of theology, is a sermon greater than you ever preached!

Here, O ye choirs, is an anthem sweeter than ye ever sung! Here, O ye host of Israel, quarrelling over creeds and doctrines and torn with strife and envy, is a lesson more powerful than ever you taught!

God save the mother and her brood, bring them to their home in safety, and to their last home in peace.—*Wellington (Kansas) News.*

It is one thing to be unsuccessful; it is quite another matter to be so overwhelmed by defeat as to yield to despair. The coward whines, "There is no use in my trying! I shall always fail!" The brave man says, "I will succeed!" and rises from every failure with redoubled energies and a courage that nothing can daunt.



WATCHING FOR SANTA CLAUS.

## Anecdotal.

### Keeping up With the Times.

There are persons that never can bear to own that any piece of news has escaped them. To this class belonged a country postmaster whom some city visitors were teasing.

"It's pretty dead up here, Mr. Pratt," said one. "I suppose you people don't know the war's over."

"O, yes, we do," said the postmaster. "We read all that goes on in the papers."

"There are some things that aren't in the papers," said another fellow. "I don't believe you know when Shakespeare died."

"Well, no," said the postmaster. "I didn't know that he was dead; but I heard last week he was pretty low."

### Announced it in His Prayer.

An eccentric Scotch minister in a little kirk at Cumberland sometimes used his prayers for making his announcements.

The Rev. Dr. Buck of the Barony Church, Glasgow, and another minister once spent a vacation in Cumberland, and on the Sabbath attended this kirk, sitting in a remote corner, so that the minister should not notice them. But the eagle eye of the minister detected them, and in the intercessory prayer he so expressed himself as to make quite sure of some aid from them. The good man's words were these: "Lord, have mercy on Thy ministering servants who have popped in upon us so unexpectedly; one of them will preach in the afternoon and the other in the evening."

### A Peculiar Passenger.

There were many passengers in the car and nearly all were asleep. I took a seat, leaned back and had just fallen into a doze when I was awakened by the loud crowing of a rooster. There he was, a large rooster, strutting up the aisle, with head erect, and every few seconds letting forth such a loud chuckle that in a moment nearly everyone in the car was awake and craning his head with astonishment.

The rooster strutted wonderingly up the aisle until he came to a large portly man, who was leaning back, with his legs crossed, one knee as high as his head, and still asleep. The bird took only one look and then flew up, alighting on the conspicuous knee. At this juncture everyone else in the car became intensely interested, and nearly all the passengers were on their feet anxious to see what the man would do when he awoke. It needed only one more sound from the rooster before the stout man opened his eyes. With a sudden start backward he threw up his hands in astonishment, while roars of laughter came from every part of the car.

This excitement was too much for the rooster, and with one jump he flew up on the bell-ropes, which sagged under his weight, and the train, thundering along at fifty miles an hour, came to such a sudden stop that many passengers were thrown from their feet in a confused muddle. The train had no more than

come to a stop when the irate conductor came hurriedly into the car and demanded who had stopped the train. By that time the owner of the rooster had awakened, and, taking in the situation, reached up, gathered in the wandering bird, and restored him to the bag from which he had escaped.

There was no more sleep. Everybody was too busy laughing.

### Unconscious Humor.

A good story has been told by the late Joseph Parker, D.D., pastor of the City Temple, London, England. "The humor I like best," he said, "is utterly unconscious of itself. I am naturally fond of a man who can treat a joke as he would an epitaph. A man says something in those solemn tones which cracks your ribs with laughter and rolls you helplessly on the floor with a riotous delight, and then remarks: 'What are you laughing at? I am not aware that I have said anything funny. What is it?'"

"For example, a sedate minister gravely gave out the following pulpit announcement: 'I am going away for my annual holiday to-morrow. The Reverend Mr. Thomas will preach here next Sunday; the rest of the supplies you will find hanging in the vestibule.' The minister did not know that he had said anything to laugh at. The laugh was no intention of his. But the people knew and probably said in the secrecy of a well-concealed disturbance of mind, 'Let us hope that nobody will cut them down.' Not for the world would some ministers say a humorous word in the pulpit. Why? Simply because they would not say a humorous word anywhere.

"One of the most remarkable instances of unconscious humor occurred in the case of a German tourist. He was travelling alone, and he kept very much to himself in the course of one memorable voyage. A general passenger asked him if he would not join some of the games which were being played by the rest of the voyagers, to which he gruffly replied, 'No.'

"'Why not?' said the genia passenger. The solitary man replied, 'I am on my wedding tour.' 'Your wedding tour!' the other exclaimed, 'where is the bride?' 'Dat,' said the German, 'is just where it is; dere was not money enough to bring us both, so I had to come alone.'

### A Needed X-Ray.

Bishop Potter, in an address at the Orthopedic Hospital in New York, is quoted as saying that twenty-five years ago his right foot was lamed by a fall from a horse in the Yosemite Valley. It seemed to heal, but troubled him more or less all the while until the X-ray was discovered lately, and turned upon it. Then it was shown plainly that for all those twenty-five years two of the bones near the ankle had failed to unite, and the fracture had never really been reduced at all. The Bishop did not know that he had a broken ankle until the X-ray revealed it. Then, and only then, could it be rightly cured, for the reason for the long irritation and the lameness of the foot was only then revealed.

It has been suggested, and very wisely, that the trouble with some Christian lives, which makes them halt and limp, is of the same character. There is a secret break in the character, and the man himself does not know exactly what it is. He knows he has not the peace nor strength of spiritual health, but that is all. What he needs is the X-ray of conviction of sin, flashed through the secret places of his heart by the Spirit of God. Some old, half-forgotten sin has thrown his soul out of joint; some evil tendency or thought has left its concealed irritations behind it. The trouble must be seen sharply and accurately as the first step to cure. "Conviction of sin" is an old-fashioned phrase, perhaps, but it embodies an idea as necessary to-day as in the days of the psalmist, who said, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me," before he added as the completion, "and lead me in the way everlasting."—*Forward.*

### Getting a Few Pointers.

"I don't wish to take up your time," the caller said, "unless you think it likely I might interest you in the subject of life insurance."

"Well," replied the man at the desk, "I'll not deny that I have been thinking something about it lately. Go ahead. I'll listen to you."

Whereupon the caller talked to him forty-five minutes without a break.

"And now," he said at last, "are you satisfied that our company is one of the best, and that our plan of doing business is thoroughly safe and conservative?"

"Yes," he said. "Have I convinced you that we furnish as good insurance as any other company, and at rates as cheap as you can get anywhere?"

"Yes, I am satisfied with the showing you make—perfectly satisfied."

"Well, don't you want to take out a policy with us?"

"Me? Oh, no! I'm a life insurance agent myself. I thought I might be able to get some pointers from you."

### A Note o' Hand.

Mr. Johnson, after looking at a turkey long and wistfully in the market one day, made an effort to purchase it. The *Young People's Weekly* gives the only terms on which it could be bought:—

"How could I—what arrangements could a pusson make dat wanted to buy dat turkey?" Mr. Johnson asked after a pause.

"Easy terms 'nough," said the market-man briskly. "You get him by means of a note o' hand."

"A note o' hand," repeated Mr. Johnson, brightening up at once. "Do you mean I writes it out, and pays some time when—" But his hope in this glorious prospect was rudely shattered by the marketman.

"A note o' hand means, in dis case," he said, with disheartening clearness, "dat you hands me a two-dollar note, Mr. Johnson, and I hands you de turkey in response to dat note."

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## Quiet Hour.

### Ring The Christmas Joy-bells.

BY REV. R. STRACHAN.

Celebrate the natal morn !  
Keep the day with grateful joy ;  
Ever welcome its return,  
Harps and vocal powers employ.  
Let our hallelujahs join,  
Sound the praise of love divine ;  
Our Immanuel's love proclaim,  
Glory to His matchless name.

Oh rejoice in Christ's advent,  
When to Bethlehem He came,  
On Redemption's work intent,  
To remove our sin and shame ;  
With His heart's design to bless ;  
Welling up in tenderness ;  
In our stead He came to die,  
Glory be to God Most High.

Ring the Christmas joy-bells, ring !  
Spread the good-will gifts abroad !  
Sing the Saviour's praises, sing !  
Grateful for the gift of God,  
Hail the day's return once more,  
Cheering to the rich and poor ;  
Let us all in gladness cry,  
Glory be to God Most High.  
East Toronto, Ont.

### True to Name.

"True to name." The florist thus catalogues certain varieties of seeds that can be trusted to produce the color and form specified. Such seeds are always at a premium. Of how many Christians can it be said, to-day, that they are "true to name," producing the love, the joy, the peace, the long-suffering, the gentleness, the goodness, the faith, the meekness, the self-control of the Bible catalogue? Such Christians are needed. Are we among them?—*Forward.*

### A Sweeping Revival.

Not long ago, in a meeting, many prayers were offered that God would send a sweeping revival. It would perhaps be well for the church to remember that before God will send anything of the sort the church must do some sweeping on its own accord. It was only when the woman had lighted a candle and swept the house that she found the lost coin. So our desire to save the lost ought to lead us to a great deal of sweeping and cleaning out of useless and hindering rubbish.—*Look-out.*

### Look Up.

The moments when we go wrong are mostly our prosaic moments. There is a deep significance in the words, "I will lift up mine eyes unto the hills, whence cometh mine aid." Yes, it is from the hills that mine aid comes. It is by the light of the hills that I walk on the common road and do not stray. It is not sober precepts that keep me sober ; it is high flights of faith, bright visions of hope, deep pulses of love. To live a steady life I need, not the drag, but the

wing. . . . The more prosaic be my duties, the more I need the wings of the morning. I will not try the plain till I have met Thee on the hill. Meet me on the hill, O Lord ! Lift me above earth that I may *see* earth ! Fire me with high enthusiasm that I may be fit for the commonplace ! Send me Elijah's chariot that I may sweep o'er the dusty plain ! Give me one gleam of Thy glory that I may tread the beaten path ! Take me for one minute into Thy pavilion ere I go out on my daily round ! Inspire me with the poetry of faith, hope, love, that I may not stumble in the world's prose ! I shall only be adequate to the day when I have put on the armor of life eternal.  
—*George Matheson, D.D.*

### Ye Restless Souls.

Plenty of religion generally settles the question of proprieties. A baptism of the Holy Ghost takes the parleying out of a man. Before Pentecost the disciples were great for asking questions. "What shall this man do?" "Who shall be greatest?" "Wilt thou at this time restore the kingdom of Israel?" But after the cloven tongues appeared, the disciples' tongues were silenced, except as "they began to speak in other tongues as the Spirit gave them utterance." Where is their questioning now? It is lost in the fulness of experience. One glorious fact overcomes all their theories. The same kind of baptism would satisfy querulous hearts to-day. Thousands of good people are asking: "May I do this or that?" "Is there any harm in it?" "May I not dance?" "Can I not attend the theatre?" "Must I be different from others?" What these restless souls need is God. One outpouring of the blessed Spirit in their hearts would satisfy them more than a thousand theoreticals. John Fletcher's prayer would be a good one for them to offer:

"I feel an aching void in my soul, being conscious that I have not attained the heights of grace described in Thy word. I want power from on high. Turn out all that offends the eyes of Thy purity. Suddenly come to Thy temple. Thou knowest I do believe in Thee. I want a full application of the blood which cleanses from all sin. I want a plenitude of Thy Spirit. O, baptize my soul!"

### Thank God for Difficulties.

God knows that burdens will make his children strong; so he says to them: "Every one shall bear his own burden. There is thy load, carry it; there is thy place, fill it; there is thy work, do it; and as thy day, so shall thy strength be." The route to heaven is not over a macadamized road with easy grades. It has many a "Hill Difficulty," where the climber goeth from running to walking, and from walking to a tough clambering on his hands and knees. Let us not murmur, or vainly ask for "elevators" to hoist us. For one, I have lived long enough in this world to thank God for difficulties. The grapple with them sinews our graces and gives us spiritual force. In God's school some hard lessons

are to be learned; and there are no "elective studies." It is very pleasant to work out problems in addition and multiplication, but when our Master puts us into a painful problem of subtraction—when the income is cut off, or the crib is emptied, or the staff is broken—then we cry out: "O God, let this cup pass from me!" It requires great grace to be able then to say: "Nevertheless, Father, not as we will, but as thou wilt!" For the hardest lesson of all in this world is to let *God have His way.*—*Theodore L. Cuyler, D.D.*

### Nuggets.

MISS HELEN GOULD says: "The more one tries to help others, the more one loves to do it."

GREAT OCCASIONS do not make heroes or cowards—they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, or we grow and wax weak, and at last some crisis shows us what we have become.—*Bishop Westcott.*

AN hour of solitude, passed in sincere and earnest prayer in conflict with and conquest over, a single passion or subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection than a year's study in the schools without them.  
—*Coleridge.*

The only preparation for the morrow is the right use of to-day. The stone in the hands of the builder must be put in its place and fitted to receive another. The morrow comes for naught, if to-day is not heeded. Neglect not the call that comes to thee this day, for such neglect is nothing else than boasting thyself of to-morrow.—*G. Bowen.*

"We shall never be sorry afterwards for thinking twice before we speak, for counting the cost before entering upon any new course, for sleeping over stings and injuries before saying or doing anything in answer, or for carefully considering any business scheme presented to us before putting money or name into it. It will save us from much regret, loss and sorrow, always to remember to do nothing rashly."

MAKE Christ your constant companion. Be more under his influence than under any other influence. Ten minutes spent in His society every day—aye, two minutes, if it be face to face and heart to heart—will make the whole day different. Every character has an inward spring; let Christ be that spring. Every action has a keynote; let Christ be that note to which your whole life is attuned.—*Henry Drummond.*

BELIEVE that other people have troubles as well as you—and that usually their troubles are a good deal heavier than yours. Believe that when things are going against you is the time to apply in your conduct and feelings the principles you may have been preaching to others. Believe in yourself—that there is something sacred in your being, a higher self, and that you can live up to the level of that higher self if you make the effort.—*The Occident.*

## Hints for Workers.

Now is the time to push the circulation of the Canadian Epworth Era. Send for our attractive list of premiums offered to those who get up clubs.

**Work Cheerfully.**—To wait patiently, men must work cheerfully. Cheerfulness is an excellent working quality, imparting great elasticity to the character. As a bishop has said, "Temper is nine-tenths of Christianity;" so is cheerfulness and diligence nine-tenths of practical wisdom. They are the life and soul of success, as well as of happiness, perhaps the very highest pleasure of life consisting in clear, brisk, conscious working; energy, confidence, and every other good quality mainly depending upon it.—*Samuel Smiles.*

**The Pastor's Allies.**—The pastor must have faithful allies in the work of revival. "The young people," says the Rev. F. A. Hardin, "are an available resource. Within your reach are those who will become, if they are depended upon, your most faithful allies in the work of the revival. Give them something to do. Assign to each a special duty, and hold the young people responsible for their share. There is scarcely one in the Church who may not in some way be made effective in increasing the interest and bringing conviction to the people."

**Don't Scold.**—There is a class of dolorous saints who imagine that they are helping their Churches a good deal by sanctimoniously criticizing their fellow Christians as having only a formal, dead-and-alive sort of religion; and they are constantly remarking, "How cold the Church is!" or, "How stupid the prayer-meeting is!" We wish that such very excellent people would emigrate or reform their ways. They are hinderers, rather than helpers. If there is any truth in what they say—and often it is simply their bilious imagination—their cynical and lugubrious utterances will work no remedy. If the Church in general is really in a comatose condition, and there are exceptional ones who can bring into its service a fresh enthusiasm and a fervent glow in witnessing and praying, that will be a somewhat more effective stimulus than standing outside to criticize, or remaining at home to let the rivers of salvation freeze over much harder, or dolefully commenting to everybody upon the frigidity of the meetings, and so helping to lower the atmosphere a few more degrees. Dear Brother—if perchance some such good but mistaken body may be reading this particular Point of View—if you have a white-hot love for Christ, and that of the rest of the Church has been put into cold storage; if you have some new experience which swells your heart and will not be pent up, and all others in the membership have only worn-out recollections of past blessings—how immensely do your brethren need your fervor and overflowing spirituality! Don't scold, and croak, and lament, and get the dismal,

and hint strongly that all your brother Christians are backsliders and reprobrates, and pour ice water down people's backs! Go to all the meetings, and say not a word about "coldness," but carry with you a sunny face, a radiant faith, a joyous experience, a fervent prayerfulness, a happy songfulness, and you'll soon "change the temperature of that place, and emigration will set that way!" That's the way to thaw things out and get a "good old summer-time" religion!—*Western Church Advocate.*

**Keep Stirred Up.**—Our League had under discussion Paul's advice to Timothy, "Stir up the gift of God," and while the young folks were talking, I fell to thinking. Some people are most terribly afraid of agitation, not knowing that it is essential to a healthful life. Quiet results in stagnation. Water in motion purifies itself; water at rest becomes foul and dead, and gathers to itself the germs of disease. When a man ceases to use his brain, when he ceases to be a student, the mind becomes a stagnant pool, merely a receptacle for trash, even truth which may fall into it becomes corrupt and lifeless. One may have had a rich and decided experience of converting grace, but unless he gets away from the particular spot and time where this experience came to him, unless he gets out into an active beneficent life, unless he keeps stirred up, his religion sours, his soul stagnates, he becomes a curse rather than a blessing. Paul was not content to dwell in the past. Once in a

while, to strengthen his faith by memory, he would glance back and say, "By the grace of God I am what I am," but the supreme motto was, "I stretch myself forward." And, too, his progress was not a lonely, selfish going forward. He always had his hands full, was all the time picking up some poor soul by the wayside and helping him take a new start. He seemed to think very little about Paul, but kept his eyes on the Lord Jesus Christ, "who went about doing good." He learned that the more helpful he was, the greater was his own progress; the more he forgot himself, and kept busy turning the world upside down, the greater he became. He did not worry his head about his spiritual health.—*Rev. Cyrus A. Brooks.*

### Philosophy of World's Salvation.

—The responsibility of evangelism should not be shifted by the pastor to a professional evangelist, nor by the membership of the church to the pastor. Every child of God is an ordained evangelist. And personal evangelism is the philosophy of the world's salvation. How has theosophy been built up in this country during the past ten years? By personal effort. How has Christian Science, so-called, achieved its success? By a personal propaganda. Why can Dowie number his adherents by the thousands? Because of the personal persuasions of his followers. The Church will never make a deep impression upon the world until we exalt the individual method in going after the lost.—*Dr. J. F. Berry.*

## Prominent League Workers.

MR. N. T. SQUIRE.



THE new President of the Toronto Conference Epworth League came up from "the ranks," having filled almost every subordinate office in his local League and the district

organization. He believes in the Epworth League thoroughly, and has worked in it from the very beginning. He is a native Canadian, having been born in Onondaga, Brant County. His education was received at the Owen Sound Collegiate Institute. After entering business, he spent two years at Portage la Prairie, in the Lake of the Woods Milling Co. Since returning to Ontario his lot has been cast for ten years at New Lowell, where he has conducted a milling business. In that place he has been Recording Steward, Secretary of the Trustee Board, League President, etc., and has been closely associated with the work of the Collingwood District League for several years. Largely through his efforts this District has become one of the best organized and most efficient in the Conference.

At present Mr. Squire is residing in Toronto, and is connected with Trinity Methodist Church.

## Practical Plans.

**Corresponding Secretaries, Presidents, and others are urgently requested to contribute to this page. Send accounts of any method of work at all out of the ordinary, especially of "practical plans" that have been tried and proved successful.**

### Systematic Giving in One League.

—Miss Cora C. Sifton sends the following interesting account of a plan that has been successfully followed for some time by the League of First Methodist Church, London:

"It was with fear and trembling that the officers of our League decided, some years ago, to adopt the principle of systematic giving. Most people are willing to admit its reasonableness in theory, but when it comes to putting it into practice—well, that is a different matter. So the subject was well discussed and looked at on all sides before so radical a step was taken. To-day, after an experience of several years, there is no question as to the success of the plan. It has passed out of the realm of experiment, and has been adopted by many of the Leaguers of the city of London, none of whom, I venture to say, would go back to the old plan of collections.

"Believing that this system would prove of great blessing to other Leagues, may I lay before the readers of the EPWORTH ERA the plan as we carry it out? The treasurer sits in a prominent place at each League meeting and it is his duty not only to receive contributions, but to frequently explain our method, in order that newcomers may become familiar with it. No one is asked to give a cent towards the League funds. If, however, a member wishes to help us he informs the treasurer of his desire. He gives what he can—it may be one cent a week, it may be twenty-five—all that is asked is that he gives as God directs. We prefer the contributions weekly, but do not insist upon that if the member would rather give less frequently. Each giver is known by number, and is given envelopes and a book of coupons, each of which is stamped with the holder's number, the date, and the amount promised. All the member does is to tear off the proper coupon each week, put it with the contribution promised into an envelope and hand to the treasurer at intermission.

"As a result of this plan, a collection plate is never seen at our League meetings. Our socials, coming about four times a year, are always free and are very popular. The past year, which was perhaps the most successful of any since this plan was adopted, shows a fine record. Besides meeting the running expenses of the League and contributing one hundred and fifty dollars to the support of our district missionary in China, we were able to give one hundred dollars toward the support of a deaconess in connection with the church.

"May we commend this plan to other Leagues throughout this land of ours? Surely it is time this matter of giving was placed upon a higher basis than merely 'for value received.' Let us

make it as much an act of worship as our prayer, and surely it will mean the enriching and ennobling of our lives."

**A Business Like Committee.**—A business like committee is one that goes right to work as soon as it is appointed. To allow a month or two to slip by before holding the first meeting, as so many church standing committees do, is a down right theft of the King's time. A business like committee is one where the majority rule prevails. In too many committees the minority rule prevails, at least negatively; nothing is done to which a minority, though a minority of one, chooses to object. Weakly to humor an individual member is bad for him, and ruinous to the church business which the committee was appointed to do according to its combined wisdom. A business like committee is one where the discussions are kept well in hand by a firm chairman. A committee meeting may not be run by the formalities of a church business meeting. Very often even a formal vote is unnecessary, the chairman simply stating what is evidently the "sense of the meeting." But, on the other hand, a committee meeting must rise above the looseness of an ordinary conversation, and discourteous interruptions are especially to be prevented, and, if necessary, mildly rebuked by the chairman. To steer this middle course between stiffness and laxity is not easy; it is, indeed, the chairman's most difficult task. A business like committee will have a secretary, who will keep full account of the members present at each meeting, the topics discussed, and the action taken. Sometimes it is quite as useful to record the unfavorable action as the votes that carry. Especially is it essential to have a secretary that is lavish with postal cards, and sends written notices of meetings to all the members, as well as notifying the members that have been absent what the action of the committee has been, and how they are expected to aid it.—*Amos R. Wells.*

**Do not Discourage.**—Miss Sadie M. Huestis, has an excellent article in a recent number of the *Halifax Wesleyan*. We judge, from what she says, that there are some pessimists in Halifax, in regard to the League. The following excellent advice is given: "Don't always be looking for a thing to fail. Get to work and see it does not fail. Encourage instead of trying to dishearten. Who does the pastor look to for help? The Sunday School? Not so much as from the League. As the pastor of Brunswick St. League said, 'The League is always willing to serve.' With an energetic president and sympathetic pastor, who is interested, we feel encouraged, but we heartily wish those who go around saying it is no good, would turn over a new leaf. As Job says, 'Ye are miserable comforters all. Oh that ye would hold your peace, and it should be your wisdom?' Did Christ call out to the fishermen, 'You have been a long time out there. I don't see that you are catching anything. Give it up. You should be on shore edifying one another with former experiences about how many fish you have caught in the past?' No,

He encouraged them and they were successful; He knew the task was not useless, so He cheered them and helped them in their work. If the Epworth League does die, erect a monument and put on it Num. 32:7, but instead of children of Israel, read, 'Wherefore discourage ye the hearts of the young people of Halifax, and all you who have been discouraged by your words read it and see if you helped or hindered. Where would the children of Israel have been if they had been discouraged and given up when the report about the Anakims came. There were 'discouragers,' even then, but fortunately unlike the children of old, we are not going to give up because of a few, but we heartily wish you would give us more sympathy."

**The A B C of Success.**—Dr. Clark has a very useful article in the *Christian Endeavor World* on "The A B C of Success of Christian Endeavor Societies." He shows, simply and plainly, the way in which any local society may enlarge its numbers and increase its vitality and efficiency. These plans are not theories. They have been actually tried in many places, and have succeeded.

"Grace, grit, and gumption" will make them equally successful everywhere. The alphabet on improving a society we will endeavor to quote later. Here are Dr. Clark's answers to the question: "How to Enlarge the Society?"

(a) *By securing more Active members.* There are few societies that might not and should not have more Active members. Juniors are constantly growing older and eligible for Active membership in the Young People's Society. New families are moving into the church circle.

Associate members should be transferred, when ready for active duties, to Active membership. A thorough canvass of Sunday-school and congregation should be made by the Look-out Committee at least twice a year for new members.

(b) *By securing more Associate members.* Many societies should have ten times as many Associate members as they have. They can be secured in the same way as indicated above for obtaining Active members. This is the evangelistic side of our work, and should receive far more attention than it does.

(c) *By securing more Honorary members.* Do not secure them merely for the sake of swelling the numbers, but for the sake of gaining sympathy and support for the work of the young people, and for the sake of linking older and younger together in Christian service. Faithful Active members, who can no longer remain on the Active list, should always become Honorary members, and not drop out altogether. An occasional Honorary members' meeting, once or twice a year, at least, should be held to show the vital relationship of the Honorary members to the society.

(d) *By forming and sustaining a Junior society.* Every Young People's Society should have a Junior Committee to start such a society if there is none, to aid the superintendent when it is formed, and to keep alive interest in Junior work by frequent reports. The Junior society will furnish the best and most recruits for the Young People's Society of Christian Endeavor.



## THE CANADIAN EPWORTH ERA

ORGAN OF THE EPWORTH LEAGUES AND OTHER  
YOUNG PEOPLE'S SOCIETIES IN THE  
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## Editorial.

### A Christmas Greeting.

"A Merry Christmas and a Happy New Year" to every reader of this paper. To help in realizing this we do not know that we can do better than quote the words of Dickens:

"Do not select the merriest of the three hundred and sixty-five days for your doleful recollections, but draw your chair nearer the blazing fire; put a good face on the matter; troll the old-time ditty you used to sing, and thank God it's no worse. Reflect upon your present blessings, of which every man has many, and not on your past misfortunes, of which all men have some."

Those who follow this wholesome counsel will be sure to have a "Merry Christmas."

### A Law of Nature.

The Sabbath rest once in seven days seems to be a natural law imbedded in the nature of things. Not long ago we were looking through a great factory. In the power-house there were two immense engines of 1500 horse-power each, but only one was going. When the manager was asked why the unused engine was kept, he replied, "Well, this one does most of the work, but we find it wise to give it a rest once a week, and then the other takes its place." Go into the barber shop and the barber will tell you that a razor will cut better by being allowed "a day off" once in a while. There can be no doubt of it, one day's rest in seven is what this tired old world needs.

### Civic Corruption.

Every friend of civic righteousness will regret the result of the elections in New York City. The triumph of Tammany means the apotheosis of corruption. The greatest city on the American continent has been delivered over to the most shameless political organization known to civilized man. Grafters of all shades and ranks will find comfort in the Tiger's victory. Every wicked machine between the two oceans will now take heart and hope. Sneerers at democratic institutions will hasten to remind us that American large cities are the worst examples of municipal government. Happily, New York is not a fair sample of an American community. The foreign element is very large. Its polyglot character does not allow real American ideals to assert themselves. A heterogeneous conglomeration of all sorts and conditions of

men, such as Gotham presents, is just the field for an organization like Tammany. Unrestricted emigration has seriously changed the character of the cities of the North Atlantic States. Observant publicists are not wanting who say that the influx of the alien hordes will soon seriously affect the character of the whole American nation, if it has not already done so. It has certainly made possible a political saturnalia undreamt of by the founders of the Republic. Some writers, not pessimists, affirm that the United States no longer affords the best field for the exemplification of democratic institutions. One thing is sure: Great Britain holds the palm for civic government by the people, and is likely to do so for many years to come.

### Another "New Departure."

At the last meeting of the General Sunday School and Epworth League Board the question of more systematic instruction in Sunday School and Epworth League methods in our colleges received very careful consideration, and committees were appointed to consult with the college authorities. We are glad to say that the professors of Victoria and Sackville universities who thus far have been interviewed received the committees in the most cordial manner, and expressed an earnest desire to co-operate in every way possible.

One immediate result is that the General Secretary of Sunday Schools and Epworth Leagues will deliver a course of lectures on Sunday School and Epworth League work to the Theological Students of Victoria and Sackville during this winter.

The course in Toronto commenced on Thursday, Nov. 26th, and will be continued each week for some time, but the date for Sackville has not yet been fixed. Similar arrangements may be made with the other colleges.

### Converted on the Train.

Sometimes Epworth Leaguers, like other Christian workers, become discouraged because they do not see greater results from their labors. Perhaps more good is accomplished than they know. Here is one illustration of this worth passing along, which was given by a visitor to the editor's office recently. A young man who had been an associate member of a country League for some time, left Ontario to go to the Northwest. While on the train, somewhere between Toronto and Winnipeg, he began to think of the good influences which had been around him during his connection with the League, and of the efforts made by the active members for his conversion. It seemed to him too bad that all these should count for nothing, and right there and then, resolved to give his heart and life to God. On arriving at his destination, away out on the prairie, he immediately confessed Christ, and made himself known to the nearest preacher. As workers were few, he was at once pressed into service as Sunday School Superintendent. His first letter home told of the gladness of his new experience and his obligations to the League which had sown the seeds of truth in his heart.

### Christmas Giving.

The practice of bestowing gifts upon friends at Christmas time is one of long standing, and will probably continue to be the fashion for many years to come. There is much to commend it, and yet care must be taken to prevent extravagance and commercialism creeping in. The Christ-like way of giving would be to bestow our gifts upon those from whom we have not the slightest idea of receiving anything in return. Ample opportunities for this kind of benevolence will present themselves in almost every locality. The sufferers



in Jamaica who have lost their property through the hurricane of last August, should appeal strongly to the generosity of Christian people. Our own correspondence reveals a very distressing case of a Methodist local preacher in Newfoundland who has lost everything he possessed through fire. If any readers of this paper desire to make a Christmas offering to either of these objects the Editor will be glad to receive it.

The distinguished statistician, Sir Robert Giffen, estimates the wealth of Canada at \$1,350,000,000. This gives us nearly \$250 per capita. The same authority estimates the per capita wealth of the United States at \$175.

We hear nothing but expressions of satisfaction concerning our new Course of Bible Study. Old and young seem to regard it as exactly what was needed. One minister writes that he is introducing it among his congregation, although he has no League. It would wake up some prayer-meetings to bring in a book like "Studies in the Life of Christ" for systematic study from week to week.

The Sunday School Institute for Theological Students recently held in Toronto cannot fail to have good results in stirring up interest in Sunday School work in the preachers of the future. It was an interesting sight to see a couple of hundred young theologians sitting at the feet of Sunday School experts, and diligently taking notes. The colleges recognized the importance of the Institute by withdrawing their regular classes and allowing their students to attend the sessions. It is becoming more and more certain that the successful pastor must do more than simply patronize the Sunday School by occasionally dropping into its meetings. He must become an active force in promoting its efficiency, especially by training the teachers. If this Institute helps to emphasize this thought it will be worth twice what it cost.

BISHOP JOYCE advocates founding chairs of common sense in the theological seminaries. Certainly nothing is more needed in the ministry to-day. Neither education nor natural talent can take the place of it, but it is doubtful if it can be taught from a chair.

WHAT delightful weather we have been having this fall! It is doubtful whether we appreciate it at its full worth. Rev. Mark Guy Pearse, speaking in Toronto on Nov. 13th, said that he had seen more sunshine in Canada in six weeks than he had done in England in two years. Instead of being known as "Our Lady of the Snows," he thought this country ought to be spoken of as "the lady of the sunshine."

At this time of the year an unusual amount of space in our paper is taken up with reports of district conventions. Some may regard this as rather dry reading, but these reports are really important as indicating what the League is doing. If it is gratifying to know that the district gatherings are so well maintained.

WHAT a restless people Methodists are! The M. E. Church of the United States a little more than three years ago removed the time limit, and now there is an agitation for its restoration. Surely one quadrennium is by no means a fair test of the system.

The Epworth League Reading Course is selling more rapidly this year than ever before. Those who are counting on starting a Reading Circle in January may find that the supply of books has been exhausted. The only sure way of getting them is to order now.

"It is a comparatively easy thing," said an Eastern Sunday School Superintendent, "to induce children to manifest a desire to be Christians, and it is not hard to make Decision Day a great success so far as the number who sign the cards is concerned. The difficulty is to hold those who are harvested, and keep them in the church." This brother laid his hand upon a question of the greatest importance. The results of a Decision Day service will be very small unless it is followed up by the most systematic and persevering shepherding.

It is surprising how many counties in the Maritime Provinces are under prohibition. In the whole of Prince

Edward Island there is not a licensed bar. Even in Charlottetown, the capital city, the Scott Act prevails. Of course the law is not strictly kept, but the authorities are prosecuting the violators vigorously. For the first and second offences heavy fines are inflicted, and upon being convicted a third time the liquor seller is sent to jail for six months. Several of the worst transgressors have fled from the country rather than go to jail and the province is permanently rid of them. It

is refreshing to find a place where the liquor men are kept on the run by the inspectors.

At the recent Philadelphia Missionary Convention, Bishop Thoburn said that, if the Church would lay down the money and give the authority, he would, within a year, find one thousand well qualified men and women for missionary service."

OUR Southern neighbors are evidently awakening to the fact that Canada is more than a name on the map. It will yet dawn on the average American that the young Giant of the North is to be reckoned with as a permanent factor in the future of this continent. References to our country grow more frequent and more intelligent in the American press. Of course, all this pleases us, yet we have somewhat against our American cousins. At times they are just a trifle patronizing. Before writing about Canada, let certain American editors take down their copy of Lowell and read his essay, "On a Certain Condescension in Foreigners."

We extend our sincere sympathy to Mr. C. D. Massey in the sad bereavement which has come to him in the loss of his wife under peculiarly trying circumstances. She was a sister of Bishop Vincent, and a most estimable lady.

REV. DR BURWASH, Chancellor of Victoria University, writes concerning our new text-book for Bible study, "Studies in the Life of Christ :—"  
"I have examined both the plan of work and a number of the studies, and need not say that I am greatly pleased with both. The book is decidedly the best text-book to put into the hands of intelligent, earnest young people that I have yet met. I shall recommend it for the course of study for our local preachers. The daily morning study of the Bible I commend as of inestimable advantage."

Prominent People.

Florence Nightingale, the famous nurse in the British army during the Crimean war, has reached her eightieth anniversary.

President John F. Goucher, of the Woman's College, Baltimore, said to be personally interested in the support of 150 schools in heathen lands.

Bishop McCabe, who has had in a year sixty invitations to dedicate churches, says that the Methodists are building more and better churches than ever before.

Queen Wilhelmina's pet amusement is said to be taking photographs. She goes about on foot, snapping a passing peasant, a group of children coming from school, or a bit of scenery, whenever an agreeable subject presents itself.

Speaking of Dowie, Rev. Dr. Parkhurst says: "I recommend that the New York ministers continue to attend to their own business with the same earnest fidelity as that with which Mr. Dowie attends to what he seems to consider his business."

The Rev. C. M. Sheldon, the author of "In His Steps," proposes to organize a life insurance company that will only insure the lives of Christians and total abstainers. He says that the rates can safely be put at from 10 to 20 per cent. less than in the other companies.

Mrs. Emma Booth Tucker, the well-known Salvation Army leader, telegraphed home from the far West a report of her last Sabbath in the body. "The best of my life; forty-six conversions. To God be all the glory." That last sentence held the secret of her marvellous success.

Rev. C. Sylvester Horn recently left his fashionable church in the West End of London, and opened a mission for the poor in what used to be Whitefield's Chapel. This historic Methodist building has been remodelled and enlarged, and will be headquarters for the New Central London Congregational Mission.

At the Ecumenical Conference in New York ex-President Harrison introduced Governor Theodore Roosevelt with these words: "The only trouble I ever had in managing him was that he wanted to put an end to all the evil under the sun between sunrise and sunset!" It is a pity that the world has not more such men.

Mrs. Lucy Rider Meyer was subjected to a very serious surgical operation at Wesley Hospital, Chicago, October 30th. The many friends of Mrs. Meyer will be glad to know that the operation was most successful, and that as a result of her poor health from which she has suffered for the past few years is apparently entirely removed. She is resting easily, and the indications are for her early and complete recovery.

At the banquet of the Boston Methodist Social Union, Dr. J. F. Berry paid the following tribute to Rev. F. E. Clark, D.D., who was also present: "I feel particularly honored by the presence of Dr. Francis E. Clark, the peerless leader of the Society of Christian Endeavor. During the fourteen years in which I have been a co-laborer with him in this department of church activity, it has not been my privilege to come into close personal contact with him. But I have never wavered in my admiration for his splendid qualities of head and heart. We have not always seen eye to eye concerning every detail of organization and method; nor have we always agreed as to the most feasible platform of practical interdenominational co-operation; yet it gives me unfeigned pleasure to acknowledge, in behalf of all the young people's Christian organizations, our

great debt to this honored man. His genius for organization, his catholicity of spirit, his modesty, his prophetic vision, his capacity for world-wide leadership, and his devotion to the highest Christly ideals—all these are a benediction and an inspiration to every young Christian in every Church in the land."

Literary Lines.

Rev. R. J. Campbell expresses the opinion that Mr. Morley's "Life of Gladstone" is his greatest work, and that it will rank among the English classics.

In Stratford-on-Avon there has been built to the memory of the immortal Shakespeare a library containing several thousand volumes, which deal in some form or other with Shakespeare's works.

The Revell Co. publishes a very attractive illustrated catalogue of their recent books, many of which are admirably adapted for Christmas presents. It will be sent free by applying to the Revell Co., Toronto.

Leslie's Monthly continues to be one of the best of the magazines. Like the others, it runs very largely to stories, but always has some articles of an informing nature. The illustrations are very good. It is a wonder how such a magazine can be produced for ten cents a copy, but the advertisements explain the mystery. They are arranged in such artistic style that the advertising pages are almost as attractive as those filled with reading matter.

This paper is conducted on the "Cash in Advance" plan, and if your subscription is not renewed when it expires, the paper will stop. We do not want this to happen in a single case.

The appearance of a book about Galileo reminds The Morning Post that the other day a newly-fledged curate actually commenced a sermon on the text, "And Galileo cared for none of these things," with this sage remark: "Care for them? Of course he did not. He was too much taken up with his telescope."

Christian Endeavor.

The new officers of the Toronto Christian Endeavor Union, are taking hold of their work vigorously.

"The Endeavorer's Daily Companion" for 1904 is now ready, and may be procured from the United Society of Christian Endeavor, Boston. Price, 10 cents.

Last year the Christian Endeavor Society connected with a little church in Kobe, Japan, raised \$750 in gold to build a Christian Endeavor House for young men. The house can accommodate twenty young men, and has already presented some of its inmates for membership in the Church.

The people of Ahmednagar, India, are accustomed to street processions with music, for these are characteristic features of Hindoo marriages, funerals, and the like, but never have they seen such a sight as that presented by the third annual Christian Endeavor convention of the Bombay presidency, held in Ahmednagar recently. The massing of nearly two thousand young people for such a purpose was in itself an impressive proof of the way in

which Christianity is influencing the people. The difference between their happy, intelligent faces and those of the lookers-on showed in a striking manner the nature and effects of this influence. And a thoughtful spectator might have found the secret of this influence in the words inscribed on the many banners which members of the procession carried.

Dr. V. H. Lyon, Secretary of the Ontario C.E. Union, writes to the Christian Endeavor World that an earnest effort is being made to press the increase campaign upon the societies. An urgent letter has just been sent to district superintendents asking them to push the work vigorously.

Active preparations are being made for Dr. Clark's forthcoming visit to Australia and New Zealand. Conventions are being arranged in all the large Australasian centres of population. One month will be given to New Zealand, nearly two months to the different provinces of Australia, and a few days to Tasmania.

Certain Christian Endeavorers in California are fighting the public-house on its own ground. In the town of San Jose they have organized a "coffee club." It has been in operation about a year and a half, and is now self-supporting, and more than three hundred men visit the rooms daily. It has demonstrated its worth by its work.

The account of the eighth Irish National C.E. Convention, held at Londonderry, given in the C.E. World, goes to show what a firm foothold the cause of Endeavor is gaining in the Emerald Isle. There was an unusually large gathering; excellent speakers addressed the assembly on living themes, and the enthusiasm and earnestness made the convention a memorable one.

Temperance Notes.

Rev. Dr. C. H. Parkhurst, of New York, has said that he believed the outlook for absolute prohibition of the liquor traffic in this country was never brighter than it is to-day.

The chief of the Halifax fire department is (or was) proprietor of a licensed liquor saloon. Recently the city council voted that he be allowed ten days to give up the saloon or his position as fire chief.

When the committee waited on Mr. Lincoln at his home in 1860 to notify him of his nomination for the Presidency, raising a glass of cold water, he said: "Gentlemen, we must pledge our mutual health in this most healthy beverage which God has given man. It is the only beverage I have ever used or allowed in my family, and I can not conscientiously depart from it on the present occasion. It is pure Adam's ale from the well."

Pertinent Paragraphs.

You cannot dream yourself into a character; you must hammer and forge yourself into one.—Froude.

Theodore Monod said he would like the epitaph on his tombstone to be, "Here endeth the First Lesson."—Smiles.

Remember that if the opportunity for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory.—Frederick W. Farrar.

Dr. Lyman Abbott recently laid down this principle in the selection and treatment of texts in the pulpit: "A Scripture text is like a railroad ticket coupon—'not good if detached.'"

# Book Shelf.

**The Dream of Dante.** An interpretation of "The Inferno," by Henry F. Henderson, M. A. Published by Oliphant, Anderson & Ferrier, Edinburgh. Price 75c.

In this book the author seeks to provide a key for unlocking the treasures contained in this great medieval allegory. He has set down in plain prose the first part of Dante's dream, applying himself specially to the religious and ethical interpretation thereof. His work is well done, and the book is exceedingly interesting. There are so many references in literature to Dante's "Comedy," that it is valuable to know something about it; and there are some valuable lessons to be learned.

The story of Dante's dream, according to Carlyle, is the most enduring thing Europe has produced.

**The Heart of So-Chuan.** By Edward W. Wallace, Methodist Young People's Forward Movement Text Book. To be had from Dr. F. C. Stephenson, Wesley Building, Toronto. Price 35 cents, in paper cover. In cloth, \$1.40.

"Made in Canada," might very appropriately be inscribed on this book, as in authorship, printing, and binding, it is entirely a native product. It is produced by Mr. E. W. Wallace, a son of Rev. Dr. Wallace, and his work has been very well done. The book gives an interesting description of the Province of So-Chuan, China, the country, its products, the people, and their habits, etc. According to an arrangement made between the denominations working in China in 1899, the Province of So-Chuan was divided so that there would be no overlapping. The section assigned to our Church is in the very heart of the Province, which gives a very striking title to the book. It has a population of about ten millions, and includes the cities of Chentu and Kiating.

An account is given of our missionary operations in this field from the commencement, and much valuable information supplied, concerning the work now going on. The book is embellished by a number of good pictures, and as an addenda contains some practical suggestions on the conduct of Mission Study Classes, and a list of questions on the various chapters. This volume is the missionary text-book of our Leagues during the year 1904, and it is to be studied for the monthly missionary meetings. It should have a large sale.

**Two Tramps.** By Amy Le Feuvre. Published by the Fleming H. Revell Co. Price 75c.

The principal figures in this book are a lad named Rollo and his uncle, who take a long ramble through rural England in search of health. There are no startling adventures or hairbreadth escapes, but many interesting sights are seen, and there are some very sprightly incidents. There is a decidedly healthy moral tone about the book without being "preachy." It is a charming volume for the Sunday-school library.

**The Pilgrim's Progress.** By John Bunyan. Puritan Edition, containing 31 illustrations, by Harold Coping, representing the characters in the everyday costume of Bunyan's time. Published by the Fleming H. Revell Co., New York, Chicago and Toronto. Price \$1.50.

We have never yet seen Bunyan's Immortal allegory presented in such attractive form as in this splendid volume. It is beautifully printed in clear type, with marginal index, green covers having been taken to follow the author's own manuscript, with his latest corrections. The

illustrations are a great feature, and are quite unlike the pictures usually seen in "The Pilgrim's Progress." The characters appear in Puritan dress, which was common when the book was written. These help wonderfully in emphasizing the story. Altogether, the book will make a superb Christmas present.

**The Country Boy.** By Forrest Grisy, illustrated by Griselda Marshall-McClure. Published by the Fleming H. Revell Co. Price \$1.50.

A splendid boy story, picturing the career of a real American boy, describing him in the bush helping to make maple sugar, in the kitchen wiping dishes, in the barn with the hired man, at school, etc. It is written in a racy and interesting style, and portrays boy life as it actually exists. The lad described is just an average boy, with quick wits, who gets into the usual difficulties and troubles that are common to lads. It will make the "old boys" feel young again to read this book.

**On Our Own and Other Worlds.** By Rev. Joseph Hamilton. Published by Wm. Briggs. Price \$1.25.

This is a popular work on astronomy by a Canadian author who knows what he is talking about. He has shown that it is possible to put a large amount of accurate information about the heavenly bodies into a very readable form. The

tyrs in China who lost their lives during the Boxer uprising. The book is well illustrated, and written in an interesting style. It certainly should have a place in the missionary library.

**The Natural in Moral Training.** Four Models in Moral Training. By Patterson Du Bois. Published by the Fleming H. Revell Co., New York, Chicago and Toronto.

For many years the name of Patterson Du Bois has been prominent as a writer of stimulating books on child culture. His "Point of Contact" is regarded as a kind of classic among Sunday-school workers. It has recently been translated into Japanese.

The present volume is a series of lectures delivered in the late Dr. Babcock's church in New York, and puts special emphasis upon the "nurture of childhood." The author takes the ground that the moral nature may be nurtured by the same factors as the body, viz., light, atmosphere, food, exercise. It is a valuable book for all who are interested in the education of children.

**The History and Use of Hymns and Hymn Tunes.** By Rev. David R. Creed, D.D. Published by the Fleming H. Revell Co., New York, and Toronto. Price \$1.50.

So much of our church service is taken up with singing that the subject of sacred song ought to be an attractive one to every Christian. It is exceedingly interesting to know something about the hymns that we sing, their authorship and their history. This volume supplies a large amount of valuable information on this subject. It deals with Greek and Latin hymns, German hymns, English hymns, and points out their most striking characteristics. It is not like some books on this subject, full of little stories of a more or less apocryphal nature, but very much light is thrown upon the whole subject of hymnology. Its pages contain quite a number of very fine hymns, which are not to be found in our hymn book. It is impossible to read a book like this without feeling how much our church needs a new and better hymn book. Not the least important feature of this book is the chapter dealing with "The Best Tunes."

**The Banner of Blue.** By S. R. Crockett. Published by Wm. Briggs. Price, cloth, \$1.50; paper, 75 cents.

A stirring story of adventure in Scotland, in Mr. Crockett's best style. The incidents cluster round the "Disruption" period of 1843.

"Twelve hundred men, some of them, like Dr. Walsh and Dr. Chalmers, the very foremost preachers in the kingdom, gave up their official position as parish ministers—nowhere so honored as in Scotland—their beloved churches, their pleasant homes, their means of living, aggregating half a million dollars a year, for conscience's sake. What was harder still, they saw their wives and children driven from their roof-trees and hearthstones and they fared forth homeless and shelterless for no offence save worshiping God according to the dictates of their hearts.

"As in the days of the Covenanters great congregations met for the preaching of the Word on the strath and moor. The Lord's supper was celebrated on bleak hillsides and highland glens. Exposure to mid-winter storms proved fatal to some of the ministers and some of the people. In four years no less than seven hundred new churches were erected."



From "The Heart of So-Chuan."  
A STREET IN CHENTU, WEST CHINA.

book describes the earth, the moon, the planets and stars; tells about their size, motions, distance from the sun, and discusses the probability of their being inhabited. It is a story of fascinating interest from start to finish, which richly deserves a wide circulation.

**Evangelist of Art.** Picture sermons for children. By Rev. Jas. Patrick, S.D. Published by Oliphant, Anderson & Ferrier, Edinburgh. Price 75c.

All teachers of boys and girls should remember that truth enters just as easily through eye-gate as through ear-gate. The author of this book, recognizing this fact, has undertaken to teach some moral lessons by means of several masterpieces of art, such as "Christ in the Temple," "Orpheus and Eurydice," "Last Supper of Argyle," "The Man with the Muck-rake," etc. The illustrations are very fine, and excellent use is made of them in the text.

**Princely Men in the Heavenly Kingdom.** By Harlan P. Beach. Published by the United Society of Christian Endeavor, Boston. Price in cloth, 50c; in paper, 35c.

Nothing is so stimulating in arousing missionary zeal as the lives of the heroic men and woman who have given themselves to mission work. Here are sketches of the life and work of Robert Morrison, John Kenneth McKenzie, James Gilmour, John Livingstone Nevins, Geo. Leslie Mackay of Formosa, and the mar-

## Bible Study.

### It is Bound to Go.

There is every reason to believe that our new Bible Study Course will be a success. It seems to exactly meet "a long-felt want," and everybody speaks well of it.

#### What is Said of It.

Here are a few of the testimonies which the mails have brought in during the past month. We shall be glad to hear from others, especially from those who have decided to take up the Course:

I think the plan of Bible study is an excellent one, especially as it is about the life of Christ, and because it is so well mapped out, stimulating original work.—Rev. R. N. Burns, B.A.

The Canadian Epworth Era has commanded my admiration in an increasing degree as I have read its successive numbers. The new department in Bible study is a decided advance, and has my hearty approval.—Rev. Dr. Potts.

Mr. J. M. Denyes, President of the Whitby District League, has ordered 12 copies of the text-book, "Studies in the Life of Christ." Arrangements have been made by the Executive Committee of this district, for a visitation of every League, and each visitor will take a copy of the "Life of Christ" to show the members.

"I have read with pleasure the announcement of the new department of Bible study, which will greatly aid to the usefulness of the already bright and helpful Epworth Era. The forward movement in Bible study will assuredly prove of great value to the Leagues."—Rev. W. G. Watson, B.D., Professor in Saskatchewan University.

"I note the new departure in Bible study in connection with our Leagues with great pleasure and hope. I have found by practical trial how interesting and helpful such a systematic course of Bible study may be. I believe the young people are ripe for such study."—Rev. S. G. Bland, D.D., President Montreal Conference Epworth League.

I have read with great interest of the movement for more systematic Bible study in our Epworth Leagues, and regard it as a work from which immense benefit may result to our Church in the near future. Your first book, "Studies in the Life of Christ," is admirably chosen and will give a most interesting and profitable field for the year's study.—Chancellor Burwash, Victoria University.

The new scheme of Bible study is born out of a need, of which every earnest pastor has been growing more conscious. It is instructive, methodical and devotional. It appeals to the head as well as the heart. I have taken every advantage afforded me at conventions and League meetings to explain and recommend it. It combines three things—daily reading for devotion, matter for Biblical investigation, and subjects for League topics. Rev. H. S. Douglass, B.D., President of the Conference League, Hamilton.

"I sincerely and most heartily congratulate you on the admirable course of Bible study arranged for the Leagues. I am convinced that such work, faithfully done, will arouse much intelligent

interest, will be stimulating both intellectually and spiritually, will add strength and stability to the whole League movement, and will train an enlightened and devout membership for the Church."—Rev. F. H. Wallace, D.D., Dean of Theology, Victoria University, Toronto.

"The novelty having gone from our League work, we are endeavoring to get down to thorough methods of Bible study, that we may do more lasting work in our Leagues. I see in your new departure a very encouraging feature for 1904, and believe the increased knowledge gained, through 'Studies in the Life of Christ,' will make the members more efficient in the Master's work. I trust the various Leagues will purchase the book and master it."—Rev. H. B. Kenny, President Bay of Quinte Conference League.

"Have read with interest, in last issue of the Era, the proposed 'new departure' as to Bible study, and very heartily approve of the plan. Believe it is the greatest want of the young people and older people as well. I think every League should take hold of the proposal and get the benefit of the winter's course. It will prove a source of both information and inspiration beyond estimation. The plan may be made workable in any League, and I think the various pastors can do much to aid in its success. Where there are not Leagues organized, the Sunday-schools could use the course with profit."—Mr. W. H. Kerr, President of London Conference Epworth League.

"I have read with great interest the plan outlined in the last issue of the Epworth Era for a more careful and systematic study of the Bible among the young people in our Leagues. I believe the plan is an excellent one, and cannot fail to awaken renewed interest in the study of the Word of God. If adopted by our Leagues and carefully followed, it must be fruitful, not only in the building up of Christian life and character, but in giving to the Church young men and women who are 'mighty in the Scriptures,' and thus better fitted for more efficient work in the Master's service."—Rev. A. B. Higgins, B.A., President Nova Scotia Conference Epworth League.

The League of Central Church, Toronto, has already secured 60 copies of the book, and are enthusiastic about it.

### The Book of Missions.

The Bible is a book of missions. The missions are the great distributors of the Bible. Without the Book missionary work could have no authority, no defence, no instrument of power. There never was a time when Christians could be so optimistic and encouraged as now; when truth had so many stalwart friends; when there stood before the Church so many open doors; when the preaching of the Word was so eagerly listened to; when the old Book, so long, so well, and so widely tried, was enshrined in so many loyal and loving hearts. The trophies of the Book are innumerable. But its strength still abides. More than a hundred years ago Voltaire said he would pass through the forests of the Bible and girdle all its trees, so that in a hundred years it would only be a vanishing memory. A hundred years have expired. Voltaire is ashes; but the Bible is still here, in its many translations, its millions and millions of copies. It shines perennial as the stars. Its testimony is in men's hearts; its power is in the markets of the world.—Rev. Chas. H. Kelly.

here, in its many translations, its millions and millions of copies. It shines perennial as the stars. Its testimony is in men's hearts; its power is in men's lives. It is the best-selling book in the markets of the world.—Rev. Chas. H. Kelly.

### Moody Hid Behind the Bible.

Louis Albert Banks, writing in the Sunday-school Times, tells of a conversation which he once had with a physician, a remarkably brilliant man, who had gone to hear Moody out of pure curiosity, and with no thought of becoming a Christian. He was unspoken critic of the Church and had many outbreathing sins. But he was converted, and when I asked him the reason for the sudden change, his reply in substance was this: "I went to hear Moody just to pick flaws in him. From what I read in the papers I thought he was an uneducated, plain sort of a man, and I expected to have plenty of points to joke about afterwards. But when I got here, I found that I could not get at Moody at all. He stood there on the platform, and hid behind the Bible, and just pounded me with Bible texts, and after a while they went home to my heart straight as bullets from a rifle. I tell you, Moody's power is in the way he has his Bible at the tip of his tongue. Every Christian should be to his utmost ability mighty in the Scriptures.

### A Forward Step.

The Presbyterian Church of the United States has appointed a Director of Bible Institutes. The new officer is to assist and direct in cultivating "that study of the Word of God which may encourage the spirit of evangelism." He is to act in harmony with the Evangelistic Committee of the Assembly. The appointment is now. The field is inviting. It is intended that the serious and earnest study of the scriptures shall be pressed as never before throughout the Church on old and young. It is remarkable that of man chosen for this difficult post is not the minister of the Presbyterian Church, but of the Reformed Episcopal Church, the Rev. James M. Gray, D.D., of Boston, a well known expert in the exposition and teaching of Biblical truth. The experiment is interesting, and there is reason to hope that it will turn out a very decided success.

### The Text Book.

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

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

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

### Question Drawer.

We are pleased to announce that Prof. McLaughlin, of Victoria University, has very kindly consented to conduct a "Question Drawer" in these pages, on "Studies in the Life of Christ." Those who take up the study will have the opportunity of consulting the professor through this paper on any difficulties they may meet.

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## From the Field.

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

### The "Era" was the Prize.

Frankford and Sydney Leagues visited the Stockdale League for a social evening on November 6th. There was a large attendance and a very interesting programme was rendered, the chief feature of which was an autograph contest. A small booklet and pencil were furnished to each visitor, the object being to obtain autographs from those present. The one securing the largest number of names received as a prize a year's subscription to The Canadian Epworth Era. The prize was won by Miss Netta Weese, of Frankford, who obtained 50 names. Refreshments were served before adjournment, and a thoroughly enjoyable evening ended.

### Talent Social.

Wesley Church E. L. of C.E., Winnipeg, held a social gathering on Thursday evening, which was successful and interesting. The programme included the chairman's address, a few well-chosen remarks by R. B. Stone; instrumental duet, Misses Lizzie and Viola Thompson; solo, R. Andrews; solo, Mr. E. Fleming, and selections from the phonograph by Mr. S. Tweed. One of the main features of the evening was the roll-call of the members who had received 5c. to increase as talents. The largest amount, \$39.50, was collected by Miss Gladys Tweed, and the second largest by Miss F. Johnstone, \$3.65. About \$75 will be realized from the efforts of the members when all the money is collected. It is to be used to help pay off the remaining debt on the piano. Another feature was a debate, "Resolved, that tobacco is more harmful to the rising generation than liquor." The contestants for the affirmative were Mr. R. McMillan and Mr. A. R. Keith, and for the negative Mr. J. McGregor and Mr. E. Atkins. Both sides did well, and deserve credit for the able manner in which they handled the subject. The decision was in favor of the affirmative.

### Just a Line or Two.

The Listowel League has a Reading Circle with eight sets of the books.

The St. Mary's Argus says that the Epworth League Reading Course is worthy of careful study, and high commendation.

The Young People's Society of West End Methodist Church, Montreal, has doubled its membership since May 1st, 1903.

The Ridgeway District banner, which is given each year to the Junior League doing the best work, goes this year to the Bothwell Juniors.

A most encouraging work of grace is in progress at St. John's. Already over fifty, mostly young people, have signified their desire to lead a Christian life.

A Reading Circle has been organized in connection with the League at Berwick, N.S. It starts with ten members, and the prospect of more. The pastor's wife is the president.

Mr. W. J. Cairns, Secretary of the Ottawa District League, writes that they "are doing things" down there, and the prospect never was better for effective young people's work.

The Wingham District Epworth League has offered a missionary map to the League contributing the largest amount in the district, per member, to missions during the present year.

The Neopawa District, Man., is aiming at raising \$500 this year for missions. To this end a campaign has been arranged by which special speakers will address each League on the Forward Missionary Movement.

The following districts have officially joined the Twelve O'Clock Summer School, and have appointed representatives to the executive: Brighton, Campbellton, Napanee, Belleville, Madoc, Picton, Peterboro', Cannington.

Through the efforts of the president, Mr. H. E. Armstrong, a Reading Circle has been organized in connection with the Windsor Avenue Methodist Church, Windsor. There are twenty members, and fifteen sets of books. Great interest is being manifested by the members.

The two Leagues of New Westminster, B.C. have united in organizing an Epworth League Reading Circle, under the leadership of Rev. W. J. Sipprell, B.A., B.D. The first meeting had an attendance of over forty, and twenty-five sets of the books have been ordered. The members intend taking the examination at the close of the year.

Miss Lena Duffell, on leaving the Maryland Street Mission, Winnipeg, was presented with a very handsome satchel, as a token of the esteem in which she is held by the Sunday-school and church workers. Her Sunday-school class also gave her a beautiful fountain pen. Miss Duffell goes to Toronto to prepare for mission work in Japan.

### Nova Scotia Leaguelets.

The Halifax Wesleyan devotes half a column each week to League news.

There are many evidences that the Leagues of Nova Scotia are "looking up."

The League at Truro recently entertained the students of the Normal School and a very pleasant evening was spent.

Grafton Street League, Halifax, has had an address from the editor of The Wesleyan on "The Religious Teaching of Some Great Novelists."

Oxford Street League, Halifax, has adopted the Forward Missionary Movement, and nearly every member has subscribed ten cents per month.

The new executive of the Halifax District is taking hold of the work energetically. A very successful rally was held recently in Oxford Street Church.

Two Leagues have been re-organized in Halifax. One some weeks ago in Charles Street Church, and another more recently in Robie Street Church. Each has a membership of about fifty.

The League at Annapolis, N.S. was favored with an interesting lecture by Rev. F. Frigens, of Horton, on "Mission Work in the Slums of London." Mr. Frigens gave some personal experiences of this work which gave zest to the lecture.

The League of Kaye Street, Halifax, has decided to adopt the "reading course," starting on the literary evening of the month, November 16th. The intention is to devote one hour after the League every second week, and also to give the literary evening entirely up to the reading and discussion of books.

## District Conventions.

### London District.

The London District Epworth League opened its convention with a sunrise prayer service on Thursday, November 5th, in the Askin Street Church, London.

Rev. A. H. Going led a very instructive study on 1st John; following which the Social and Literary departments of the work were ably taken up by Mr. J. F. Maine and W. H. Liddicoat. Both speakers gave valuable suggestions for the respective evenings.

Rev. A. G. Harris led the consecration service, after which C. B. Keenleyside, B.A., gave an excellent address on the "Bank Besor." If we are not privileged to go to the battle front, we as individual members can stay on the bank, thus procuring means to send others as our representatives. Our Forward Movement Secretary favored us with his presence. He needs no introduction, always brimful of interesting missionary news. Beside supporting Dr. Hartwell in China, the district has undertaken to help support Rev. Mr. Darwin, Superintendent of Missions in the North-West. The local League kindly invited the Leaguers to tea in the lecture room.

At the evening session, Rev. R. D. Hamilton gave an address on Junior Work. Rev. J. H. Oliver gave an interesting address on "Four Elements to Necessary to Successful League Work," sincerity, reverence, and personal contact with those who have not decided for Christ.

The following are the officers:  
Hon. President, Rev. C. T. Scott.  
President, Rev. A. H. Going.  
1st Vice-Pres., Miss Moore.  
2nd Vice-Pres., Miss Rice.  
3rd Vice-Pres., Mr. Liddicoat.  
4th Vice-Pres., Mr. Talbot.  
5th Vice-Pres., Miss Taylor.  
Secretary, Miss Baxter; 485 Dundas St.  
Treasurer, Miss Power.  
Representative, Mr. Maine.

### St. Catharines District.

The ninth annual convention of the St. Catharines District Epworth Leagues was held in the Methodist Church, Jordan Station, on Tuesday and Wednesday, November 3rd and 4th, 1903. The delegates, who came from all parts of the district, were royally entertained by the hospitable people of that picturesque village, the home of the energetic district president, Mr. James E. Painter.

Unlike the old-time convention, with its papers or addresses followed by discussion, this convention took the form of an institute, a plan which made it perhaps the most inspiring and most successful convention ever held in this district.

On Tuesday evening, to an audience that uncomfortably filled the pretty little church, Rev. John Pickering, of St. Catharines, delivered his inimitable lecture, entitled "A Night in the Orient," which provided a great delight and a rare treat to all present.

All day Wednesday, from 9 a.m. until nearly 6 p.m., save two hours for dinner, the convention received the annual reports of the district officers, and held most interesting and profitable conferences on the work of the different departments, the discussion being led in each conference by some person appointed because of his peculiar fitness for the work assigned him. The evening session, and the concluding one of the convention, commenced at 7.15 p.m. with a song service, after which Rev. H. S. Douglass, M.A., B.D., of Merrittton, conducted devotional exercises, and then installed the officers for the ensuing year.

The theme of the meeting was Missions, and Rev. A. J. Kelly, of Beams-

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village, delivered an earnest address on "The Open Door."

He was followed by Rev. J. R. Patterson, of Thorold, who delivered an address characterized by thrilling eloquence and skillful marshalling of facts, on "The Conflict in the Foreign Field: Forces the Missionary has to Face." The secretary of the St. Catharines District League expect an increased interest in all departments of League work, and especially in the work of missions, as the result of this inspiring convention, brought to a happy culmination through the untiring efforts of the president, Mr. Paluter, to whom is due in great measure the signal success of the whole event.

The following are the officers for the ensuing year:  
President, Mr. Jas. E. Painter, Jordan Station.

1st Vice-Pres. (C.E.), Mrs. Gregg, St. Catharines.

2nd Vice-Pres. (Missionary), Rev. J. R. Patterson, Thorold.

3rd Vice-Pres. (Literary), Rev. C. L. McVivine, Jordan Station.

4th Vice-Pres. (Social), Miss Beatty, St. Catharines.

5th Vice-Pres. (Junior), Mrs. Nicholls, Niagara Falls, South.

Secretary, Mrs. Robert McCauley, Beamsville.

Treasurer, Mrs. W. S. Comfort, Thorold.  
Representative on Conference Executive, Rev. T. W. Jackson, Grimsby.

**Brantford District.**

The tenth annual convention of the Brantford District E. L. was held in Paris, October 22nd and 23rd. There was a large attendance, all of the eighteen Leagues but one being represented. A greater number of ministers than usual were present. The President, Rev. H. B. Christie, presided. Every session was full of interest and brightness. The address by Rev. C. T. Bennett, B.A., St. George, on the work of the Spirit, as contained in the Acts, was most inspiring.

Miss Drummond, Paris, conducted a Round Table on "Tested Promises," all Leaguers taking part, and many beautiful promises were given. Rev. W. J. Smith, B.A., Brantford, conducted a Bible study, "A Comparison of St. Peter and St. Paul."

Rev. G. K. Adams spoke on "Our Beloved Methodism."  
Rev. E. E. Scott gave us an interesting address on "The Great West."

Rev. Dr. Gee, Brantford, conducted a Round Table conference on "How may we best deepen the spiritual life in our Leagues?"

Miss Ella Bowes, B.A., Brantford, followed with a paper on "Character-Building."

The Missionary Vice-President gave his report, which led the way for a splendid afternoon's work. Report showed all the Leagues giving systematically, mostly two cents per week, or more, and the returns were good. Extracts from letters from our missionary, Rev. W. W. Prudham, on his work were read and a resolution of encouragement was drawn up to be sent to Mr. and Mrs. Prudham.

Miss Kitchen (Copetown), recently returned from work among the Indians in British Columbia, was with us. She pictured a bright outlook for the West.

Miss Morgan spoke about the Japan work.  
Dr. Sutherland was the speaker at the evening service on the second day, and gave us a rousing missionary address.

The whole convention was filled with the Holy Spirit.

Officers elected were:  
Hon. President, Rev. G. K. B. Adams.  
President, Rev. Geo. A. King.  
1st Vice-Pres., Miss Ella Bowes, B.A., Brantford.  
2nd Vice-Pres., Mr. Norman Merrill, Brantford.

3rd Vice-Pres., Mr. T. N. Standing, Brantford.

4th Vice-Pres., Miss N. Richards, Copetown.

5th Vice-Pres., Miss M. Grimby, Brantford.

Treasurer, Miss Jennie Whiting, Carnville.

Secretary, Miss M. Bradshaw.  
Conference Representative, Rev. Jas. Charlton, Mount Pleasant (Mohawk P.O.).

**Sarnia District.**

The ninth annual Epworth League and Sunday-school convention for the Sarnia District was held in the Methodist Church, Point Edward, on Monday and Tuesday, November 2nd and 3rd. The convention was one of the best ever held in the District, full of spiritual profit and good feeling.

About fifty delegates were present from the various circuits and missions, including almost every minister on the district. We were highly favored in having with us Rev. Dr. Smith, returned missionary from China, who delivered several energetic and practical addresses on missionary work in the land where he labors. We had also with us during a part of the convention, Rev. R. Hobbs, of Strathroy, and Dr. Thornton, of Chatham, who gave energetic and helpful addresses at the closing session on Tuesday evening.

Papers were read and addresses delivered on many subjects of interest to Epworth Leaguers and Sunday-school workers.

All of these addresses were very helpful, instructive, and inspiring, and the discussions which followed were full of life and benefit to all. The annual reports, read by the secretaries of Sunday-schools and Epworth Leagues respectively, were very encouraging, and showed some progress during the year.

The convention was very fittingly brought to a close by the administration of the Sacrament. This part of the service was conducted by Rev. S. W. Muxworthy, B.A., of Alvinston.

The new officers elected are:  
Hon. President, Rev. Jas. E. Ford, Forest.

President, Rev. G. W. W. Rivers, B.A., Port Lambton.

1st Vice-Pres., C. W. Bushy, Sarnia Tunnel.

2nd Vice-Pres., Rev. T. Steadman, Point Edward.

3rd Vice-Pres., F. M. McCordic, Point Edward.

4th Vice-Pres., Mrs. A. I. Brown, Camlachie.

5th Vice-Pres., Miss Ida King, Wyoming.

Secretary of Sunday-schools, Rev. Byron Snell, Brigiden.

Secretary-Treasurer, Mrs. A. H. Selman, Wkeepoor.

Representative to Conference Ep. L. Executive, Rev. Arthur Barker, Wilkesport.

**Barrie District.**

The annual convention of this district was held in Collier Street Church, Barrie, on the 24th of September, in connection with the financial meeting and the Bicentenary convention.

The following officers were elected:  
Hon. President, Rev. J. J. Redditt.

President, Rev. T. R. White, Severn Bridge.

1st Vice-Pres., Miss Richardson, Apto. 2nd Vice-Pres., Miss Mason, Elmvale.

3rd Vice-Pres., Rev. A. R. Sanderson, Apsley.

4th Vice-Pres., Mr. Went, Coldwater.

5th Vice-Pres., Miss Venner, Orillia.

Rec. Secretary, Phebe Lawson, Barrie. Treasurer, Mr. Fred Palk, Shanty Bay. Conference Representative, Rev. J. S. Stevenson.

**St. Stephen District.**

A convention for the re-organization of the Leagues and Sunday-schools of St. Stephen District, N.B., was held in the Methodist Church, St. Stephen, in October. The attendance was quite representative, delegates being present from almost every church in the district, and nearly every pastor was also in attendance. A Round Table Conference on Sunday-school work was the chief item on the programme for the afternoon. In the evening, Rev. W. H. Spargo and Rev. A. C. Crews delivered addresses. A fine list of subscribers was secured for The Era.

The following officers were elected:  
President, W. S. Robinson, Milltown.

1st Vice-Pres. (C.E.), Miss P. Templeton, Milltown.

2nd Vice-Pres. (Missionary), Miss Amy Young, Oak Bay.

3rd Vice-Pres. (Literary and Social), Rev. J. M. Rice, Milltown, N.B.

4th Vice-Pres. (Sunday-school), Rev. Wm. Spargo, Oak Bay.

5th Vice-Pres. (Junior), Maria Dew Murray, St. Stephen.

Secretary and Treasurer, Mrs. Agnes Chase, Baring, Me.

Representative to Conference, Rev. D. R. Chowen, Oak Hill.

**Pictou District.**

The watchword of the Pictou District Convention was "Forward."

Open conferences were held upon the work of each of the five departments.

Mr. J. B. Lewis, of Ameliasburg, conducted the conference of the C. E. Department. It was shown that the C. E. Department is to the League what the boiler is to the engine, and prayer to the C. E. Department what steam is to the boiler.

Miss Howe, of Demorestville, furnished the convention with an interesting outline of the origin and development of the Forward Movement for Missions, after which was held a conference on various phases of the work of the Missionary Department.

The secretary was instructed to convey to our representatives at Hazelton, B.C. Dr. and Mrs. H. C. Winch, our confidence in them, together with an assurance of our continued loyalty and support. Our subscription to The Lancet, a British medical journal, for Dr. Winch, was ordered to be continued.

The Summer School was endorsed and recommended to the district.

At the evening session, Rev. N. A. McDiarmid, of Deseronto, a former chairman of Pictou District, delivered an inspiring address, subject, "Go Forward." He recommended that as a watchword for the League and for life, "No matter how small the beginning, we must add to it. When we do not add to, we lose what we already have."

Referring to the rapid immigration of the Old World people into Canada, he drew attention to the tremendous responsibility thus thrown upon the Church of God, and asked, "Are we going to give them the Gospel, or are we going to leave them to grow up with old country ideas? The League must rise to the occasion, and go forward in the strength of the Lord."

Following Dr. McDiarmid, Rev. S. J. Shorey, chairman of the district, gave a soul-stirring address on "God helping man, man helping God."

The convention was a success. The discussions were enthusiastic. The young people, as well as the ministers, engaged in them. The best of good feeling prevailed. The reports from the various Leagues were encouraging, and for the greater part, showed progress. The outlook for the year is promising:

The following officers were elected:  
 Hon. President, Rev. S. J. Shorey, Pictou.  
 President, Mr. E. A. Morden, Pictou.  
 1st Vice-Pres., Miss Jennie Gilbert, Pictou.  
 2nd Vice-Pres., Mrs. (Rev.) A. H. Foster, Concession.  
 3rd Vice-Pres., Mrs. H. Bushell, Cherry Valley.  
 4th Vice-Pres., Miss C. H. Wright, Demorestville.  
 5th Vice-Pres., Mrs. N. Palmer, Hillier.  
 Secretary, Mr. E. P. Houck, Pictou.  
 Treasurer, Mr. D. I. Stauffer, Rednersville.  
 Representative to Conference Board, Rev. W. P. Rogers, Demorestville.

### Napanee District.

The tenth annual convention of the Napanee District Epworth Leagues was held at Morven on October 6th.  
 This convention has been experienced in this district for some time. Each League was largely represented, and the enthusiasm which prevailed among all clearly showed that a good work was being done.  
 The Forward Movement for Missions was dwelt upon thoroughly, and many interesting talks and papers were given. Bible study was also emphasized, and especially given for study during the month of October. The motto, "Let that mind be in you, which was also in Christ Jesus," was given by one of the speakers in conclusion at the evening session.  
 The following officers were elected:  
 Hon. President, Rev. C. E. McIntyre, Napanee.  
 President, Norman E. Henley, Deseronto.  
 1st Vice-Pres., Miss Blanche Hawley, Napanee.  
 2nd Vice-Pres., Maud Garrison, Napanee.  
 3rd Vice-Pres., Miss F. E. Shorey, Newburgh.  
 4th Vice-Pres., Miss B. Panot, Camden East.  
 5th Vice-Pres., Rev. S. T. Bartlett, Napanee.  
 Secretary, Everett A. Fitchett, Deseronto.  
 Treasurer, Mrs. D. B. Wilson, Napanee.

### Ridgetown District.

The Ridgetown District Convention of the Epworth League and Sunday-school of the London Conference, met in Bothwell, on the 28th and 29th. It opened with an evening session at which addresses were delivered by Rev. C. F. Scott, of London, and Rev. G. H. Thompson, the former dealing ably with "How the League can best help the young men," and the latter "The Parents' Relation to the Sunday-school."  
 On the second day the following subjects were dealt with: "How to Make Bible Study Popular," by Rev. J. J. Sinclair; "A Class in the Reading Course, 1903-4," by Rev. J. W. Hibbert; "How to Organize and Conduct a Reading Class," by Rev. Ashton. As a result of these addresses a number of reading courses were sold.  
 The report showed progress and encouragement for increased effort.  
 Arrangements were made to go on with the Summer School next year, to be held at Terrace Beach, near Morpeth.  
 "How may the Sunday-school assist the scholars to gain a better knowledge of the Scriptures," was the subject of a paper given by Miss M. Wilson.  
 W. P. Forshee addressed the convention on "How to open the Sunday-school."  
 Miss W. Budd gave some useful points on "How to impart missionary know-

ledge to the scholars." Rev. Baird gave plans on "How to collect moneys for missionary purposes."  
 A short session then followed given by Bothwell Junior League. The Sunday-school lesson for the following Sunday was taught by Dr. A. W. Thornton, taking the convention as his class.  
 Dr. A. W. Thornton gave an address, "The relation of the Epworth Leagues and Sunday-schools to the Bi-centenary movement."  
 Rev. Sutcliffe gave an address on "How to win souls."  
 The whole convention was one of great interest and profit.  
 The various delegates went from the convention full of new hopes and aspirations for work in the Master's vineyard.  
 The following officers were elected:  
 Hon. President, Rev. Jasper Wilson, Ridgetown.  
 President, Rev. J. J. Sinclair, Bothwell.  
 1st Vice-Pres., Maud Wilson, Ridgetown.  
 2nd Vice-Pres., Rev. J. W. Baird, Glencoe.  
 3rd Vice-Pres., Minnie Budd, Florence.  
 4th Vice-Pres., Elizabeth Evans, Thamesville.  
 5th Vice-Pres., Mary McCol, West Lorne.  
 6th Vice-Pres., Mrs. Douglas, Wardsville.  
 Treasurer, J. Foster, Highgate.  
 Secretary, Geo. W. Risebrough, Fargo.  
 Representative to Conference, Rev. G. Jewett, Dutton.  
 Officers of Summer School, 1904.  
 Pres., Rev. J. W. Baird, Glencoe.  
 Secretary, Rev. J. W. Hibbert, Newburgh.  
 Treasurer, W. J. Ashton, West Lorne.  
 Representative was also appointed from each circuit in the district.

### Collingwood District.

The following is a list of the officers of Collingwood District, appointed at the convention held in Collingwood Oct. 29th and 30th:  
 Hon. President, Rev. J. F. Ockley, D.D., Collingwood.  
 President, Mrs. R. Buckingham, Stayner.  
 1st Vice-Pres., Miss G. McKenney, Thornbury.  
 2nd Vice-Pres., Rev. G. W. Robinson, E.A., Creemore.  
 3rd Vice-Pres., Miss Hamill, Meaford.  
 4th Vice-Pres., Miss Abbie Morrow, Duneidin.  
 5th Vice-Pres., Mrs. Chas. Watson, Avening.  
 Secretary, Miss Nellie Ward, Collingwood.  
 Treasurer, Mr. Thompson J. Porter, Banda.  
 Conference Representative, Rev. C. V. Follett, Avening.

### Palmerston District.

The new officers for the coming year are:  
 Hon. President, Rev. Dr. Henderson.  
 President, Mr. H. Irvine, Drayton.  
 Treasurer, Mrs. J. Goodwin, Palmerston.  
 Secretary, Miss Lillie Henderson, Palmerston.  
 1st Vice-President, Mrs. Bramhill, Harriston.  
 2nd Vice-President, Miss Mooney, Clifford.  
 3rd Vice-President, Miss A. Jackson, Parker.  
 4th Vice-President, Miss Edie Smith, Drayton.  
 5th Vice-President, Miss Eva McConnell, Harriston.  
 Conference Representative, Rev. W. E. Treleavun, Glen Allan.

### Galt District.

The annual convention of the Galt District Epworth League was held in the Methodist Church, Hespeler. The reports of the various officers of the district were read, and showed progress in every department. The Leaguers in the district number 586, an increase of 51 over the previous year.  
 The programme was unusually interesting, consisting of Bible studies, conducted by Rev. A. J. Irwin, of Norwich, Rev. A. E. Level, of Waterloo, spoke on "Summer Schools." On Wednesday evening two stirring addresses were delivered by Rev. A. J. Irwin, on "Bible Study in Epworth Leagues," and Rev. D. W. Snider, of Berlin, on "Forward Evangelistic Work."  
 On Wednesday the Bible studies were conducted by Rev. Mr. Irwin. Rev. C. D. Draper, of New Hamburg, conducted a conference on missionary lines, and Miss V. Brewster, of Hespeler, explained the Reading Course for 1903-4. In the afternoon, Rev. D. W. Snider conducted a Round Table of methods in Sunday-schools and Leagues, and Rev. R. C. Armstrong, B.A., spoke on "My Relations to the Leaguers of This District." The closing session of Thursday evening was largely attended, and two splendid and inspiring addresses were delivered by Rev. R. C. Armstrong, on "Japan." Rev. E. E. Scott, of Galt, spoke eloquently on "The Great West." The music during the evening was furnished by the choir of Trinity Methodist Church, Berlin, and was greatly appreciated.  
 The officers for the coming year were elected as follows:  
 Hon. President, Rev. D. W. Snider, Berlin.  
 President, Rev. A. E. Lavell, Waterloo.  
 1st Vice-Pres., Miss E. Wood, Berlin.  
 2nd Vice-Pres., N. A. Panabaker, Hespeler.  
 3rd Vice-Pres., Miss E. Egerton, Galt.  
 4th Vice-Pres., Miss N. Bawthinheimer, Ayr.  
 5th Vice-Pres., Miss M. A. Hett, Berlin.  
 Secretary, A. A. Eby, Berlin.  
 Treasurer, R. B. Hamilton, Linwood.  
 Representative to Conference Executive, John Taylor, jun., Galt.

### St. Thomas District.

The annual convention of the St. Thomas District of Epworth Leagues met at Aylmer, Tuesday, before 9 o'clock delegates and Leaguers from different parts of the district commenced to arrive and by noon Aylmer was alive with Leaguers.  
 Reports from delegates showed a marked increase in every department. An excellent address was given by Rev. E. G. Powell, of Pt. Stanley, on "The Possibility of a Personal Work."  
 A very able address was delivered by Mr. McDowell, of Delmer, on "The Cost of Efficiency."  
 An excellent address was given by Rev. W. Kettlewell, of St. Thomas.  
 The Junior Department was then taken up. Reports from the junior societies mark great progress among the children in Christian work.  
 "A Chalk Talk," by Dr. F. C. Bartlett, of St. Thomas, showed his ability as a skilled artist with the crayon and blackboard.  
 Rev. R. A. Spencer, returned missionary, was then called on, and held his audience almost spellbound for nearly two hours, while he told of his work and adventures in the far-way mission field of Naas River, B.C.  
 The following are the new officers:  
 Hon. President, Rev. Dr. Young, St. Thomas.

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President, G. H. Small, St. Thomas.  
 1st Vice-Pres., Rev. E. G. Powell, Port Stanley.  
 2nd Vice-Pres., Mrs. Anderson, Fingal.  
 3rd Vice-Pres., Rev. J. Morrison, Springfield.  
 4th Vice-Pres., Geo. Strachan, Aylmer.  
 5th Vice-Pres., Miss A. Wooster, St. Thomas.  
 Secretary-Treasurer, Wm. Clark, St. Thomas.  
 Conference Representative, Rev. D. E. Martin, Brownsville.

**Exeter District.**

The annual convention of the Epworth League of the Exeter District was held at Parkhill on Tuesday, October 20th. All the sessions were well attended, and were interesting and instructive throughout. The president, Rev. J. E. Holmes, presided.

Rev. A. McKibbin, of Ailsa Craig, read a very able paper on "Christian Stewardship."  
 Reports were given from most of the Leagues of the district, which showed the work to be in a prosperous condition, and especially showing an increasing interest in missions.

The afternoon session the Business Committee reported the following as officers for the coming year:

President, Rev. R. W. Knowles, Crediton.  
 1st Vice-Pres., Miss W. Rigby, Parkhill.  
 2nd Vice-Pres., Rev. J. A. Ayeart, Lucan.  
 3rd Vice-Pres., Mr. John Trevelthick, Brinsley.  
 4th Vice-Pres., Miss E. Brown, Ellimville.

5th Vice-Pres., Miss P. Tufts, Boston.  
 Secretary, Miss M. Gill, Exeter.  
 Treasurer, Miss A. Wren, Hensall.  
 Miss E. M. Cranston then read an excellent paper on the "Forward Movement for Missions."

The next paper was given by Rev. W. Godwin on "The Relation of the League to the Bicentenary Movement."

Rev. J. E. Ford, of Forest, next gave a most comprehensive and instructive paper on "Bible Study."

Rev. A. C. Crews, General Secretary, conducted an interesting Round Table conference on the work of the Prayer-meeting, Missionary, and Lookout committees. Many points helpful to League workers were brought out in this discussion.

At the evening session, Rev. G. N. Hazen, B.A., of Sarnia, gave a most interesting and inspiring address on the "Pioneer Days of Canadian Methodism."

Rev. A. C. Crews spoke on "Lessons from the International Convention at Detroit."

**Wingham District.**

The seventh annual convention of the Epworth Leaguers of the Wingham District was held in the Methodist Church, Brussels and was largely attended. The Reception Committee had a hearty welcome for every delegate, and allotted them to their respective homes while tarrying for a short time. No pains had been spared in decorating the church for the occasion. A great big "Welcome" was hung over the front door and neatly arranged mottos containing the following—"Praise Ye the Lord," "Look up, Lift up," "Christ and the Church," "The Lord is Good to All," "Forward, Waiting, Witnessing, Working," were placed here and there, and with the League emblems, bunting, flags, flowers, grain, maple leaves, etc., made a charming picture.

President Walter Hall gave an appropriate address, touching a number of points of interest in League work and heartily commending the Canadian Ep-

worth Era. He expressed the opinion that the Epworth Leaguers of Canada could make its circulation three times what it is.

Prof. McLaughlin gave a very profitable Bible reading on "Qualification for Service," and gave an interesting address.

Rev. J. H. White, Superintendent of Missions in B. C., whose home is at Kamloops, was introduced, and by the aid of a map, gave a running commentary on the Western Province in which he is so much interested, calling attention to the mountains, rivers, fisheries, minerals, agriculture, lumbering, inhabitants, missionary work among the Indians, Chinese, Japanese and white people. He urged greater interest in missions and dwelt upon the necessity of Christianizing the foreign element so as to make them good citizens.

There were a number of other addresses of an interesting character.

The following officers were elected:  
 Hon. President, Rev. D. Rogers, Fordwich.

President, K. Beaton, Whitechurch.  
 1st Vice-Pres. (C. E. Dept.), Miss M. McNaughton, Brussels.  
 2nd Vice-Pres. (Missionary), W. C. Thompson, Wingham.  
 3rd Vice-Pres. (Literary), W. B. Beer, B.A., Kincardine.  
 4th Vice-Pres. (Social), Miss M. Staples, Teeswater.  
 5th Vice-Pres. (Junior), Mrs. (Rev.) Vance, Bervie.  
 Secretary-Treasurer, W. H. Kerr, Brussels.  
 Representative to Conference, Walter Hall, Wingham.

**Edmonton District.**

All the Leagues in this district have assumed the responsibility of raising a definite sum for the support of our missionary to the Peace River. If this amount is contributed it will aggregate about \$175.

The Saskatchewan League has been campaigned for the Forward Movement, and has nobly responded. Nearly all the members have promised ten cents a month for missions.

At the close of our financial district meeting on September 30th, a District League was formed. The officers of the district are:

Hon. Pres., Rev. A. R. Aldridge, Fort Saskatchewan.  
 President, Rev. R. E. Finlay, Clover Bar.  
 1st Vice-Pres., Mrs. H. Burkholder, Strathcona.  
 2nd Vice-Pres., Dr. H. Smith, Edmonton.  
 3rd Vice-Pres., Rev. E. J. Hodgins, Dugh.  
 4th Vice-Pres., Dr. A. E. Archer, Star.  
 Representative to Conference Executive, Rev. C. W. Finch, Strathcona.  
 Secretary, Miss Grace Wilson, Strathcona.  
 Treasurer, Rev. J. Kennedy, Millet.

The young people purpose holding a convention at a central point during the winter.

Rev. W. B. Chegwin, our missionary to Peace River, has returned to his wife and family at Strathcona. He found the settlement in Peace River country so sparsely and scattered as to not warrant the services of a missionary, and thinks that next summer would be soon enough to occupy the ground. In the meantime, he is likely to be stationed at Athabasca Landing, a point 90 miles north of Edmonton. All the freighting for the North and the fur dealers from the North pass this place, and it is believed that he could come in contact better with the people at this point than 500 miles further north. He has travelled about 1,500 miles since he left Strathcona in July.

**St. John District, N.B.**

The weather did its best to discourage the Sunday-school and Epworth League workers on the day appointed for the organization of the St. John District, but did not entirely succeed. There was a fair attendance at the afternoon session, and a very good number at the evening.

Rev. A. Lucas, Provincial S. S. Secretary, gave a very helpful address on Sunday-school methods in the afternoon, and spoke again in the evening. Rev. A. C. Crews conducted a Round Table Conference and also gave an address. Rev. C. W. Hamilton delivered a very helpful address on "Spirituality in the League." Rev. G. M. Campbell, chairman of the district, occupied the chair until the election of the president. The delegates were entertained by the young people of Exmouth Street Church to tea at the parsonage. The following officers were elected:

Hon. President, Rev. G. M. Campbell, President. Rev. W. C. Matthews, 1st Vice-Pres., Rev. C. W. Hamilton, 2nd Vice-Pres., Mr. J. Hunter White, 3rd Vice-Pres., Mr. R. O. Smith, 4th Vice-Pres., Rev. J. Gough, Sussex. Secretary, Miss Hatlie Cumbes, St. John.  
 Treasurer, Mr. A. B. McIntosh, St. John.  
 Executive Representative, Rev. W. J. Kirby, Fairville, N.B.

**A Live Association.**

The Sunday-school Association of Winnipeg continues to push the work in that city. Systematic visitation of the schools by the officers will be commenced immediately.

Those attending will be the president of the Association, Mr. H. Parr, Mr. E. A. Garratt, Dr. Banning, Mr. L. H. Bennett, and Miss Helen Palk.

It has been decided to present the claims of the International Bible Reading Association, encouraging the daily reading of the Scriptures by the scholars, bearing upon the lessons; house-to-house visitation, with the special object of securing the attendance of adult scholars; and the use of the illustration with the blackboard by the superintendent in review, and the teacher in the class. Mr. Garratt will have charge of the illustrative work, Mr. Parr the I.B.R.A., and house-to-house visitation, Dr. Banning, the library, Mr. Bennett, the Home Department, and Miss Palk, provincial primary secretary, will teach a model primary lesson, using the blackboard, sandboard and picture illustration.

This is one of the prominent features of the Association work and good results may be expected.

**Central Business College.**

This excellent school is maintaining its well-earned reputation for thorough and efficient training of young men and women for business pursuits. Although the attendance is steadily increasing from term to term, the constant demand upon this school from business houses for well-trained office help enables the management to promptly place all graduates and competent students. There is a scarcity of male stenographers in particular, and dozens of applications for such, offering good salaries, have not been supplied by the college during the past few months simply for lack of material.

Young men and women with the ambition to win and hold success in life cannot do better than arrange to spend six months or a year in this famous institution.

## Devotional Service

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

### DEC. 20.—“A VISION OF WORLD-WIDE PEACE”

Is. 11. 6-9; Is. 9. 6.

#### HOME READINGS.

Mon., Dec. 14. Peace in the animal world. Is. 65, 20-25  
Tues., Dec. 15. Among mankind. Is. 11, 2-4  
Wed., Dec. 16. Christ's peace. John 16, 33, 37  
Thurs., Dec. 17. With nature. Mark 4, 35-41  
Fri., Dec. 18. A tree in the Spirit. Gal. 3, 13-18  
Sat., Dec. 19. Like a river. Isa. 48, 18-19

The prophets foresaw and foretold the coming of Christ as the world's great deliverer and conqueror. In Isaiah are found many references to the event which not only state the certainty of the Messiah's appearance, but describe his character and his work. The most beautiful description of Christ's character the Scriptures give is the first of Isaiah's prophecies concerning the coming king. Remarkable it is that seven hundred years before Jesus appeared, the sacred seer drew his portrait, and described his mission. This is divine and marvellous in our eyes.

1. Christ Immanuel. Isa. 7, 14. The prophecy of this verse has its local associations. It was spoken to King Ahaz when Judah was threatened by the combined attack of Israel and Syria. Isaiah declared that both the hostile kings would be destroyed before a child, that was to be born, should grow up to know enough to choose between good and evil, that is, within three years. These kings were overthrown, and Judah delivered. The child referred to was named Immanuel, God with us, and was a living proof, a continual sign, a growing assurance to the people that God was with them in unceasing love, and help and salvation. This far-off vision, which became a reality, is used as the sign and type of a greater Immanuel, who was to bring a greater deliverance, and who would forever be the assurance that God would be with his people. The name Immanuel, famed in history, in the life of the church, and in individual experience, has a complete fulfilment, as applied to the Messiah, the Christ that was to come, who is God with us, saving us from our sin, and restoring to us the divine image.

(1) The name Immanuel includes the mystery of the incarnation; (a) God in the form of man. 1 Tim. 3. 16. (b) Man with all the attributes of God. Matt. 28. 18.

(2) The name Immanuel includes the mystery of the incarnation; (a) God in men to save them. Matt. 1. 21. (b) God with men to bless them. 2 Cor. 8. 9. (c) God with men, to make them like himself. 2 Cor. 3. 18.

2. Christ, the Wonderful. Is. 9. 6. The word "wonderful" here applied by the prophet to the coming Messiah, is derived from a Hebrew term, meaning to separate, to distinguish, to make great. It is used here to indicate the remarkable assemblage of qualities that distinguish the Son of God, qualities that make him the Prince of the Name—the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. The Messiah was wonderful in all things that pertain to his character, as illustrated by the following:

(1) It was wonderful love by which God gave him, and by which he came. John 3. 16, 10, 11.

(2) The manner of his advent was wonderful. Isa. 7, 14; Luke 2, 13, 14.

(3) His humiliation, his self-denial, and his sorrows were wonderful. Phil. 2, 7, 8; Isa. 53, 3.

(4) His mighty works were wonderful. John 1. 3; Luke 19. 37.

(5) His death, resurrection and ascension were wonderful. Luke 23. 44-46; Mark 16. 8; Acts 1. 9.

(6) His salvation is wonderful. Heb. 2, 3.

3. Christ, the Counsellor. Christ is Godhead, it may be, as a person in the Godhead, and as such, is concerned in all the counsels of eternity—a great thought, and mysterious as it is great. There is another application of the word which comes closer to us. Counsellor, says Barnes, denotes one of honorable rank, one who is fitted to stand near kings and princes as their advisers. It is expressive of great wisdom, and of qualifications to advise and guide the human race. Christ, as counsellor, is thus the one who can give wisdom, the secret of true success. There is no other counsellor whom youth may trust for guidance, instruction, inspiration, and security in the midst of the many allurements that tempt toward evil.

4. Christ, the Mighty God. Christ declared to be the mighty God is an announcement of his divinity. The prophet could not have intended to call a mere man, God. He must have recognized, though not so clearly as it was seen in later times, that the Messiah would be more than man. "The doctrine of the Trinity may not have been clear to him, but he could conceive an incarnation of God. And he announces in his own way, "God manifest in the flesh." Notwithstanding much controversy, it still remains an obvious fact that the natural meaning of the expression is to denote a divine nature. The name "God" is often applied to Christ, setting forth his divinity.

5. Christ, the Everlasting Father. The literal meaning of this name for the Messiah is the Father of Eternity, and has been variously explained to mean, "the man abiding forever," "the father of the future age," "the father of the everlasting age." Everlasting Father, as applied to Christ, would imply that the Messiah will not, as must be the case with an earthly king, leave his people destitute after a short reign, but will rule over them and bless them forever." The great idea which the name conveys is that of duration—our Saviour shall abide forever; his rule, his power, his love, shall know no end. What safety, what honor to be part of the kingdom which will be eternally permanent, and which, amid the wreck of matter and the crush of worlds, shall not be moved.

6. Christ, the Prince of Peace. The tendency of the Messiah's reign shall be to restore and perpetuate peace. He will be totally unlike the multitudes of kings and princes who have delighted in blood and conquest. He will seek to promote universal concord, to put an end to wars, and to produce order and harmony among the nations. The Messiah is the Prince of Peace in another sense. He brings peace to the hearts of those who trust, and love and serve him, banishing the condition of mind which is like the troubled sea, and brings in its stead "the peace of God, which passeth all understanding, keeping our hearts and minds through Jesus Christ."

#### POINTS FOR THE PRESIDENT.

In this Christmas lesson, there is an opportunity of giving every member of the League something to do—yes, every one of them. Six of them could each take a paper as applied to the Messiah, and give a paper or talk of two minutes on it. See help in the foregoing. Then use the sidelights, giving one to each of nine members. Then use the Bible-light, giving one to each of twenty-six members—if you have that number still without anything to do. Above all im-

press the truth that Christ brings peace to every soul who by faith receives him. May this be the Christmas gift from heaven to all.

### DEC. 27.—MISSIONARY: WHAT THE BIBLE TEACHES ABOUT GIVING.

2 Cor. 9. 6-11; 2 Cor. 8. 23, 24.

#### HOME READINGS.

Mon., Dec. 21. A cleansing fountain. Zech. 13. 1, 2  
Tues., Dec. 22. The nations built. Isa. 42. 1-9  
Wed., Dec. 23. They came to Christ. Isa. 49. 18-21  
Thurs., Dec. 24. Christ's kingdom. Jer. 19. 18-21  
Fri., Dec. 25. Christ drawn men. John 12. 20-24  
Sat., Dec. 26. The end of his kingdom. Rev. 21. 2, 3, 27

How would God have his people give? This important question we shall endeavor to answer for our Epworth Leaguers, with the hope that they will give thought and study to what may be presented. Probably no Christian duty is less understood in the Bible sense and spirit than the duty—we should say privilege—of giving.

#### WHAT IS THE RULE?

In other things believers have declared the Bible to be their only rule of faith and practice, but in the matter of giving we have taken to ourselves a good deal of latitude, considered our own personal convenience, resorted to our own plans, adopted our own propositions, chosen our own way of doing things, and have not inquired with sufficient care what directions our Lord and Master has given in the Scriptures concerning the giving of our money for the carrying on of his work and worship. Let God say by what system of giving he would have his Gospel supported and his work carried on, and when he speaks let all be silent and ready to learn. Our thousands of consecrated young people should know just what God says on this subject, and when they do know, their loyalty to God, and his cause should lead them to do what they know to be God's will.

#### THE OLD TESTAMENT ANSWER.

The Old Testament, continues Cook, contains the most elaborate system of giving that has ever been ordained and practised on earth. It contains the fullest possible directions for the providing of the necessary means for the carrying on of the worship of Jehovah among God's ancient people. It was a system that secured something from everybody—a result most earnestly to be desired in our day. It makes ample provision for the support of all the priests, for the expenses of tabernacle and temple services, and for the relief of all who were needy and destitute. Here is the system: "Every seven years, a poor man, paid a poll-tax of half a shekel, or about thirty cents, when the numbering of the adult males took place, called "atonement money."

(2) The tithes—the tenth of all the produce of the fields, flocks, herds, etc., for the support of the Levites. A second tithe went to the festival services of the temple, and a tithe every third year for the support of the poor.

(3) The first things of everything were offered to God.

There were also free-will offerings given voluntarily, as special thank-offerings, over and above the other system. By this system, fully one-tenth, at times one-third, of all the income was devoted to the purposes of religion.

#### THE NEW TESTAMENT ANSWER.

Turn to the New Testament and see what God says there, and let us be sufficiently loyal to our privileges, and consistent with our claims to be willing to know and accept the teaching it contains, and that teaching may be. Look at 1 Cor. 16. 2: "Upon the first day of the

week let store, as there be This was joined by in Corinth we may Jews, her the finan is univer believers the stand every does it

(1) Th ciated wit was to b These ac a portio day of th worship, together And as price tha tion, tha life a rag ured by liberality offerings ship, a This is Bible giv ably con approach panied by (2) In The offe week: " Where th there is special a light of a cannot b taining te vast ma earners, weekly g reasonab un of giv received, ity of th should b ness and of offeri tem of adie—i regulari

(3) Th adoption ble for e lay by th the rich, as the smallest g greatest tures tes poor man sion. It is also th aside the come. every m Church, m (4) In God givin God had be set ar to the a answer b much h propriety God had brought of his d continu Father's their in give? I that the most un be devo many e the tent, t the Savi

week let everyone of you lay by him in store, as God has prospered him, that there be no gatherings when I come." This was the apostle's wise money-plan, followed by the Apostle Paul for the church in Corinth, and in other places. Do what we may with the system given to the Jews, here is a system of providing for the financial needs of the Church, which is universally admitted to be the rule for believers in the Gospel. This should be the standard of the entire Church, and of every individual Christian. And what does it mean? This:

(1) This system was intimately associated with the worship of God. Giving was to be an essential part of worship. These early Christians were to lay aside a portion of their income "upon the first day of the week." This was the day of worship. On this day the disciples came together to partake of the Lord's supper. And as God's people remembered the price that had been paid for their redemption, that the Lord Jesus had given his life a ransom for them, they would be urged by the greatness of his love to liberality; and the presentation of their offerings would be a joyful act of worship, a glad thanksgiving to God. This is the prominent feature of all Bible giving. It and worship are inseparably connected. In the old time, every approach to God in worship was accompanied by some offering.

(2) In this system there is regularity. The offerings were to be set apart every week: "Upon the first day of the week." Where there is regular action in giving, there is rarely, if ever, any need for special and extraordinary efforts. In the light of all our advanced knowledge there cannot be suggested a better plan for obtaining the Lord's own than this. The vast majority of the people are wage-earners, and have a weekly income, and weekly giving is, therefore, the right and reasonable procedure. God's plan is for us to give as we get. "Let everyone who loves, freely give." With the regularity of the return of the Lord's Day, there should be the recognition of God's goodness and God's claims in the presentation of offerings to him. The scriptural system of weekly giving—weekly giving aside—is the right system, the system of regularity and success.

(3) This is a system for universal adoption. This Gospel plan is practicable for everybody. "Let everyone of you lay by him in store." The poor as well as the rich, the younger members as well as the old, were to adopt the plan. The smallest must be valued as highly as the greatest gifts of the rich, as the Scriptures teach; for the truth is, that the poor man, who is a proportionate giver, gives quite as much as the rich man, who is also the proportionate giver, if they lay aside the same percentage of their income. Let us recognize the fact that every man, woman and child in the Church is under obligation to give to God, no age or condition being exempt.

(4) In this system there is proportionate giving. Everyone was to give "as God had prospered him." The amount to be set aside was to be gauged according to the amount God had given. The question: "How much shall I give?" was answered by asking another question: "How much have I received?" There was a proportion, according to the prosperity God had given, and the giver was thus brought into constant acknowledgment of his dependence upon God, and into continual recognition of the heavenly Father's goodness. What proportion of their income did these early Christians give? In seeking the answer, consider that the tenth of a man's income was almost universally regarded as sacred, to be devoted wholly to sacred uses. For very early centuries the Jews, in regard to the tenth, as the Lord's portion, and in the Saviour's day the tithe was still re-

garded as belonging to the Lord. The fathers of the Church state that the early Christian Church did observe the law of tithes. So is it not likely that the proportion referred to by Paul was not less than the prevailing custom required in his day? The words, "As the Lord prospered," are meaningless if they do not teach that some proportion of the income was to be laid aside as the Lord's portion. This Scriptural plan of systematic giving has no equal. It is reasonable, workable, and adapted to all classes and conditions of men. It is God's way, and, therefore, it is the best, both for the usefulness of believers, and for the welfare and safety of the Church. We recommend it to our Epworth Leaguers everywhere.

#### POINTS FOR THE PRESIDENT.

Make this a pointed and practical meeting on giving to the Lord. It is of as much importance in its place as praying to the Lord. Few of our young people give regularly and proportionately to God's cause. You will notice in the foregoing article: (1) The Old Testament way. (2) The New Testament way. Appoint two persons a week in advance to prepare a paper or talk on these two subjects. Then appoint a third to prepare for a third paper or talk on "What shall be our way?" Put passages of Scripture on slips of paper, and hand them to members present to be read at appropriate times during the meeting. Pray God both for the way and the will to enjoy your religious privileges in giving God's own back to himself.

### JAN. 3.—THE EXPECTATION OF THE MESSIAH—ITS RISE AND SIGNIFICANCE.

Matt. 2, 3, 6.

At the opening of the New Year, the League of Canadian Methodists begin new studies. The Life of Christ is the subject, and where could be found anything more profitable and inspiring! The facts of the wonderful life are to be studied from the text-book selected by the General Epworth League Board, entitled, "Studies in the Life of Christ," by Taylor and Morgan. For particulars of this text-book, as to plan, price, etc., write Rev. A. C. Crews, Wesley Buildings, Toronto. And Epworth Leagues, let me urge you to enter upon these studies, and pursue them with unflagging diligence. It will repay you a hundred-fold.

#### OUR TOPICS.

The topics are to give further information, and particularly the practical lessons, which flow from the narrative, as recorded in the Gospels. So that the studies are of one continuous and harmonious order of light. What an entrancing prospect lies before us for 1904!

#### WHERE TO BEGIN.

The place to begin the study of the life of Christ is at its roots in the prophecy and expectation of the past. The coming of the Prince of Peace was not without a brilliant announcement. As the coming of the sun is heralded by the crimson dawn, so the coming of the Saviour, the Sun of Righteousness, was preceded by the crimson glory of early prophecy. Says Micah, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall I come forth unto thee that is to be ruler in Israel." We may conceive, says George Adam Smith, how such a promise would affect the crushed peasants for whom Micah wrote. A Saviour who was one of themselves, not born upon the capital, fostered in the arms of very ones who oppressed them, but born among the people, sharer of their tolls

and of their wrongs. It would bring hope to every broken heart among the disinherited poor of Israel. Yet, meantime, this was a promise, not for the peasant Paul, but for the noble people. The hopes of Israel rather upon their hero for a common deliverance from the foreign foe. But what lesson is there for our own day? This—Christ's lowly origin was a fact. He sprang from the most democratic of peoples. His mother was a shepherd, and his mother a peasant girl. He himself was a carpenter, at home in the fields and with the common folks of his country; with the servants of the great houses, with the unemployed in the markets; with the woman in the novel seeking one piece of silver and with the shepherd on the moors seeking the lost sheep. The poor had the Gospel preached to them, and the common people heard him gladly. From little Bethlehem came forth the ruler, and now he is great to the ends of the earth.

#### WHERE THE RULER CAME.

Bethlehem, the insignificant, not Jerusalem the royal city, gave birth to Jesus. Little in a worldly sense, it was not the least among the cities of Judah, but eclipsed them all in spiritual dignity. God perfects strength out of seeming weakness and immortalizes obscure places by the events in their incidence. In Bethlehem we see the divine purpose to choose "the base things of the world, and to bring to naught the things that are. Bethlehem signifies "the house of bread."—Jesus is the bread of his people on which they feed. Ephratah signifies "fruitfulness," or "abundance." All our fruitfulness is from Christ, our abundance in spiritual things has its source in him.

#### HOW THE RULER CAME.

He was promised, "Out of thee shall he come forth." Chief priests and scribes gave the right answer to Herod's question. Matt. 2, 4-6. He was appointed. In the purpose of God he was set apart, and according to the command of God he came. He came not himself, but the Father sent him. John 6, 27. "Then said I, lo, I come: in the volume of the book it is written of me." He was a real God and true man. God was manifest in the flesh; and in the coming of the Messiah we may read the truth of God, and discern the purpose and presence of God.

#### WHY THE RULER CAME.

"Who shall be ruler in Israel?" The circumstances of his birth and life seemed to bespeak anything rather than royal dominion. Pilate put the question, "Art thou a king then?" The answer was, "I am a king; but my kingdom is not of this world." He has no temporal dominions, but he governs the hearts and lives of his people. He is the motion of the earth, and shall rule until the end of time. Napoleon rose with rapidity to great conquests, but finished his career in exile. There he contrasted empires founded on force with that of Jesus founded on love, and said, "What an abyss between my deep avarice and the eternal kingdom of Christ, which is proclaimed, loved and adored, and is extending over the whole earth!"

#### RESULTS OF THE RULER'S COMING.

"Then the remnant of his brethren shall return unto the children of Israel." One result of the Ruler's coming is deliverance from captivity national and personal. The oppressor's hand shall be removed, and the hand of love shall lead. Spiritual blessings to the race shall come, and temporal blessings following in their train. To the individual, physical, mental, moral and religious blessings shall accrue. To the home, to society, to the state, to the world, the Ruler shall be ushered in, and God's will means the well-being of humanity. But such



inestimable blessings, such a happy consummation, shall be brought about only as the new Ruler's sway is accepted and his commands obeyed. The British flag means British freedom, but that freedom—one of the treasures of earth—is enjoyed only by those who are loyal to the king and government which the flag represents. So the peace and emoluments of the Redeemer's kingdom can only be real as the king and government, the Christ and his will, become appropriated and are made dominant in the lives and affairs of men.

#### POINTS FOR THE PRESIDENT.

Say something appropriate to the new topics and studies beginning this New Year. Show their interest and importance. Urge all to begin with renewed diligence the Bible study involved in the new topics now beginning. Remember the subject of study is "The Life of Christ." Our present topic deals with "The Expectation of the Messiah." Note the five points in the foregoing exposition: Where to begin, where the Ruler came, how the Ruler came, etc., and appoint five persons each to take and develop one of these points for the meeting. Make clear that the expectation of the Messiah is still an expectation unless he is accepted as Saviour, teacher and Lord. Exhort all thus to receive him.

### IAN. 10—THE INFLUENCE OF CHRIST IN THE HOME.

Luke. 2:51; Eph. 6:1-9

The first recorded words of Jesus are the words spoken to Mary his mother, when she and Joseph found the Christ boy in the temple after they had departed for their Nazareth home. Luke 2:41-51. The words were: "Wist ye not that I must be about my Father's business?" Most significant words these. What did they imply?

1. They implied the consciousness of a divine vocation. Here is the solemn "must" of which we hear the echoes all through his after life. Sonship implies obedience, and the sense of sonship implies filial submission. This ideal grew in depth with his growing years, but here we have it clearly discerned as the guiding star of his child-life. Happy the boys and girls, the young men and young women, who feel not only the pressure of a law, but the hand of a Lawgiver, and who say, not reluctantly, but gladly, "I must."

2. These first recorded words of Jesus implied that all human ties were subordinate to his Father's will. The call to the Father's business was more imperative than the call to Mary's side. The dawning of the soul of that consciousness of supreme duty does not extinguish the light of filial duty to parents, nor darken the brightness of any of the sweet relationships of family and kindred. But it decidedly puts them second.

#### "MY FATHER'S BUSINESS," WHAT?

The Father's business on which he entered at twelve years of age, was not preaching, and working miracles, and going about doing good in a public manner. What was it, then? His Father's business for the time being was to remain at home in Nazareth with his parents, to be a dutiful child, a glad, hopeful youth, and an industrious, growing man. If his affections attracted him to the temple, the voice of duty called him back to Nazareth, and to that voice he rendered implicit obedience. The veil that concealed his higher nature, after being for a moment lifted, was allowed to fall again and his normal life passed back into its former course.

#### "SUBJECT UNTO THEM."

There is something wonderful beyond measure in the thought of him unto whom all things are subject submitting to earthly parents. No such honor was ever done to men or angels as was now done to Joseph and Mary. He was "subject unto them." He rendered cheerful, willing obedience to righteous parental authority, and "increased in wisdom and stature and in favor with God and man." We do not read of any ambition in Jesus to be independent. We do not find him remonstrating or murmuring against the restraints of home and beginning to remind himself or others that the time had come for self-management, irrespective of paternal guidance. "Shall not the son of a daughter in a Christian home deem that good enough and great enough which a Saviour, who was also the Creator, thought happy enough and honorable enough for him?"

#### A GREAT LESSON.

What a lesson of patient waiting for the wider sphere does Jesus teach the young people in this part of his life! Conscious of power, or often only stung by restlessness, some young people are inclined to think home a very contracted field and to desire to escape its monotony and chafe at its imposition of detailed obedience. Jesus Christ lived till he was thirty in a poor little village, buried among the hills, worked as a carpenter, did what his parents bade him, and was content till his "hour" came. Vanity, selfish ambition, proud independence, are always in a hurry to get away from the modest shelter of the parental roof, and make a mark in the world. But the true son is the more the son of Mary because he feels himself the Son of God. God nourishes his pure spirit in sweet seclusion, not solitude, till the time comes for larger service in a wider sphere. The wider work in the meantime is quietly postponed for the narrower tasks.

His soul was like a star and dwelt apart. And yet his heart the lowliest duties on himself did lay!

#### GROWTH IN WISDOM.

Under such conditions as are here set forth, we might infer that the Christ-boy would grow in the best qualities of character.

1. His growth was real. His human nature must have had the inexperience and ignorance of childhood, and must have passed, in a normal manner, to wider knowledge and clearer self-consciousness. There is nothing to startle us in this conclusion. Growth does not imply imperfection. It only implies fitness and therefore development in time. The capacity of his human spirit increased, and therefore his wisdom increased.

2. His growth was steady. He fulfilled his own law of growth—"first the blade, then the ear, then the full-corn in the ear." Most of us grow by fits and starts and in the wrong direction. In his growth there were no pauses, no sinful elements mingled, no powers unduly developed or deformed. His childhood had no failings and all in it that could be retained abode with him in his manhood.

3. His growth in wisdom was by the use of means. Life taught him. Scripture taught him. Communion with his Father taught him. The heavens and the earth taught him. His own heart taught him. But the result of all those was a human character which had so perfectly assimilated them all that no trace of any particular influence appears in it. So, in lower fashion, to quote MacLaren further, genius uses all the outward means available, but is its master, not their servant.

#### A HELPFUL OUTLINE.

The mutual duties of children and parents. (Eph. 6:1-9)

1. Children are to obey and honor their parents: (a) Children owe to their parents an inward affection and regard. (b) They are to honor their parents by external tokens of respect. (c) They are to obey the first commands of their parents. (d) They are to receive in a teachable spirit the instructions, counsels, and reproofs of their parents. (e) They should remunerate the favors received from their parents. (f) They are encouraged in their obedience by the divine promise.

2. The duties of parents to children: (a) To instruct their children in the doctrines and duties of religion. (b) To regulate the amusements and diversions of their children. (c) To maintain the worship of God in their houses. (d) To let their conduct be exemplary. (e) To prepare their children for some worthy calling. (f) To commend their children to God in all things.

#### POINTS FOR THE PRESIDENT.

In this topic the leading idea is Christ in his relation to his home. There are two things done in I. Have some member prepare a brief narrative on the "Childhood of Jesus." (See any good Bible dictionary.) 2. Have another member prepare a brief paper on "Christ in his home at Nazareth, and the lessons it teaches." (See help in foregoing exposition.) If you wish to make a general study of the relation of children to parents, and parents to children, use the "Outline" given in the exposition, giving one section to a member. This will employ twelve members of the League.

#### Smiles.

Miss Smart—Have you ever been through algebra?

Yes, but it was in the night and I didn't see much of the place.

Mother: "Tommy, what's the matter with your little brother?" Tommy: "He's crying because I'm eating cake, and won't give him any." Mother: "Is his own cake finished?" Tommy: "Yes'm, and he cried while I was eating that, too."

The dog had been chasing his own tail for a quarter of an hour. "Papa," quoth Willie, "what kind of a dog is that?" "A watchdog, my son," responded the parent. Willie pondered a moment. "Well," he finally observed, "from the length of time it takes him to wind himself up, I think he must be a Waterbury watchdog."

The mother of a little three-year-old boy had been away from home over night, and on her return asked: "And how did my little boy get to sleep last night without mamma?" "O," he replied, "papa twined to sing to me like 'oo does, an' I des went to sleep weal twick, so I wouldn't hear him.'"

A man named Casey was appointed to a government place. Technically, it had to be held by a lawyer, which Casey was not. The Benchers of the Law Society, however, undertook to obviate the technicality. "Well, Casey," said the examiner, "what do you know about law, anyway?" "To tell the truth," replied the candidate, "I don't know a single thing." The examiner reported in his affidavit "that he had examined Mr. Casey as to his knowledge of the law; and to the best of his information and belief, he had answered the questions that he had put to him correctly." The aspirant was thereupon admitted.



## Sunday School

### Should the Country Sunday School Close in Winter,

BY SNOBBER.

We answer decidedly "No" in keeping it open the whole year certainly there are difficulties with which to contend, but none so great as to justify a temporary closing even in the most snow-bound of districts.

Many say that the heavy snows, blocked roads, and cold make it almost impossible for the children to attend with any attempt at regularity. True, these all are great drawbacks, but would you close the Sunday-school with the supposition that every Sunday will be stormy when you have not the assurance of a single one? Did you ever know a whole winter of stormy Sundays? At the most, we may have about three or four; then unless there be a terrific storm the older ones, at least, when properly clothed, can brave it. On such occasions in most rural districts the majority of the people can drive, if there be comfortable accommodation for the horses, and we can see no reason why there cannot be such.

"Ah," I hear some of you say, "What if the roads are blocked?" Well, that may prevent; for instance, if a snow-storm rage the last of the week and is such as not to allow the opening of the roads till Monday. There is a law in Canada, and we have no doubt the same exists in the United States, compelling all roads to be kept open; so always, immediately after a snowstorm subsides we see our active sons of toll with their shovels making for us again a road so that we get to our post-office, our market, our day school, etc., and why not to our Sunday-school?

In some instances the children live a long distance from their church. When the weather is fine, to the majority of children, who, as a rule, are sturdier and much more accustomed to walking than the city consists, distance is no barrier. But, as has been before stated, in this age so many drive that scarcely would distance be called even a disadvantage. Of course small children cannot drive, but if there be the interest in the Sunday-school there should be, there are very few fathers, especially Christian fathers, who would not make it convenient to take their little ones to their Sunday-school.

Some contend that their children are liable to contract colds with sitting during Sunday-school hour in a chilly room. We claim that it is not necessary for any Sunday-school to meet in such a room, for, with very little expense, the defect, if it be in the building, could soon be remedied; and if the caretaker always arranged to have the fire made an hour before Sunday-school time, any common-sized church or building may be warm and quite comfortable when the children and older members arrive.

Some children who are not properly clothed, may be kept at home by the intense cold, yet if there be any in such circumstances as there are always in the neighborhood, plenty of well-to-do Christians that could take it as a part of their work to look after them?

We admit that there are extreme cases which render it impossible for some to attend in winter, perhaps owing to ill-health, but because some few are not present at every session, does that warrant the conclusion of any to close the Sunday-school?

After a careful study of this matter it has been concluded that, on the whole, children in the country enjoy the school, the cold, and the deep banks, the foot-prints of the girls and boys are seen in the very deepest drifts when they might

have chosen a good track, and how they do enjoy a good snowball. Now, if they can endure the cold during play hours, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, why should they fear the cold and snow on Sunday? Or why should their parents be fearful lest their pets take cold on Sunday more than on the other six days of the week.

Allow a practical illustration proving that Sunday-school can not only exist but flourish under such difficulties as have been cited. The church in which our own Sunday-school is held is situated in a very out of the way country place, amidst the pines, and nearly all who attend the school come from the side-roads, which are all liable to drift and often are so blocked that the public highway is found winding through the fields; also many come from quite a distance, yet the attendance, on the average for the winter months, is as high a percentage of the total number of names on the roll as in summer. The building is not a fine church, but it is always warm and comfortable on the coldest Sunday, and we might safely say that we have very few members that are not deeply engaged in the work, and are not prepared to mind what the weather or the roads.

Supposing these difficulties cannot always be so easily overcome, how can any fall to see the mistake that is made when the Sunday-school is closed for the winter season? Youth is the seed time of life; surely, then, every moment is precious, and why should the Sunday-school allow a whole winter to go by without attempting to sow some good seed, implant some precious truth in the hearts of the children. Children are so active they must be doing, and if they are not at Sunday-school Sunday afternoon they will be employed otherwise, perhaps not in the best advisable way either, especially in a home where Christianity is not the centre of attraction. They are so full of play, the Sunday-children, and so forgetful and so easily opened in the spring it has no charms to draw them back, and sorry to relate, the older ones, as well as the younger, lose interest and drift away.

The object of the Sunday-school should be for the careful and prayerful study of God's Word, and for personally applying the result of that study in such a manner as to bring about the conversion of all connected. If, this, then, be the object, how important that the Sunday-school should be kept open the whole year, even though there be only one scholar and one teacher present at every session. Let that scholar be won for Christ; how many through that one's instrumentality may be led from darkness into light. Oh! teacher, in that snow-bound district, do not be discouraged, you may have before you, I wonder, "Fear thee not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteous-ness."

Pine Grove, Ont.

### The New President.

This year the Sabbath School Association of Ontario placed a Methodist in the president's chair, in the person of Mr. William Hamilton, of Yonge Street Church, in this city. Mr. Hamilton has fairly earned this honor, as he has been long and an intimate associate with the Sabbath-school work, both in his local church, and in the Provincial organization. For some years he has been treasurer of the Association, and has done much to make the general work successful. He is a busy business man, who nevertheless always finds time to give to the Sunday-school. Would that there were more like him.

### Institute for Preachers.

The Sunday-school Institute for theological students and ministers, held in November, in Toronto, was a splendid success. The principal speakers were Rev. Dr. Schaeffer, Rev. Dr. Mullins, and Mr. Marion Laurence. With such experienced workers the programme was sure to be of more than usual interest. Dr. Schaeffer's addresses were worth going a long way to hear. The Institute was under the auspices of the Ontario Sabbath School Association.

### All Aboard for Jerusalem.

The Sunday School Times gives a full list of delegates to the Jerusalem Sunday School Convention. Among others, we notice that the following are going from Ontario: Rev. and Mrs. Ralph Brecken, Toronto; Walter H. and Mrs. Clemen, Toronto; J. W. Freeman; Mr. and Mrs. Isaac Hord, Mitchell; William Johnson, Belleville; S. McCutcheon, Toronto; Rev. Theo. J. Parr, M.A., Guelph; Rev. John Poling, D.D., Toronto; Rev. and Mrs. J. J. Redditt, The Parsonage, Barrie; J. M. Sparrow, 84 McDonald Avenue, Toronto.

### Graduation of Primary Department.

The Sunday-school of Bridge Street Church, Belleville, celebrated its 81st anniversary on November 15th, the sermon being preached by Rev. C. E. McIntyre, of Napanee. The Belleville Intelligence thus reports the services, which we reproduce, because of the unique features: "It may be because we are not 'up' in the latest methods of the modern Sunday-school that it appeared unique and original to us, but that public graduation of the Primary Department scholars into the Intermediate Department, in the morning service struck us as another novelty that this wide-awake school is ever creating. However that may be, it was intensely interesting, was a further proof of the thoroughness of the instruction given, and must have pleased all present, especially the parents and relatives of the children who were graduated. It was explained that the test of graduation was the ability of the pupils to memorize the Ten Commandments, the Apostles' Creed, the Beatitudes, the twenty-third and hundred and twenty-first Psalms, also the books of the Bible. The afternoon service of praise, thanksgiving and memories of eighty-one years was taken part in by many. The Rev. Mr. McIntyre had 'the reception of his life,' he said, and gave in response a fine address. The Senior and Home Departments were out in full force. To a stranger it appeared as though all the congregation, except those in the gallery, were members of the school. There must have been over three hundred young men and women between sixteen and twenty-five in the ranks, and we don't know how many beyond these years. All looked as happy as a Christmas morning, and even the hundred little tots all through the long service were as quiet as the proverbial church mouse.

A colored brother at a convention reported that he was asked, in connection with the organized Sunday-school work, "How ever are you going to get the colored Methodists and colored Baptists together?" "I just went up and down," he answered, "to the meeting lists, bring along your water, and to the Baptists, bring along your water, and we will put them together and get up some steam."

## Junior Department

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

### Weekly Topics.

Dec. 13th—"A Bible maid who was kind to animals." Gen. 24, 19-28.

This story is a very interesting one in many ways; but the main lesson from the week's study is kindness to dumb animals about us. The "maid" of the story was Rebekah, and the animals were camels. They were evidently thirsty after a long journey, and she one may naturally suppose that they much enjoyed the fresh, cold water from the well. It is not necessary to enquire into the full details of the lesson story other than to illustrate the kindness and hospitality of Rebekah's heart and home. Cruelty to animals, by neglect of their comfort and provision, is a not uncommon thing to-day. Many children who do not mean to be cruel to their "pets," are really so because of their thoughtlessness of their welfare. Children should be encouraged to have their dogs, cats, pigeons, fowls, or other pets, but they should never be allowed to neglect them, much less to actually maltreat them. We all remember the nursery rhyme:

"Ding dong bell, Pussy's in the well  
Who put her in? Little Tommy Green.  
Who put her in? Little Tommy Green.  
Trout.

What a naughty boy was that  
Thus to drown poor pussy cat."

"Little Tommy Green" is a very common boy. He delights to pelt cats with stones, if he does not actually drown them; he takes pleasure in tormenting any stray pup he can find, or in trying in cans to get the tails of either cat or dog. Be sure that a boy is cruel at heart, and very probably a coward as well. He will tease his sister or little brother, or fight a boy smaller than himself; but would run at the first sign of real danger to himself. Girls are more kindly disposed than boys generally are; but it is a true sign of a hard heart and unkind disposition in either boy or girl—if they are indifferent to the care of dumb animals. As the heart of the boy is trained to kindness, will the life of the man display generosity. As the girl cultivates a merciful and loving disposition, will the woman manifest a truly sympathetic nature. Hence, let our juniors be early trained to look upon all God's creatures as subjects of His care, and worthy of our consideration. Animals readily respond to kind treatment, and many times repay the care given them. The following true story, as told in a recent issue of The Children's Visitor, is in one of many brave deeds done by an intelligent and devoted dog. Let a junior read it:

Very recently heavy forest fires raged along the border line of Yuba and Butte Counties, in California. As a consequence, much timber and fencing were destroyed, and, in some cases, barns and dwellings were swept away by the devouring flames.

In some localities all the settlers turned out to fight the fires. Many exhibitions of fortitude were recorded, and several of real heroism. But the most interesting was the saving of a three-year-old girl, named Florence Rogers, by Bruno, a fine, large hunting dog belonging to the child's parents. The Rogerses lived on a ranch not far from the town of Marysville.

While the fire was raging in that vicinity Mr. Rogers and his wife left their house and hastened across the

fields about a mile away, to assist their nearest neighbors. Little Florence was left playing on the floor in the temporary care of the faithful Bruno.

Less than an hour the wind shifted, and, realizing the danger to their house, Mr. Rogers, his wife, and several neighbors started on the run. But their pace did not equal that of the swift-winged flames.

Anxiety, fear and excitement overcame Mrs. Rogers, and the poor mother fainted before she came in sight of her house. But the men rushed on, and when they came to the edge of the clearing they were terrified on seeing that the flames had reached the stables and also the dwelling.

The father was now frantic, thinking only of his little darling Florence. He was just preparing to make a dash through the line of fire when Bruno burst through the kitchen window with a loud crash. The dog was looking Florence by her clothes. He dropped the child for an instant when he landed on the ground; but quickly picked her up again, and came racing across the stubble to meet his master, who was rushing through the fire forward to meet him. Florence's face and hands were painfully cut by the window glass, and her clothing badly scorched, but she was not seriously injured. Bruno's hair was scorched, and in places burned entirely off. His feet were also badly burned.

Meantime Mrs. Rogers had recovered and joined the party. When she found that Florence was alive, she swooned again for very joy. For his sagacity and bravery in rescuing the child, Bruno was voted a real hero.

Make this a story-telling meeting. Have your juniors tell in turn the story of some such deed as the one above, or describe some incident that they have known in animals, and close by pledging all to be merciful to all dumb creatures.

Dec. 20th—"What treasures can I bring to Jesus?" Matt. 2, 1-11. (Christmas Service.)

The visit of the wise men to Bethlehem is a story of Christmas long, long ago; yet its meaning is as fresh and new to-day as ever before. It teaches us that the best things are not too good to give to Jesus. If He were here again, I am sure we would all try to see Him. But though we cannot see Him, He can see us, and knows whether or not we really love Him. We may know this too. St. John says that we are not to love in word only; but "in deed and in truth." It is not only what we say about Jesus that shows our love; but more, what we do for Him. Though we cannot bring our gifts to Him personally, let us remember that "if ye do it unto one of the least of these my brethren ye do it unto me" is the test He gives. So we may bring our spirit to Jesus by showing His spirit of good-will to all we meet. Christmas is the season of giving. We should not give that we may get something back again; but because we have the mind of Christ, who gave Himself. Let us remember that Jesus wants us each for Him. The topic asks, "What can I bring? What have we each got that Jesus can use?" "Bodies! Time! Affections! Influence! Money! Yes, all of them He can use. But we must be willing that He shall do so. If we are not, He cannot know us as His children or servants." The words of a true Christian are "Give." Because He gave—and as He gave—Himself. Such giving is of the greatest worth, because it represents our best. That which costs us nothing to part with is not of great value. Some people give away only what they do not need themselves. That is not the right kind of giving. To give our very best

to Jesus is what makes our offering precious to Him. This is what "treasures" represent. What we count most valuable will cost us most to part with, and so will show the most self-sacrifice. Jesus loves and treasures such a spirit in His people. Christmas joys are most real and lasting when we have practised this kind of giving among our friends and neighbors. Let us try to make this Christmas season the happiest we have ever known.

It will be well for the leader to review the facts of the Gospel story of our Saviour's birth. Using the following outline, the juniors may be taught some of the principal features connected with the records given by the evangelists.

Christ's Birth. Luke 2, 1-7.

Happy Tidings. Luke 2, 10, 11.

Rejoicing Angels. Luke 2, 13, 14.

Inquiring Wise Men. Matt. 2, 1-12.

Seeking Shepherds. Luke 2, 15, 16.

Triumphant Simeon. Luke 2, 28-32.

Murderous Herod. Matt. 2, 16-18.

Anxious Parents. Matt. 2, 13.

Safe in Egypt. Matt. 2, 14, 15.

Dec. 27th—"Things we ought not to put on." Ecc. 12, 1-7.

There are many things that ought to be done promptly, but the one most important thing of all is to remember God, to know and serve Him in our youth. Why? Because life passes by so very swiftly that the time of service is soon gone forever. Just think how quickly 1903 has passed. It seems just a little while since last Christmas, and yet a whole year has gone. Old people tell us that the older they grow the faster the time seems to fly. This is the one reason Solomon gives. You will be old and feeble almost before you know it, and then, however much you may want to work for God, you will not be able to. So youth is the best time to begin to serve.

1. It is the easiest time to commence. Our hearts are soft, our habits are not fixed, and because of these two great facts, if we learn to know and fear God while we are young, it will save us from many sins and failures, and it will soon become easy for us to do His will. Many older men and women say that they cannot break off from sin, and all advise little children not to wait till they get old before they become Christians.

2. It is the sowing time of life. The seeds we sow in youth bear a harvest in later life either for good or bad. What we sow we shall reap. We cannot afford to sow bad seed, for the crop will be bad. If we sow good seed and reap a good harvest we are richer and happier for the gathering.

3. It is the time of activity. The lesson tells us of the weakness that comes with old age. Youth is buoy, and if we are active and useful for God when we have the power, it will mean much more through all the time of weakness when we are old and think like Paul (2 Tim. 4, 6, 7).

These are three very good reasons why all should begin to serve God in youth.

Now, supposing that our juniors have begun to serve God, there are some things they should not put off, and this last meeting in 1903 is a good time to make resolutions. As young Christians facing a new year, for 1904 is not far away, let us resolve something like this:

1. I will not put off daily prayer.

2. I will not put off regular Bible reading.

3. I will not put off public confession of Christ.

4. I will not put off kind words to others.

5. I will not put off doing a good deed because it is small.

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6. I will not put off regular church attendance.

7. I will not put off going to Sunday-school and League.

8. I will not put off giving to God's cause till I have more money.

9. I will not put off helping at home.

10. I will not put off studying my lessons.

11. I will not put off keeping myself neat and clean.

12. I will not put off till to-morrow what I ought to do to-day.

There are a dozen good resolutions for us all to make. To postpone any of them is very likely to leave it hanging in the air. If we get into the habit of keeping things in their place, we will have an orderly life. If not, everything will be in disorder and confusion very soon. And remember, "If at first you don't succeed, try, try again." Say "Good-night" to 1937 with the resolution to greet 1938 with a bright, smiling, and happy "Good-morning."

Jan. 3rd.—"A New Year's Gift." 2 Cor. 8: 5; 9: 15.

God's gift to us—Christ. Our gift to Him—ourselves. New Year's Day is sometimes called our "Name Day," because, reckoning both days, as the Jews did, He was eight days old on New Year's Day, and then He was called "Jesus." Let us make this first New Year's meeting a study of the names given to our Lord. Dr. Crafts, in a beautiful talk to Juniors, says: "The first name you will find that was given to the Saviour was that which God spoke to Adam and Eve when He called Jesus 'the seed of the woman,' so they might know that Jesus would be born as a little babe that He might win the love of children. One of the other names that was given to the Saviour was this, 'A star out of Jacob,' a name that was given Him by the prophet Balaam. That was to show men that, as the star sheds light into darkness, so Jesus would bring joy and forgiveness to sad and sinful hearts of men. Moses called Jesus 'our brother' when he said, 'A prophet shall the Lord raise up unto you from your brethren like unto me.' 'Him shall ye hear.' This tells us that Jesus is like a big brother, who loves us very much, and is wise enough to teach us and guide us, and strong enough to protect us against those who would do us harm. David called Jesus a king, because all over the world the hearts of men and women and children would learn to love Jesus, and then to obey Him as their ruler. Isaiah called the Saviour by many beautiful names. He said, 'His name shall be called Wonderful,' because of the wonderful words which would speak, and the wonderful works He would do. And he said He would also be called 'Counselor,' because when people did not know what was best to do they would come to the words of Jesus in the Bible, and learn here just what ought to be done. And Isaiah said Jesus would also be called 'Mighty God,' because God would live in His soul in such a wonderful way that He could still the storms upon the sea, and make a little bread enough to feed a great multitude, and could heal people who were sick in a moment, and raise to life those who were dead. And Isaiah said Jesus would be called 'The Everlasting Father,' because as a father piteth his children so Jesus would pity the hearts of men. So Malachi called Jesus 'a refiner and purifier of silver,' because as the refiner takes the silver when it has come out of the mountains all mixed with lead and rock and dirt, and gets all these impurities out of it to make it pure and precious silver, so Jesus would drive the badness out of the hearts of those who loved Him, and make them pure and precious in the sight of God, so that He

would rejoice over them as the woman rejoiced that found the lost piece of silver. John the Baptist called Jesus a 'Lamb,' because He would be gentle as a lamb, and as the lambs were killed upon the altars so Jesus would die upon the cross that men might be forgiven. Peter often called Jesus 'the Christ'—a word which means anointed—because when a man was made king precious oilment was poured upon his head, and filled the room with fragrance. So, when we speak of Jesus as Christ it means that He is a king. James called Jesus the 'Lord of Glory,' because He is Lord of all the angels in heaven, as well as of the people on the earth. John called Jesus the 'Son of God,' because long before the world was made Jesus was with the Father as His only Son, and by Him God made the worlds. Paul usually called the Saviour 'our Lord Jesus Christ.' He calls Him by that name ten times in ten verses of one of his letters.

### Junior Anniversary.

The Junior Epworth League of C.E. at Durham held an anniversary rally on the evening of November 9th. It was a success in every way, and parents and friends interested in the training of the young for Christian service have abundant reason for gratification. To see and hear a programme one hour and a half in length rendered without any break or failure from start to finish, and all managed by the juniors themselves, showed capability not only to receive, but to carry out and apply instruction. The Junior League was plainly evidenced to be a school by its methods.

The president, Master Stanley McNally made an excellent chairman, and with clear voice and distinct utterance called each number in turn. The lesson on "The Beatitudes" was read by Miss Jewel Little, who in tone and accent gave not only the sense, but the spirit of the teaching. The vice-president, Master Cecil Wolfe, gave the topic, "Lessons from the Life of Elijah," clearly distinguishing the difference between the so-called Elijah of Zion City and the Bible hero.

The opening chorus, "Welcome to our Junior League," was a much more difficult piece of music than is generally selected for such occasions, but the ninety juniors maintained their reputation already established for time, tone, and expression. The pause and staccato effects were admirable. The rendering of "Lead me every day," as an illustration of reverence in prayer and praise, was sweetly effective, as with uplifted hands and upturned faces they prayed in song for guidance every day.

A fine programme of readings, songs, etc., made up a most enjoyable evening.

### Oban Juniors

Miss Ida King, superintendent of the Junior League at Oban, on the Cambrach Circuit, sends the following interesting report of work done by her society:

Our plan of work is about the same as we reported last year. We are making the Bible our chief book of study—learning of Jesus. Our boys and girls are earnestly striving to send the dear old Gospel to those who have it not. This year our aim was to raise thirty dollars for the Forward Movement, so each member was given talent-money, the small sum of ten cents, to invest as he or she desired. This to be collected and reported at our Thanksgiving services. Imagine the grand surprise the superintendent received when collecting the reports and money. The three dollars which had been distributed last spring had grown to \$29.30. Some had

worked pretty hard. The report was very interesting. At the close of meeting, a kind gentleman in the audience gave seventy-five cents, which gave us a title clear "thirty dollars," with five cents to apply on next year's work. So we were a very happy band. One of our juniors made as high as two dollars. The Oban Juniors are greatly interested in mission work. Our Junior League was organized some three years ago by Rev. R. L. Wilson, amid unpromising surroundings—only five present when it was organized, but this League, by the guidance and blessing of God, has grown to a membership in numbers, and has given \$90 to the Missionary Forward Movement, besides doing some little things for the home church, and it is a country League. This year they have memorized some two hundred hymn verses, and kept the pulpit adorned with beautiful flowers, which were distributed to the aged and sick ones of our community. They also took great delight in studying the Bible questions that Rev. S. T. Bartlett conducted in The Epworth Era. They wish he would come to them. God's blessing and prosperity has attended our efforts, and while our hearts rejoice with joy unspeakable, we also are stimulated to press onward with renewed vigor and determination.

### Supplementary Studies

A valuable course of thirty-five lessons for the use of juniors in studying the life of Christ has been prepared under the direction of the General Epworth League Board of the M.E. Church of the United States. This course has been heartily approved by our own General superintendents as affording a splendid opportunity of giving the juniors systematic study between meetings. The plan is to "do a little every day," and in the progress of the year cover the Gospel record of the life of our Lord. Each study is laid out for all Juniors, and a list is assigned for each day. The general division of the life is made under four parts, viz. (1) Preparation; (2) Public Work; (3) Training Work; (4) Atoning Work. The treatment is so simple that a junior of ten may so understand and yet so full that an adult student may gain an adequate knowledge of the life in detail. We strongly advise our workers to secure a copy and introduce the course. The book is neatly bound in cloth, contains 229 pages, and may be secured for 50 cents, postpaid, by writing to Rev. A. C. Crews, Wesley Buildings, Toronto.

### Mother's Stars.

When Cyrus Hamlin was a small boy he had seven cents given him by his mother to celebrate Master Day. The money was for gingerbread, buns, etc. "Perhaps," Cyrus said, "you will put a cent or two into the missionary contribution box at Mrs. Farrar's." As he trudged along he began to ask, "Shall I drop in one cent or two, or I wish she had not said 'one or two.'" He decided on two. Then conscience said, "What, five cents for your stomach and two for the heathen! five for gingerbread and two for souls!" So he asked four for gingerbread and three for souls. But presently he felt it must be three for gingerbread and four for souls. When he came to the box he dumped in the whole seven, to have no more bother about it. When he went home, hungry as a bear, he explained to his mother his unreasonable hunger; and, royal high, though tears he felt, she gave him a royal bowl of bread and milk. And he pathetically asks, "What was the meaning of mother's tears?"

**Times Have Changed.**

Some Americans who had long lived in England spent last summer in Maine, and wishing to play golf, got permission from a farmer to use some pasture-land, and there laid out links. The Youth's Companion says:

"The farmer's old servant, scandalized by the sight of tall athletic girls in scarlet coats, armed with iron-headed clubs, striding over the fields, one day reported to his master:

"Them girls in the pasture scare our cows!"

"The farmer scratched his head. 'Hiram,' came his leisurely answer, 'times are changed since we was young. Used to be the cows scared the girls!'"

**They Put Them Back.**

The mastery of detail which belongs to Sir William Van Horne is well illustrated in a story which is told in the Cosmopolitan of a practical joke—for Sir William has a keen sense of humor—which he played upon the head of a department on the Chicago and Alton. In some way he had learned that on a certain night-run a number of the trainmen were in the habit of taking cushions from the coaches with which to make themselves comfortable in the baggage-car. Late one night he wired to the head trainman of the crew a message which was delivered by the agent at a small way-station. It contained only four words, but it filled the hearts of the men with consternation—"Put back those cushions."

**A Railroad Puzzle.**

Railroad time-tables sometimes furnish as much of a puzzle as a problem in mathematics. Those that wrestle with them may enjoy the following from a Scotch paper by way of variety:

"Are you good at solving riddles?" Inquired Ross of Reid the other day.

"What have you got," replied Reid.

"Well, supposing a train leaves London for Edinburgh, and travels sixty miles an hour, and another train leaves Edinburgh for London at the same time, and travels fifty miles an hour, which will be the farthest from London when they meet?"

Reid pondered a moment, and then confidently replied, "I should say the train which left London, seeing that it travelled ten miles faster than the other."

Ross laughed, and told Reid to try again, but the latter maintained that he was right.

"Umph!" remarked Ross, preparing to mount an approaching tram-car, "now don't you think both trains would be the same distance from London when they met?"

"And, when Reid thought a moment and saw through the puzzle, Ross was several hundred yards away.

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