

THE CANADIAN

EPWORTH ERA

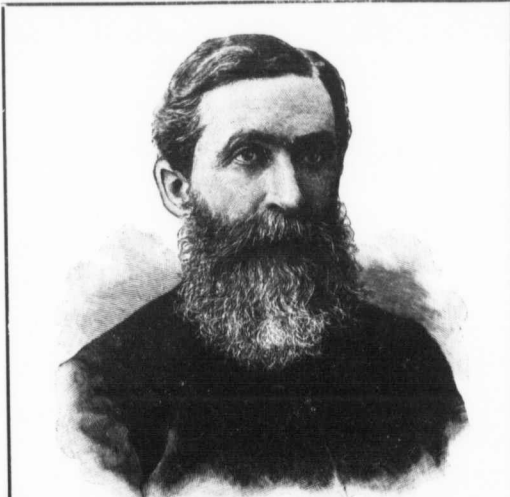
*Christian
Endeavor*

Vol. 2

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No. 3

Missionary



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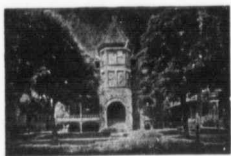
J. M. Shoburn

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"One of the 'Rals.'"

Miss E. M. Merrick, the portrait painter, was once urged by an old village dame to paint the portrait of her soldier son. It appeared that the young fellow was serving in India. The artist therefore pointed out that it was hardly possible she could paint his portrait. That, however, was why his mother wanted the portrait; for, she added, she was very proud of her boy, as he was one of the "rals." Miss Merrick asked what that was. "O," explained the old woman, "he is either a gene-ral, or an admiral, or a corporal, but I'm not quite sure which it is."

Out of Place.

In an address at Fall River, Captain Sigbee, of the *Texas* told this story, illustrative of the fact that naval men make no pretence at being orators: "It is difficult for me," said Captain Sigbee, "to be required to make a speech, and I am in the situation of the old sailor who was fond of tea and was devoted to the people who served it. But this old sailor had no society manners, and had never attended an afternoon tea. He was afraid of the ladies, but in some way he was forced to attend one. He went alone in despair, and when he got back to his ship his master said: 'Brown, did you get to the tea?' 'I did.' 'How did you feel there?' 'I felt like a sperm whale doing crotchet work.'"

Six Important Points.

Six things a boy ought to know.

1. That a quiet voice, courtesy and kind acts are as essential to the part in the world of a gentleman as of a gentleman.
 2. That roughness, blustering, and even foehardiness, are not manliness. The most firm and courageous men have usually been the most gentle.
 3. That muscular strength is not health.
 4. That a brain crammed only with facts is not necessarily a wise one.
 5. That the labor impossible to the boy of fourteen will be easy to the man of twenty.
 6. That the best capital for a boy is not money, but the love of work, simple tastes, and a heart loyal to his friends and his God.
- Texas Christian Advocate.*

Suppose.

Suppose there were never any quarrels between brothers and sisters.

Suppose brothers were never rough and thoughtless, and sisters never peevish or perverse!

Suppose "I shan't" were words never heard from girlish lips, and boyish fists were never clenched to strike!

Suppose tears of passion were never shed, and the sun never went down on anger between young hearts!

Suppose all this to be the case, would not some homes be brighter?—*Selected.*

A LONDON paper says that General Buller was once in company with Lord Charles Beresford coming down the Nile, and as their boat approached the first cataract, a sharp discussion arose as to which was the proper channel to take. The soldier advised one, the sailor another, but in the end Buller's channel was followed with perfect success. "You see, I was right," the General exclaimed exultingly. "What of that?" retorted Beresford: "I knew it was the right one myself, and I only recommended the other because I knew you would oppose whatever I said."

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The Canadian Epworth Era.

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. II.

TORONTO, MARCH, 1900.

No. 3.

A HAPPY DAY.

O, WHAT a happy day 'twould be,
If you and I should straightway go—
From every selfish thought set free,
Our faces with good cheer aglow—
And carry, for the dear Lord's sake,
Some unexpected joy, to make
Our neighbor's cup run over!

—Emma C. Dorel.

How to Grow.—Rev. Dr. Babcock, the new pastor of the Brick Church, New York, says that "G-r-o-w spells grow. If you want to grow, Go Right On Working."

Teachers Needed.—Bishop Thoburn expresses his belief that tens of thousands of poor people can be found in India to-day who are willing to embrace the Christian religion if teachers be found who, in the language of the enquirers themselves, "can show them how to be Christians."

Working People.—Bishop Thoburn, preaching in Scotland, was told that his great audience was made up almost exclusively of working people, which led him to make the remark during the sermon that he was glad it was not made up of *idle* people. He further says: "Nearly all the most effective working churches of the world have been built up out of the kind of social material which is usually denominated 'the working classes.'"

A Missionary Bishop.—The man whose portrait adorns the first page of this issue is one of the most energetic Christian workers in the great Methodist Episcopal Church—Rev. J. M. Thoburn, D.D., Missionary Bishop of India and Malaysia. He was born in Ohio, and very early in life became interested in missions, to which he has since given his best energies. He arrived in Calcutta forty years ago, when the Methodist mission sorely needed workers. His work has prospered beyond the most sanguine expectations. One of the Methodist papers looks upon him as "one of the greatest types of cosmopolitan Methodism," while another declares that "he will have a large place in the history of the Christian Church, as he now has in the heart of Methodism."

Dr. Barrie's Good Work.—We are pleased to hear good news from Dr. Barrie, the representative of the Y.M.C.A. with the first Canadian Contingent in South Africa. On the voyage to the Cape he rendered invaluable service, making his office the centre for supplying the men with writing materials, books and general information. He held Bible

classes, gave evangelistic addresses, distributed wholesome and helpful literature, and in many ways proved himself the friend and comforter of the men, winning their esteem and confidence and exercising a remarkable influence for good. The Staff-Surgeon of the force has written in the name of the contingent a manly and feeling letter to the Y.M.C.A. authorities, in which he speaks in the heartiest and most grateful terms of Dr. Barrie's "noble work" and the way in which "he endeared himself to all" and "fairly captured the soldiers' hearts."

A Monument to Kruger.—At the Author's Club banquet in London, Coman Doyle said: "This war, marks a turning point in the life of Great Britain. I have seen more positive virtue in this country during the past few months than I saw during the forty years of my life. Why should we punish Kruger? That man has solved a problem which every statesman had found unsolvable. I would build a monument to President Kruger of the size of St. Paul's Cathedral, putting him under it, and I would write across it, 'To the memory of the man who federated the British Empire.'"

A Student of the Bible.—The late John Ruskin was trained by pious parents, and very early in life became an earnest student of the Bible. In an autobiographical sketch he says: "As soon as I was able to read with fluency, my mother began a course of Bible work with me, which never ceased till I went to Oxford. She read alternate verses with me, watching every intonation of my voice and correcting the false ones, till she made me understand the verse. . . . In this way she began with the first verse of Genesis and went straight through to the last verse of the Apocalypse; and began again at Genesis the next day. Two or three chapters were read each day and no interruptions from servants or visitors were allowed."

A Great Fire.—A fire very much like that described in the Acts of the Apostles, when those who wrought curious arts brought their books together and burned them, occurred recently at Toledo, O. The *Pittsburg Dispatch* thus describes a rather remarkable scene: "Marshall O. Waggoner, the noted convert from infidelity to Christianity, of whom the press all over the world had so much to say recently, has at last burned his infidel library, which was one of the finest in the world. He had spent thousands of dollars and travelled far and wide to collect it. His first idea was to have a public bonfire, but at length determined, in view of the fact that many might doubt his sincerity, to burn them in the furnace

of the Memorial United Brethren Church, corner of Lawrence Avenue and Hicks Street. This was done in the presence of Rev. F. P. Rossett, the pastor, and a few intimate friends. Along with the books went a number of magnificent etchings and engravings of infidel or atheistic nature. Waggoner appeared to be the happiest man in Toledo as he saw the flames gradually destroying his valuable collection of literature. He delayed the burning for so long because he had loaned out many of the books, and was desirous of securing them and destroying all at the one time."

The Pastor and the Young People.

—Rev. Hugh Johnston, D.D., of Baltimore, formerly pastor of the Metropolitan Church, Toronto, writes a suggestive article in the *Northwestern Christian Advocate* on The Pastor and the Young People, in which he says: "The pastor of deep spirituality, keen insight and broad sympathy, will have his directing hand upon the complicated machinery of this department of the church and will make his 'Endeavor society,' his 'League' or 'brotherhood,' a well-spring of unending blessedness. It is his to inspire and determine the direction of all their aspirations. It is the pastor with resources of invention and varied culture who sees the divine way of doing things; that with skillful, soft, unseen hand directs the young people's organizations and makes them vigorous life-centres, sending their rich, full blood pulsing through every artery and vein of the entire body."

The Parables.—Concerning the parables which are now being studied by the Young People's Societies, the *Evangelist* says: "Like the person of Christ, his parables are matchless. Others, before and since his time, have used parables. Compared with his, the best are tame, the others stupid. Photographs show how men look, parables how they act. With unequalled vividness they portray the inner life. They grip the memory like a vise. To recall their names is to flash before the memory a series of living pictures. Unless you have made the attempt, a happy surprise awaits you. Both in substance and teaching, a larger portion of the New Testament than you have ever imagined is your priceless possession because Christ used parables to enforce truth. Without them no Christian worker is adequately equipped."

Missionary Conference.—The coming Ecumenical Missionary Conference, to be held in New York in April, promises to be a great gathering. There will be representatives from nearly all the missionary organizations and churches in the world, and considerable time will be given to the discussion of missionary methods.

AN AFTERNOON IN THE HOUSE OF COMMONS.

BY THE EDITOR.

TO one who has never before seen the House of Commons in session a visit to that august assembly is at once interesting and amusing. I had been to Ottawa a number of times, but was never fortunate enough to find the House in session until the occasion of my last trip, which opportunely happened to be just after Parliament had opened, when the debate on the speech from the throne was in progress. Perhaps there could be no better time for seeing the House, and hearing some of its notable members at their best.

The Dominion Parliament buildings have already been described and illus-

trated in these pages, so that very little need be said about their external appearance. I wish every young Canadian could have the opportunity of visiting Ottawa, if for no other reason, to see the magnificent stone structures which adorn Parliament hill. No finer buildings are to be found anywhere on the continent.

enter the galleries until after prayers have been said, but as this is a ceremony that takes little time, the wait is not usually a very long one.

The "House," as it is familiarly called, is an oblong chamber, with massive and beautiful, but not gaudy adornment. It is lighted from the ceiling, the electric lamps being invisible, and shining through luxuriant prisms, giving a soft and mellow radiance that is very grateful to the eye.

The chairman of the House of Commons is called "Mr. Speaker." He occupies a small platform in the centre of the room, and puts all resolutions. At his feet sit half a dozen pages in uniform, smart little fellows, who are constantly kept on the move attending to the wants of the members. Immediately in front of the Speaker there is a broad aisle running the whole width of the room, which divides the two opposing parties who sit

ever, each member has a reserved seat which he is certain of, until his constituents conclude that a change would be good for both him and them. The desks answer a double purpose, as the members applaud by pounding them, and very rarely clap their hands. Most of the occupants of the floor remove their hats, but there seems to be a sort of "free and easy" regulation in regard to formalities, as several members sat with their hats on during the whole afternoon.

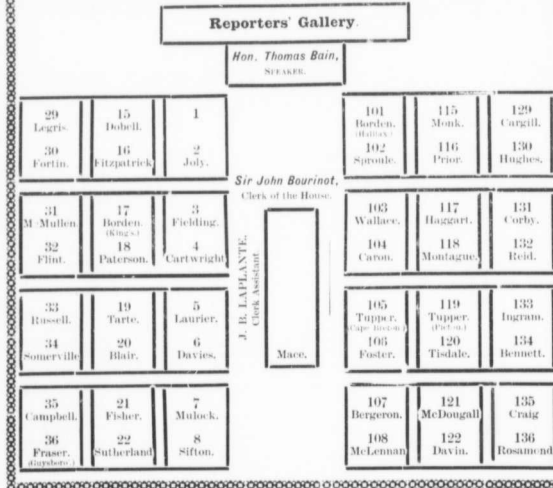
When a member introduces a resolution he rises in his place and reads it. One of the pages immediately carries it to the speaker, who says, "Is it the pleasure of the House to pass this motion?" If there is no objection he simply adds, "Carried," without asking for any show of hands. This method, of course, only applies to unimportant matters upon which there is no difference of opinion, but upon some questions there is a division, when the "yeas" and "nays" are called for.

The attention of visitors is naturally centred chiefly upon the leaders of the two parties. The Premier, Sir Wilfrid Laurier, occupies a prominent place, and is always listened to whenever he speaks. He is an exceedingly able man, and as a speaker is at times brilliant. Unlike many of his colleagues, he follows very closely all that is said by his opponents, and when the time comes for reply is usually ready. Sir Charles Tupper, the leader of the opposition, is a wonderful old man. Although bearing the weight of seventy-nine years, he is quite sprightly, and is able to deliver an address of three hours without exhaustion. His one weakness seems to be a tendency to exaggerate his own importance. During five minutes of his speech he used the pronoun "I" sixty-seven times, and the first hour of his address was interlarded with "I's" in about the same proportion. In a man of his age, however, this can be forgiven.

At the same desk with the leader of the Opposition sits Hon. Geo. E. Foster, who is probably the best debater in the Conservative party. I heard him speak for nearly three hours, and he was certainly in fine form. By the way, does it not seem strange that people will listen to a political speech by the hour without tiring, while they have no patience with a sermon that exceeds half an hour? One of the most prominent figures in the Government ranks is Sir Richard Cartwright, who leans back in his chair in the most comfortable manner, and smiles complacently as Sir Charles Tupper turns his guns on the Government. The doughty old knight seems positively to enjoy it, but when his turn comes he opens upon the enemy in serious fashion, and soon shows that he is one of the ablest speakers in the house.

The members are quite enthusiastic when listening to a good speech, and pound their desks vigorously. It is passing strange, however, that they never see a good point that happens to be made by their opponents. When a Conservative speaker has the floor, the seats on that side of the house are well filled, and every man is wide awake, while the silence of death prevails on the opposite side, broken by occasional ironical laughter. When the Liberal orator commences, then

DIAGRAM FLOOR OF THE HOUSE OF COMMONS.



trated in these pages, so that very little need be said about their external appearance. I wish every young Canadian could have the opportunity of visiting Ottawa, if for no other reason, to see the magnificent stone structures which adorn Parliament hill. No finer buildings are to be found anywhere on the continent.

On entering the front door of the main building a turn to the left, and a climb of a few steps brings the visitor to the main corridor, from which branch off the hall-ways leading to the House of Commons. Non-members are permitted to stroll through these, and mingle with the members until a quarter to three in the afternoon, when the halls are cleared of all except those who are entitled to write "M.P." after their names. At exactly three o'clock an electric bell rings, and every member is supposed to be in his place. Visitors are not allowed to



SIR WILFRID LAURIER,
PREMIER OF CANADA.

the Conservatives put themselves in easy postures and prepare for sleep, or take a stroll off to the Reading Room or Library.

It is noticeable, however, that although some hard blows are dealt and parried, there is no hard feeling apparent between those who differ so widely. Sir Charles Tupper freely expresses his admiration of Sir Wilfrid Laurier's ability, while the Premier gives utterance to the hope that the leader of the Opposition may long be spared to thunder forth his denunciations against the Reformers.

To go from the House of Commons with its one hundred and fifty members in attendance, crowded galleries, and interesting debate, to the Senate Chamber, is a contrast of a striking kind. In the Senate there were exactly twenty-five old men, gravely deliberating in the large and splendid room, with the galleries entirely empty. As far as public interest is concerned, the Senate does not cut much of a figure. Scarcely anybody speaks of it, and unless special inquiry is made the stranger would scarcely know that it was in existence. There is decided difference of opinion as to the utility of the second chamber, but many consider it a valuable check on hasty legislation. The meetings of the Senators are often quite brief, sometimes not more than a few minutes in duration; but the "Commons" frequently sits far into the night, and occasionally the session has been known to continue "till daylight doth appear."

There are a number of Methodists in "the House," and at least one Epworth League in the person of Mr. Robert Holmes, of Clinton. For average ability the Canadian Parliament compares favorably with legislative assemblies in England or the United States.

THE BEST BUSINESS.

BY REV. R. N. BURNS, B.A.

MANY young people are asking, "What is the best business in which I can engage?" Many old and young are asking, "What is the best investment I can make?" Solomon, in a passage of remarkable beauty in Proverbs iii, 1-26, commends the search for wisdom as the best business of life.

The figure of business suggests to us the practical nature of wisdom. It has to do with conduct and character, rather than speculation. He contrasts it with the mediums of exchange, silver and gold, neither of which can be rightly used or enjoyed without practical wisdom. He gives several practical reasons why the search for wisdom is the best business:

1. *We can begin it sooner.* There are limitations of law that prevent the very young from engaging in some forms of handicraft. A long training is deemed necessary before one can enter upon any trade or profession. The more important the occupation, the more lengthy and thorough is the training required. It is the strength of Judaism and Christianity that they early enlisted the young in their teachings and services. Samuel and Timothy are Old and New Testament examples of youthful apprentices to wisdom.

2. *It is easier to carry on this business than any other. It requires less capital and labor.* Many businesses fail through lack of capital. This one can be entered upon "without money and without price," though we must put into it our own powers—our whole self. All trades and professions demand much labor, as a condition of success. The yoke of Christ, when put fully on, is easy, far easier than the galling yoke of sin.

3. *In this business we have better partners.* It is hard to get a really good partner in any business. Each one has such different views and methods in business. What noble partners have we! We have earthly companionship with the good and wise. We are "laborers together with God;" that means partnership. He furnished capital and co-operation—we have

For the excellent pictures of Sir Wilfrid Laurier and Sir Charles Tupper we are indebted to the courtesy of *The London News*.

silent partners—angel helpers, with them unseen ministries.

4. *This business is more profitable than any other.* This influences most people in their labor or business, though the best labor is performed from higher motives. What are the profits?

(a) *Happiness.* What is it? What varying ideas there are of it! It is real satisfaction to a healthy and whole nature. What ample evidences there are that real happiness does not depend on money, culture or amusements. It is an internal condition.

(b) *Length of Days.* Solomon describes this as a right hand blessing. "Length of Days" may refer to the unmeasured stretches of eternity, but it certainly applies to this life. The truth of this statement can be verified best when, according to the law of averages, we contrast the lives of good and bad.

(c) *Riches and Honor.* These are left hand blessings. Riches are more than money, and may include mental and moral elements. Money is not necessarily evil. The wrong is in the way we get it and use it. Riches and honor should always keep company. Too often riches are obtained at the cost of honor.

Some may ask, How are we to get this wisdom! It is not altogether inborn, we must get it. As it is so valuable we must get it at great cost, if necessary, treating it as the merchantman did the pearl of great price. We must get it by the best methods of training.

1. *Study the Word.* A business, technical or professional education is necessary in ordinary life. Mines of wisdom are to be found in the scriptures. They will make us "wise unto salvation." This is especially true of the teachings of Christ.



SIR CHARLES TUPPER.

OPPOSITION LEADER.

2. *Practise its Precepts.* Wisdom is condition, and Christ has made doing a condition of knowing. John vii. 17.

3. *Communion with God.* Ask Him for wisdom like Solomon did. He is all-wise. Business sharpness comes from contact more than culture. Communion with the wise and good means soul culture.

Orillia, Ont.

SOLDIERS who could stand firm and strike with all their might in the hour of battle will fall asleep or have their courage ooze out at their fingers' ends when they have to keep solitary watch at their posts through a long winter's night. We have all a few moments in life of hard, glorious running; but we have days and years of walking, the uneventful discharge of small duties. We need strength for both; but paradoxical as it may sound,

TRAVEL BY ELEPHANT.

ONE of the chief means of locomotion in India is by elephant. The huge beast is a fairly good traveller, for although he never goes off the walk, and proceeds in what appears to be a somewhat leisurely fashion, he manages to get over the ground at about six miles an hour. Of course, a ladder is necessary to reach the lofty perch on his back. Our picture shows Bishops Joyce, Foss and Thoburn, and Dr. Goucher, enjoying a trip on one of these monsters. It is one of the fine illustrations from Bishop Foss's new book, "From the Himalays to the Equator," which is a graphic description of missionary journeys in the far east.

Bishop Foss, in this interesting volume, speaks thus of Methodist missionaries in India:

lights of Christian sympathy; and considering the noble successes in educational and evangelic work which they have achieved, and are increasingly achieving, I can say from the heart—God bless our missionaries in India."

THREE WEIGHTY SENTENCES.

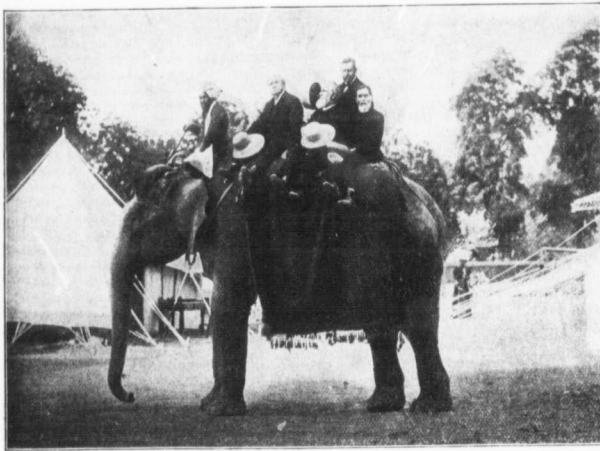
IN a recent article by Bishop Thoburn there are three sentences which are of sufficient importance to specially emphasize:

The first is: "A religious movement which does not get a grip on character, which does not revolutionize human lives and remodel and purify homes, may be good in its way, but it is not a revival in the proper sense of the word."

The second is: "A successful church should be composed of persons who are living witnesses to a personal Saviour, who give freely of their substance to promote that Saviour's interests, and who personally engage in such forms of service as opportunity offers in their Master's name."

The third is: "The revival which we need is one which will stir into activity a million idlers in the market place, unloose a million purse-strings, unloose a million lips, put songs of joy into a million hearts, and make a million feet swift to run in the way of the Lord's commandments."

Those are golden sentences. They should be written on the tablet of every Christian heart.



From *From the Himalays to the Equator*.

Illustration of Foss and Thoburn.

BISHOPS JOYCE, FOSS AND THOBURN, AND DR. GOUCHER, IN INDIA.

we need it most for the multitude of smaller duties. We know where to get it. Let us keep close to "Christ, the Power of God," and open our hearts to the entering in of his unwearied strength.—*Alexander MacLaren.*

A most interesting incident is related of an elephant. A baby elephant had received a severe wound in its head, the pain of which rendered it so frantic and ungovernable that it was found impossible to persuade the animal to have the part dressed. Whenever anyone approached it ran off with fury, and would suffer no person to come within several yards of it. The man who had charge of it at length hit upon a contrivance for securing it. By a few signs and words he made the mother know what was wanted. The sensible creature seized her young one with her trunk and held it firmly down, though groaning with agony, while the surgeon completely dressed the wound, and she continued to perform this service every day until the animal was recovered.—*Chicago Times-Herald.*

"Many of them, as I have reason to know, work beyond their strength, as good men and women in other countries are wont to do when they see measureless opportunities of richly rewarding work demanding their attention every day and every hour. We have eleven missionaries in India who have been at their posts more than thirty-five years. Of the several scores whom I have met and talked with freely, I did not find one who was willing to leave the country for any reason save of health; and I find many who, after needed and merited furloughs, have returned to their life-work with great joy.

"Considering the nature and hardships of their work, the heathenism with which they are in perpetual struggle, their expatriation from their dear home country and the home Church, the intense heat of the climate for eight months in the year, plague and cholera, fevers and other diseases against which they have constantly to stand guard, the isolation of many of them from the priceless de-

TEN YEARS IN INDIA.

PROPHECIES of pentecostal gatherings in India have been frequently made by Bishop Thoburn. Not long ago he declared his expectation of an increase of 10,000 in a single year before the century's close. The last General Conference of the Methodist Episcopal Church directed Bishop Foss and Dr. Goucher to go to India and Malaysia and make a thorough visitation of Bishop Thoburn's work. They returned with the Queen of Sheba's report,—"The half had not been told." They themselves—after most satisfactory examination of the candidates—baptized at one time 225 converts. They gave literal reports of love-feast testimonies of the most evangelical character, and clinched the whole with this wonderful showing:

	1888	1898
Communicants.....	7,940	77,363
Baptisms.....	1,959	29,336
Christian community.....	11,900	109,489
Native preachers.....	168	635
Christian teachers.....	308	1,078
Day-schools.....	545	1,259
Day-school scholars.....	16,413	31,879
Sunday schools.....	703	2,485
Sunday school scholars.....	26,585	83,229
Missionary appropriations.....	\$153,490	\$129,065

Bishop Thoburn himself says: "When I first went to Oudh, I could not depend on ten native preachers as really devoted and true Christians in the whole province. Now I sit on the platform and look over

an assembly of one hundred and forty-four Christian men, all of whom enjoy the confidence of those who know them best, except perhaps two or three. Many of these men seem to be not only true Christians, but men of very fair ability, practical ideas, and clear views concerning the most important points in our missionary policy. Not a few of them will, I trust, before many years develop a leadership which will be much needed in our rapidly expanding work."

THE GIFT OF THE SPIRIT.

BY BISHOP THOBURN.

Selected from Bishop Thoburn's new book, "The Church of Pentecost."

WHEN Sir Samuel Baker was making explorations in the region of the upper Nile, he chanced to pitch his tent one evening upon the sands of a dry bed of a large river. The heat was stifling, and the surrounding hills and valleys looked as if no drop of water had fallen for years. About midnight Sir Samuel was aroused from sleep by his Arab guard calling out in great alarm, "The river! the river!" He sprang from his cot, and hearing the rush and roar of an approaching flood, knew that the rains had suddenly burst upon the mountains, and that the dry sands would soon be swept by a rushing torrent. He had barely time to escape before the flood was upon him. Having gained a safe place on the bank of the stream, he again lay down to sleep, and when he awoke next morning he found that the whole scene had been transformed. The birds were singing in the trees overhead, the people were rejoicing in their huts and fields, and a broad river twelve or fifteen feet deep was flowing quietly within its banks. The Arab peasants began at once to take advantage of the coming of the river, by opening channels along which the water might flow into their little fields. No one among them seemed distressed by the thought that the river might not stay. It had come for the whole season. They trusted the ordinary course of nature without a moment's hesitation. They rejoiced in the presence of the river, and yet each one knew that to make its waters available for his own little field, it would be necessary for him to open a channel in which the water might flow from the river to the field for which it was needed.

Pentecost did for all believers what the midnight flood did for Sir Samuel Baker; it ushered the coming of the river of the water of life which was to flow till the end of time. All believers become heirs to this life-giving Spirit, and all should think of him, and speak of him, as a living Presence in this world, pledged to remain among God's people forever more.

The believer, however, may still pray for the gift of the Spirit, but he does so as the peasant opened the way for the rill of water which was to connect his little garden with the brimful river from the mountains. We may pray for a Pentecostal blessing without denying the

immediate presence of the Pentecostal Spirit. We have not been enjoined to wait, perhaps for days, but are assured that the water of life flows evermore in full view of the eye of faith. We may seek for special manifestations of the Holy One in times of special need, as, for instance, when commissioned to perform special service, or to endure peculiar trials. In all this, however, we are only availing ourselves of the ever-present help of the Spirit, and not practically forgetting that the outpouring of Pentecost ever occurred.

LOVING WORDS.

LOVING words will cost but little,

Journeying up the hill of life;

But they make the weak and weary

Stronger, braver for the strife.

Do you count them only trifles?

What to earth are sun and rain?

Never was a kind word wasted,

Never was one said in vain.

When the cares of life are many,

And its burdens heavy grow,

Think on weak ones close beside you,—

If you love them, tell them so.

What you count of little value

Has an almost magic power,

And, beneath their cheering sunshine,

Hearts will blossom like a flower.

So, as up life's hill we journey,

Let us scatter, all the way,

Kindly words, for they are sunshine

In the dark and cloudy day.

Grudge no loving word or action,

As along through life you go;

There are weary ones around you,—

If you love them, tell them so.

—The Esoteric.

STARTERS NEEDED.

BY ROBERT WHITAKER.

THE woman at the organ was short-sighted, and perhaps for that reason her touch when she began was rather timid and faltering. She played a few bars and then struck the note for the singers to begin. But no one started. Before she had finished the line one or two singers attempted to catch the tune, but they did not sing together, and the effort broke down. The organist was confused, but the leader simply said: "Now, let us begin again. Some of you singers be ready at the right time and lead off in good style." This was done, and when the first note was struck half a dozen strong voices bore it up, and the song went with a will.

There were plenty of people there who could sing. Most of them were willing to sing, but they were waiting for somebody else to begin. All that was needed was a starter. Yet no one wanted to be the starter, though when they were sufficiently encouraged, so many struck the first note that no one had the sense of being alone.

The world is greatly in need of starters. The average prayer meeting lays for the first five minutes because many who are willing to testify are not willing

to be first to speak the witnessing word. Sometimes with a good live leader the enthusiasm of attendants is so stirred that two or three are on their feet just as soon as the time for testimony comes. But usually there is an awkward wait and a lame beginning, and it not infrequently happens that the whole meeting is half spoiled by the poor start.

Half the tardiness at church is probably due to the same cause. So many are afraid to be first. It is counted no disgrace to dawdle into the morning service from five to fifteen minutes late, although many are disturbed by it and the service is positively injured for the whole congregation by such habits of church attendance. But to be there first is to excite the laughter of the careless and the concern of timid souls. Yet if young people could be persuaded in large numbers to make special effort always to lend a strong hand of helpfulness at the outset, all our church meetings would be wonderfully improved.

In many other of the affairs of life starters are needed. Every great moral movement lags in the first generation because so few are willing to take hold at the start. When the movement is fairly on its way, thousands are ready to take hold and help. But the need is greatest when the help is least. The same thing is true, more or less, in the common relations of daily life. How we all admire the man or woman who is willing to go ahead. And how we suffer for lack of them. So many willing to follow, but so few willing to start out alone. We need more starters, people on the alert to take hold of things at the beginning instead of waiting for others to get things going before they lend a hand. When the first note strikes, get ready, and let's all start at the beginning. —Young People.

THE SOCIAL SIGNIFICANCE OF THE LORD'S SUPPER.

BY REV. C. T. SCOTT, B.A.

WE have put such sanctity about the sacramental symbols that we have overlooked their social significance. Every publicity possible should be given to the Lord's Supper because of its social importance. It teaches the great social law of fraternity. At the communion table the prince and the pauper, the scholar and the simpleton have been brought to the sense of brotherhood, as they drank the emblems of the Lord's blood from the same cup. This is the world's best guarantee of fraternity. If I wanted to blight the Church, I would say, "Get proud! put on airs." No church is so barren of spiritual life as that one where the members shake hands with two fingers, and silk and satin curls up when it touches print or gingham. There is a menace to the social teaching of the Lord's Supper in the introduction of individual communion cups. I know that this is the age when the microbe crank is abroad, but if we listen to his mandate we will soon have to worship God, sitting in little sterilized cabinets. Any doubtful advantage gained in this way is more than lost by

the destruction of the social spirit cultivated by the common cup. That Church will be most blessed of God which seeks to actualize human brotherhood, and rescue fallen humanity to the exalted plane of Christian manhood.

Aylmer, Ont.

UNWORTHILY.

BY MATHIE D. BARBOCK, D.D.

HOW many Christians are unhappy at the reading of I Cor. xi. 27-29:

The word "unworthily" and its consequences—"eating and drinking condemnation"—put a pang in their hearts and a shadow on the Lord's table. What does it mean? "Unworthily" is an adverb, not an adjective. It applies to the manner of the communing, not the person who communes.

The Corinthians celebrated the Lord's Supper as a part of a meal to which they came hungry and thirsty. Social lines, best seats, and best helpings, or overeating and drinking, dishonored, destroyed, and buried the sacrament. They did not discern nor discriminate the Lord's body. They ate and drank "unworthily" of their host and the heavenly food. We can hardly do that to-day. The separation of the sacrament from the daily meal makes it impossible.

We eat "unworthily" when we eat thoughtlessly or heartlessly. If we do not think of Jesus, if we do not remember his love and mercy and meditate upon His goodness, thank Him, adore Him, dedicate ourselves anew to Him, then we do not "discern the Lord's body," and we eat unworthily. It is self-deception.

It is even worse if we eat heartlessly, thinking superstitiously that it counts with God. The cross means death to sin. Can we say to our sins: "Stay out here for a little, while I go to communion. I will not be gone long, and it will make no difference in our friendship" and not eat and drink condemnation? This is the worst kind of hypocrisy. If we show the Lord's death at the communion, we must show the Lord's life afterwards—a life that says: "I am crucified with Christ to sin, that sin may be destroyed. I am buried with Christ, dead to the old life, that I may rise with him to the new life."

But if, unworthy though we are, we come because we are His, because we want to obey Him, because we need the strength He gives us through the holy communion, resolved to do our best to please Him, to conquer sin, to help His kingdom to come, we are welcome beyond words. Unworthiness is no bar to coming, our sins are no hindrance, if, so far as we know our heart, we repent and determine to destroy them.—*Forwood.*

BELIEVING IN YOURSELF.

THERE are few better protections against unworthy conduct than the faculty of believing in yourself, and taking a high estimate of what the future has in store for you. When men are discouraged and "down on their luck," and come to think that there is no future

for them, they are peculiarly liable to temptation. "What is the use," they think, "of trying? I do not amount to anything. I might as well take pleasure as it flies, and let the future take care of itself."

Perhaps there are comparatively few of us that do not occasionally have these low-toned moments. We lose sight of our ideals, or become sceptical about them. You do not know what you are doing for a fellow man when you teach him to believe in himself by believing in him. You are bestowing a choicer gift than money or position. A good deal of the power of the Gospel lodges itself in its capacity to invigorate self-respect by showing men that God cares for them, and revealing to them the dignity of their own nature and immortal destiny.

It has been verified a thousand times that when a great responsibility or dignity is imposed upon a man, his best energies are enlisted in becoming worthy of it. A man who believes in his worth and future has always the inspiration of that motive. More sins than we often think for can be traced to discouragement or the clouding of ideals.—*Hitchman.*

FOLLOW THE CHART.

IT was many years ago, when a class of boys were studying in a country Sunday School the account of Paul's shipwreck. There was not a great number in the school, just the boys and girls in the neighborhood, with a few of the parents. The church was plain, even crude; the benches were hard and stiff; the pulpit high and awkward in appearance; and no carpet was to be seen even on the platform floor. But those boys did not care, they had never seen anything better. Being satisfied, they were as well off as those who had the richest of cushioned pews.

Comments on the lesson were being made by the teacher, who at length came to the words: "We let her drive." Not a single boy knew what that meant; not one had seen the ocean or knew aught about sailing. The teacher was an old California gold hunter, and had had experience on the sea, so stopped to tell the boys a story:

"A party of us were out at sea and a great storm came. The vessel could not be managed, and so the captain turned her stern to the wind and held her steady before the gale; that is what they call 'letting the vessel drive.'"

"The next day, however, the storm had died down, and we were able to turn again towards our port. One morning as I arose and went on deck I noticed directly in front of us, yet at a far distance, a great rocky foreland. Others noticed it, and wondered that the captain held the vessel directly towards it. The wind was high and it seemed dangerous; and as the captain was in the habit of drinking we concluded that he must be drunk, and in his senseless carelessness would wreck the vessel. A consultation of the passengers was held, and we decided to remonstrate with the captain. He listened patiently to us, and then said: 'If this chart is correct, there is a fine harbor yonder'; and he pointed to the chart. So we sailed on right up

almost against a great wall of rock, and presently we saw the opening, the vessel turned and entered, and we passed through the 'Golden Gate,' and were in a safe and placid harbor.

"Boys, the Bible is the chart for you. Follow the chart, and you will pass the Golden Gates and enter the haven of God's rest."—*J. W. Cleeveger.*

KID GLOVE AND COAL OIL MEN.

MR. FRANK THOMSON, the President of the Pennsylvania railroad, who died a few months ago, was known as one of the foremost of living railway managers. There was no part of the business with which he was not familiar, from the control of its great moneyed interests to the fitting of a screw into an engine.

A wealthy man once brought his son to him, saying: "My son has gone through college. Can you make a place for him where he will succeed?"

Mr. Thomson was silent a moment, and then said: "That depends on whether he wants to take a kid glove course or a coal oil course."

"What do you mean?"

"If he takes a kid glove course, he goes in as a clerk, to perform a certain amount daily of writing, for which he will be paid a salary. In the other course he goes into the shops and learns the whole business, from the lowest drudgery up. When he has finished, he will know his trade, a valuable one, but his hands will be stained with coal oil."

Mr. Thomson himself, when a boy, chose the "coal-oil course." He worked for years in the car shops of Altoona, barely earning his living, but learning the mechanical details of the business.

Thomas A. Scott, the famous railway manager, was a friend of the young man, but gave him no help, leaving him to work his own way. At the end of the four years he sent for him and gave him a responsible position in the Pennsylvania Railroad.

The Civil war broke out that year. Colonel Scott was appointed assistant secretary of war, the government believing that his experience in the railway work would have taught him how to handle in transportation great bodies of troops. A problem of peculiar difficulty of this kind arose.

"I know of but one man who can manage this business," said Colonel Scott to the Cabinet. "He is not here."

"Send for him, then," said Mr. Stanton.

The next morning Frank Thomson, then only twenty years of age, appeared.

"Do you mean to tell me," cried Mr. Stanton, somewhat sneeringly, "that we have waited twenty-four hours for this red-headed stripling?"

"He will do the work," replied Scott, quietly. And he did it.

Mr. Thomson was probably peculiarly qualified by nature for his special business, but there is a strong prejudice among American boys against work which involves manual labor, and a preference for clerical duties as being more refined.

It is a fatal mistake. Great prizes

now await the thoroughly equipped, practical man in work which lies outside of mere book learning, and the boy is wise who grapples with this work with his bare hands and tries to win them.—*Youth's Companion.*

A MEMORY.

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits here and there
The firelight shadows fluttering go.
And as the shadows round me creep
A childish treble breaks the gloom,
And softly from a farther room
Comes, "Now I lay me down to sleep."

And somehow, with that little prayer
And that sweet treble in my ears,
My thought goes back to distant years,
And lingers with a dear one there:
Again I hear the child's Amen,
My mother's face comes back to me:
Crouched at her side I seem to be,
And mother holds my hand again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for the childish trust sublime!
Oh, for a glimpse of mother's face!
Yet the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."
—*Eugene Field.*

MY DUTY TO THE EPWORTH LEAGUE.

BY REV. ARTHUR COPELAND, A.M.

ARE you a member of the Epworth League! Does anyone else know that you are a member! Do the president and cabinet count on you as a member! Or did you join once, because urged to do so, and long since ceased to attend! I fear this is the case with too many. Now stop and see what an unworthy light you are in. You hardly count anything at all in the great work of promoting intelligent and vital piety among the young people, and of training them in works of mercy and help. Surely you are in sympathy with these objects. But when roll call comes, you make no response. Your name is on some printed committee list, but you seldom meet with the committee. You have been asked to come to the business meeting, but you do not, or only come in a great while. In other words I fear that you are a shirk. Is this right? Is it charitable? Of course not. But you say, "They don't miss me." You are greatly mistaken. The president and cabinet and the few who are working hard to maintain an interest in the League miss you greatly. They thought of course you would help them; but how disappointed. What is the cause? Have you any excuse which would be approved by the society? I fear not. The fact is, your interest has died out. You are not awake. Something has come in to take the place of the pleasure you once had in the Epworth League work; what is it? Is it

anything that you will be proud to own ten years hence, when your chance to influence your present associates is gone! No, indeed. Is it not because you do not attend the meetings that you do not desire to? Habit is much. Form anew the good habit of meeting with the young people and encouraging them. Begin at once. Come out at the next social, or business meeting, and especially the League prayer meeting. Come to sing, to pray, to speak. Say, "I'm through being a shirk. I want to work. I desire to help. What can I do?" And in this spirit you will meet the Master in the way and go on rejoicing.
Epworth Leaguer—wake up!—*North-ern Christian Advocate.*

THE ST. CLAIR TUNNEL.

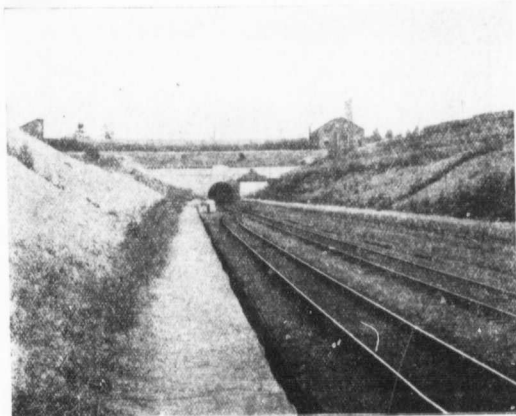
WHILE not nearly so long or so expensive as some of the great tunnels of the world, the tunnel under the St. Clair River con-

nects, every day in the year, the men working, in three shifts, eight hours at a time, about 225 men in all being employed in the three shifts. About twelve and one third feet were cut every day of twenty four hours. The entire cost was \$2,700,000.

Special engines are used for tunnel working. There are four of them, and they are huge affairs, the largest in the world, and weigh 195,000 pounds each. They have ten drive wheels. Every day 4,000 cars can be hauled through. The amount of freight and the number of passengers passing this way in a year is vast.

"ANOTHER SHALL GIRD THEE"

WHEN thou wast young, thou girdedst thyself and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.



ENTRANCE TO ST. CLAIR TUNNEL AT PORT HURON.

necting Canada with the United States is regarded as a wonderful feat of engineering skill. The entire length from portal to portal is 6,025 feet. The length under the river is 2,290 feet. It is the longest submarine tunnel in the world. It is a continuous iron tube, nineteen feet ten inches in diameter, put together in sections as the work of boring proceeded, and finally belted together, the total weight of the iron aggregating 56,000,000 pounds.

The work was commenced in September, 1888, and passenger trains began running through it December 7th, 1891, a little more than three years being required for its completion. It was opened for freight traffic in October 1891.

The work was begun at both sides, and carried on until the two sections met in mid-river, and with such accuracy that they were in perfect line as they came together. For the most part the work was prosecuted from both ends, day and

said our Lord to Peter. There is a sense in which that forecast is true of us all.

Youth is the time of strength, of power to choose, of untrammelled will to select our course and walk in it, but as we grow older it is not so easy to tread new paths. The will is not so strong, the mesh of circumstances is harder to break, and above all, habit has bound us with chains that we cannot rend. We look longingly toward fields once open to our feet, but we no longer have courage or energy to enter them. We find ourselves in some courses that seem to us not the wisest or best, not what our mature judgment would choose, but we are bound by too many entangling threads to change so late in life. We are girded by another—even by our own past selves—and carried whither we would not.

Youth is free to choose, it is true, but it is choosing its master—that power that shall control it by and by.

—*Forward.*

Our Universities and Colleges

V.—COLUMBIAN METHODIST COL-
LEGE.

ABOUT seven years ago the Methodists of British Columbia feeling the need of an educational institution, purchased a large mansion in the vicinity of New Westminster for college purposes. The structure does not present the usual appearance of a hall of learning, but the building is a good one, and the grounds are very attractive. There is an air of retirement and quiet about the place that ought to be conducive to study.

After carrying on the college for a few years it was found that a very heavy burden had been assumed, considering

only Protestant college affording a home to students in the Province.

The Principal, Rev. W. J. Sipprell, B.A., has shown great earnestness in pushing the work. One of his students informs us that "He is working with the energy and enthusiasm of half a dozen good men." He is assisted by Miss S. E. Springer, the lady principal, and by Professor R. W. Sutor, B.A. The Church outside of British Columbia should help this young and struggling enterprise.

THE GENERAL SAVED HIM.

IN the canteen at Camp Wikoff, a regular told a reporter how General Chaffee saved a young soldier from being disgraced for cowardice, one of the unpardonable offences. The anecdote, published in Watson's History of the Spanish American War, is as follows:

"Talk about your generals!" said the regular, "Chaffee's the old boy for my

the general. Then he looked at the boyish face of the lad, and his face kind of softened. "I suppose you can't help it," he said. "It ain't so much your fault, I'd like to get hold of the fellow that took you into the army."

"I suppose any other general would have sent the boy to the rear in disgrace, and that would have been the end of it; but Chaffee stood there, with the bullets ki-yiying around him, beside the boy, who had crouched down again, and thought, with his chin in his hand. By and by he put his hand on the boy's shoulder.

"There isn't as much danger as you think for," said he. "Now, get up and take your gun and fight, and I'll stand here by you."

"The boy got up, shaking like a leaf, and fired his first shot pretty near straight in the air.

"That's pretty high," says the general. "Keep cool and try again."

"Well, in three minutes that 'scairt' kid was fighting like a veteran and cool as a cucumber, and when he saw it the general started on.

"You're all right now, my boy," he said. "You'll make a good soldier."

"God bless you, sir!" said the youngster. "You saved me from worse than death," and he was pretty close to crying when he said it. After a while the order came to retire from the trench, and we just had to collar that young fellow and haul him away by the neck to get him to retreat with the company. In the rest of the fights there was not a better soldier in the company, and not only that, but we never heard a grumble nor a kick from him from that day."

THE LORD'S DAY.

SUNDAY is the golden clasp that binds together the volume of the week.—*Henry W. Longfellow.*

Church-going, the keeping of the Sabbath, are not religion, but religion hardly lives without them.—*F. W. Robertson.*

If I am to decide on a man's character, I desire to know nothing more than this: How are his evenings and his Sundays passed?—*Anon.*

The institution of Sunday, if it is to be maintained at all, will be maintained for the nobler purposes of the higher life.—*Edward Everett Hale.*

To spend such a day in formal attendance at church, in yawning idleness that has not energy enough to think that God can possibly prefer that to honest, hard work; to spend it in gossiping levity, in a vacant weariness that hails dinner as the great event and real relief of the day—is a scandal to our common humanity.—*Marcus Dods.*

The following propositions I hold to be absolutely true: 1. You cannot have a Christian civilization with Christ and His precepts left out. 2. You cannot have Christ in our civilization without the Christian Church. 3. You cannot maintain the Christian Church without the Christian Sunday. There is precisely the same reason for maintaining the Christian observance of the Sabbath on patriotic grounds that there is for the preaching of the Gospel itself.—*James Broad.*



COLUMBIAN COLLEGE, NEW WESTMINSTER, B. C.

the comparatively small number of Methodists who contributed to it. It has been a hard struggle to maintain the institution, but the people, both ministers and laymen, have stood by it nobly, and their contributions have been exceedingly generous. At the last Conference a small number of persons, in response to the Principal's appeal, contributed \$2,250 toward current expenses, several ministers giving \$50 and \$100 out of salaries of \$500 and \$600. This year a congregation of Indians are giving \$200 to the college on the Twentieth Century Fund.

There is a debt of \$10,000, and a floating liability of \$4,000. The most urgent need at present is the liquidation of the floating debt, and about \$2,000 to be expended in repairs, etc. The college aims at providing a ladies' course, a commercial course, collegiate training, music and art, mining assaying, probationers' course, arts course to the end of second year, teachers' certificates. A pleasant home is provided, under careful supervision and religious influences. It is the

money. I found out what he was at El Caney. My company was at work digging trenches, and while we were finishing up one, the Spaniards began to fire, and the bullets sang their little tunes pretty nigh to our heads.

"Well there was a kid in the company that couldn't been over eighteen. Never ought to have let him enlist at all. He was always complaining and kicking, and at the first fire-down he went on his face, and lay there. One of the men kicked him, but he didn't stir. Then along came Chaffee, cool and easy, and sees the kid.

"'Hello, there!' says Chaffee. 'What's the matter, you fellow down there? Get up and fight with your company.'

"'No! I can't!' whines the kid.

"'Can't!' says Chaffee, jumping down into the trench and hauling the boy up.

"'What's the matter with you that you can't? Are you hurt?'

"'No, sir,' says he. 'I'm scairt. I'm afraid of getting hit.'

"'Well, you're a fine soldier!' says

The Quiet Hour.

THE ONWARD WAY.

Our life is one long journey, and the road is sometimes rough and rugged; but our God Who loveth us, His children, knows the way, And He will gently lead us, day by day. We meet with certain milestones on our way, That help to cheer us onward, for they say, "Our God hath kept you so far, year by year, "Then will you dread the future? Will ye fear?" How can we, when He holds us by the hand And promises to lead us to His land? Then let us simply trust Him, nor allow One single shade of doubt to vex us now.

—Charlotte Murray.

WHOSE WE ARE.

The president of the world-wide order of King's Daughters and Sons, in an address not long ago, said of the Order that its first purpose was not Christian Doing but Christian Being. *Whose I am* precedes *St. Paul's whom I serve*. In these days of Christian activity it is very necessary for us all to remember this. That activity only is valuable which springs from love to God, and of which the motive power is a holy life. But it would be a mistake for us to think that the two, Christian being and doing, can be separated. Light will shine, life will act. A light that does not give light, a life that is inert, without activity, cannot be so much as imagined. *Whom I serve* follows necessarily and immediately upon *whose I am*. It is impossible to belong to God and not desire and attempt to do His will. —*Evangelist*.

REST IN THE LORD.

In one of the German picture galleries is a painting called "Cloudland." It hangs at the end of a long gallery; and at first sight it looks like a huge, repulsive daub of confused color, without form or comeliness. As you walk toward it, the picture begins to take shape. It proves to be a mass of exquisite little cherub faces, like those at the head of the canvas in Raphael's "Madonna San Sisto." If you come close to the picture, you see only an innumerable company of little angels and cherubims. How often the soul that is frightened by trial sees nothing but a confused and repulsive mass of broken expectations and crushed hopes! But if that soul, instead of fleeing away into unbelief and despair, would only draw up near to God, it would soon discover that the cloud was full of angels of mercy. In one cherub face it would see—"Whom I love, I chasten." Another angel would say, "All things work to-

gether for good to them that love God." In still another sweet face the heavenly words are coming forth, "Let not your hearts be troubled; believe also in me. In my Father's house are many mansions. Where I am there shall ye be also." —*Theodore L. Cuyler*.

ON BOTH KNEES.

William Dawson once told this story to illustrate how humble the soul must be before it can find peace. He said that at a revival meeting a little lad who was used to Methodist ways went home to his mother and said: "Mother, John So-and-so is under conviction and seeking for peace, but he will not find it to-night, mother." "Why, William," said she. "Because he is only down on one knee, mother, and he will never get peace until he is down on both knees." "Until conviction of sin brings us down on both knees, until we are completely humbled, until we have no hope in ourselves left, we cannot find the Saviour." —*D. L. Moody*.

THE LIGHT DIVINE.

In the British Art Exhibit at the Columbian Exposition, there was a remarkable picture of a blacksmith's shop. All the homely details—the smoky walls and rafters, the lurking shadows, the forms and faces of the men showing in the half-lights—were portrayed with singular fidelity. But the greatest artistic triumph appeared in the marvellous reflection, upon a boy's face, of light from an unseen forge. The ruddy glow, illuminating the sturdy figure and honest features of the rugged fellow busy with his work, was simply wonderful. No need to picture the red flames of the forge beyond, their existence was distinctly evident. The bright reflection proved their presence and their power. So it is always. A vivid reflection is invincible proof of light somewhere. While hands are busy with common work, the face may shine with radiant reflection of light divine, and the quiet life may be illuminated, if the worker will keep near to the Unseen Source. —*Julius H. Johnston, in "Bright Threads."*

THE SKY TELEGRAM.

A gentleman while buying a paper from a newsboy one day, said to him, "Well, my boy, do you ever find it hard work to be good?" "Yes, sir," responded the little fellow. "Well, so do I. But I have found out how to get help; do you want to know how?" "Yes, sir." "Then just send a telegram." The boy looked up in amazement. The gentleman touched the boy's forehead with his finger and said, "What do you do in there?" "Think," said the boy. "Well, can God see what you think?" "I suppose He can." "Yes, He can and does. Now, when you want help to sell papers or to be a good boy, you just send a sky telegram this way; just think this thought quickly, 'Jesus, help me,' and God will see it and send the help."

A few weeks later he met the same

little newsboy on the street, who rushed up to him and said: "Say, mister, I've been trying the sky telegram the last few weeks, and I've sold more papers since I've been doin' that than I ever did before." —*Evangelist*.

THE SIN OF FRETTING.

There is one sin which, it seems to me, everywhere and by everybody is underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets, that is, makes some more or less complaining statement of something or other which probably everyone in the room, or in the car, or the street corner, it may be, knew before, and probably nobody could help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill cooked a meal; stupidity or bad faith somewhere has resulted in discomfiture.

There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble as sparks fly upward. But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above; and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road. —*Helen Hunt Jackson*.

KEEP UP TO TONE.

One day when I was with Mr. Hicks, the painter, I saw on his table some high-colored stones, and I asked him what they were for. He said they were to keep his eye up to tone. When he was working in pigments, insensibly his sense of color was weakened, and by having a pure color near him he brought it up again, just as the musician, by his test-fork, brings himself up to the right pitch. Now, every day men need to have a sense of the invisible God. No nature is of such magnitude that it does not need every day to be tuned, chorded, borne up to the ideal of a pure and lofty life. —*Henry Ward Beecher*.

CHRISTIANITY is intended to make one good but not unnatural. To the regenerate soul goodness becomes the natural. That was an admirable reply which Haydn the composer made to his friend, the poet Carpani, who asked him how it happened that his church music was almost always of an animated, cheerful, and even gay description. "I cannot make it otherwise," said the musician. "I write according to the thought which I feel. When I think upon God my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will easily be forgiven me that I serve Him with a cheerful spirit."

Missionary.

Great Missionaries.

DAVID LIVINGSTONE.

In our list of Great Missionaries David Livingstone deserves an honored place, for he was the pioneer in the work of African civilization, as well as one of the bravest and noblest of men. He was born in Blantyre, a small village on the Clyde, about eight miles from Glasgow, March 19th, 1813, of poor but pious parents. To the last he was proud of the class from which he sprang. When the highest in the land were showering compliments on him he was writing to old friends of "my own order, the honest poor," and trying to promote their welfare. At the age of ten young Livingstone earned his first half-crown as a worker in the cotton factory, and expended it in buying a Latin book, with which he pursued his studies at an evening school. During the day he placed his book on the spinning jenny, so that he could catch sentence after sentence as he passed backwards and forwards at his labors. This indicates what sort of man he was. He was determined to obtain an education, and obstacles but spurred him on.

At an early age he determined to become a missionary, and to this end studied both medicine and theology in Glasgow University. During his second year at college he offered himself to the London Missionary Society, with the expectation of going to China. On account of the opium war he was unable to go there, but coming into contact with Robert Moffat, he became greatly interested in South Africa, and finally settled upon that country as the field of his labors.

Livingstone left England in 1840, landed at Capetown after a three months' voyage, and proceeded in a bullock-cart to Kuruman—some 700 miles inland, in the country of the Bechuanas, where Moffat and Hamilton had many years before founded a flourishing mission.

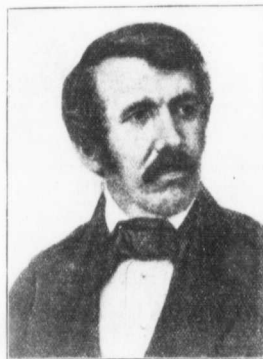
In 1844 he married Mary, a daughter of Robert Moffat, and found her a loyal and courageous helper. In a brief sketch of this kind, it is impossible to follow the great missionary through all his wanderings in Africa. For many years he gave himself to opening up that benighted country to the influences of Christianity and civilization.

Dr. Blaikie gives this picture of Livingstone's active life: He is building houses and schools, cultivating gardens. As a missionary he is holding meetings every other night, preaching on Sundays, and taking such other opportunities as he can find to gain the people to Christ; as a medical man he is dealing with the more difficult cases of disease, those which baffle the native doctors; as a man of science he is taking observations, collecting specimens, thinking out geographical and other problems; as a missionary

statesman he is planning how the actual force might be disposed of to most advantage.

As a discoverer Livingstone rendered services of great value, which were recognized by the Royal Geographical Society when he returned to England. Glasgow University awarded him the degree of LL.D., and a testimonial of £10,000 was raised by public subscription. He was also honored by a private interview with the Queen.

The story of how Stanley sought after Livingstone in the wilds of Africa is too familiar to need rehearsal. Stanley pressed Livingstone to return to England with him in order to recruit his health, but the sturdy traveller determined to complete his exploration of the sources of the Nile before he returned. During his last journeys he suffered terribly from lack of proper food, exhaustion and disease, but his determined spirit carried him through difficulties that would have daunted most men. At times he was so ill that he had to be carried in a litter. During his closing years he gave his



DR. LIVINGSTONE.

energies to rousing public sentiment against the African slave trade, and did much to expose and mitigate its awful evils.

In the heart of Africa he passed away in the year 1873. He was found by his attendants, dead, upon his knees as if engaged in prayer. The body was roughly embalmed, enclosed in a cylinder of bark, enveloped in sailcloth and carried on a pole by his servants to the coast. His funeral took place in Westminster Abbey on the 18th of May, 1874, attended by an immense multitude. Round the open grave stood the representatives of art, science, literature, commerce and nobility.

Few visitors to Westminster Abbey can have failed to notice the large black marble slab on the floor of the nave, near its east end, which bears in letters of brass the following inscription:

"Brought by faithful hands over land and sea, here rests

DAVID LIVINGSTONE

MISSIONARY, TRAVELLER, PHILANTHROPIST.

"Born March 19th, 1813; died May 1st, 1873, at Chetamba's village, Bala. For thirty

years his life was spent in an unceasing effort to evangelize the native races, to explore the unexplored secrets, to abolish the desolating slave trade of Central Africa, where, with his last words, he wrote: "All I can add in my solitude is, Heaven's rich blessing come down on every one, American, English, or Turk, who will help to heal this open sore of the world."

On one edge of the slab are the words:

"Other sleep I have which are not of this fold, then also I must bring, and they shall hear my name."

One of Livingstone's biographers says of him: "Whether we look back on his wonderful life in the light of science, or think of him as a missionary and philanthropist, or regard him merely as an adventurous traveller, we may search history in vain to discover any biography that presents so many points of admiration. Honesty of purpose, firmness, indomitable perseverance, complete self-abnegation, modesty, tender humanity towards the most abject and degraded of mankind, personal piety, not to speak of physical endurance and bravery, so conspicuously marked his character, he may be said to have embodied them all in his own person. As to the results of his life, the fruits of his labors, and the benefit to the world of his example—they are unspeakably valuable."

Interest in Missions.

A Professor of Victoria University says that his first thoughts on awakening, indicate to him where his interests are centered. "Tell me what a man does with his profits, and I will tell you in what he is interested," is a business man's statement. Both these men witness to the Scripture truth, "As a man thinketh in his heart so is he."

Whatever we are praying, or planning for—whatever has first place as a matter of importance in the thought of our hearts will usually have first place, in point of time, in the morning, and will very often be the last thing we think about before we go to sleep. We will not only use the profits, but sometimes will be impelled to deny ourselves and economize in many ways that we may accomplish the desire of our hearts.

Our Saviour's example leaves no doubt regarding his love for the kingdom. He said, "Where a man's treasure is, there will his heart be also." It has been said that the greatest compliment we can pay a friend is to copy or imitate him. We must first study the character to be imitated. Paul says that, beholding or studying Christ, we are changed into His image (2 Cor. 3: 18). To be an image of Christ is not to reach some ideal fixed condition, but it is to be a living imitator, or in other words, give our lives, including thoughts, words, and actions, business (principal and profit), for the salvation of the world. Our Saviour's last command, "Go ye into all the world and preach the Gospel to every creature," as well as his parting words of loving trust and confidence, expressed his full expectation that missions would have first place in his followers' hearts, until they had witnessed in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth.

YOUNG PEOPLE'S

Forward Movement for Missions

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

French Work in Montreal.

BY REV. L. MASSICOTTE, S.T.L.

The work of evangelizing the city of Montreal was inaugurated in 1815 by the Rev. Jean de Patron, a member of the British Wesleyan Conference. After five months' labors, he reported that many Roman Catholics came to hear him, but that he knew of no conversions. He added, that when the priests hear of people having the Bible, they take forced possession of it and burn it. "Our doctrine," says he, "is very much new to the French Canadians." Mr. de Patron then went to Quebec, where he labored until 1821, when he entered the English work.

In 1834, the Rev. H. Olivier and wife, of Switzerland, felt called upon by God to go to Canada and preach the gospel to the Indians. On reaching Montreal, they soon found out that the Word of God was unknown to the French Canadians, and decided to remain among them. After a year of faithful work, they reported three converts. Mr. Olivier's health failing, he was obliged to return to his own country. But before leaving he wrote to a lady in Switzerland, who had just lost her husband and her only child, to come over to Canada as there was a great work to do for God. She came, and started work in Montreal. She would go from house to house and offer to the people the Word of God. The priests soon put a stop to her endeavors and all the doors were closed to her. Mrs. Feller (for such was her name) then decided to go and open a school in a country place. She went to Grande Ligne. She taught school in a small log house. Her work there was crowned with success.

Others followed her in Montreal. Meetings were held in a little wooden house, corner Dorchester and Brounson streets. Some twelve people met there to worship God. Collections were barely sufficient to pay for the candles used during the evening service. The meetings were often rudely interrupted by stones thrown through the windows. Efforts were made to stop these meetings, and pastor and people suffered great persecutions. However the work went on and many people accepted the gospel. The necessity of having a larger building was soon felt, and the converts to the number of one hundred and nineteen decided to build. The foundations of a church were laid in 1863 on Craig Street, and in 1864 it was ready for worship. In 1870, while Father Chiquiny was delivering his famous discourse on idolatry, the windows of the church were smashed to pieces and the stones fell thick as hail around the fearless preacher. In 1873, a band of fanatics penetrated into the church and made itself master of the situation. Red

pepper was scattered in the aisles and on the stoves. Pandemonium reigned supreme. There were cries of "Down with the apostate." Father Chiquiny escaped with difficulty. In 1871, there was a bloody riot in the church. The windows and seats were broken to pieces. A revolver was fired. Women fainted; one of them was wounded in the cheek. A policeman was hit by a piece of iron.

In 1878, the Methodist Church re-entered the field and bought this church. The Rev. L. N. Beaudry was its first pastor. His pastorate was marked by a wonderful degree of prosperity. Hundreds of Roman Catholics heard the gospel for the first time in this church and eventually surrendered their hearts and minds to the Lord Jesus. Interruptions during the meeting became less frequent and by and by freedom of speech was obtained, and the converts increased.

Other churches went up, and to-day hundreds of worshippers meet every Sunday to worship God in the French language. The meetings are never disturbed and the Gospel is heard with evident pleasure. The French Methodist Institute, opened in 1880, has been the means of educating and converting hundreds of Roman Catholic children. A church is being built in the western part of the city.

The writer, Mr. Massicotte, took charge of Craig Street Church a year ago last June. He started a course of popular lectures, on Sunday evenings, and the little church was often crowded to the doors. These meetings were announced by means of placards, and dodgers were distributed by the thousands on the streets. At these meetings over two hundred New Testaments were given to Roman Catholics. Also thousands of religious tracts. Some forty people have joined the church.

Difficulties met.—(a) Converts, unable to find employment, leave for the States. (b) Many converts, through marriages with English people and attracted by the beautiful English churches, and the fine music, are lost to us. (c) Lack of funds to have tracts printed and distributed.

Yield.—(a) Bible women and colporteurs. (b) The prayers and the sympathy of the Church.

News Items.

A WORKER in one of the Leagues in Brantford writes, "Our League is taking a better hold of the Movement now, and especially since we know we are to have a representative in the foreign field. I have been working and talking for that ever since I came here."

MOUNT ALLISON University, Sackville, N.B. A student writes, "good progress in missionary work. The study class for missions averages an attendance of sixteen to seventeen members. The ladies have two classes with a combined membership of about thirty."

A WESTERN Leaguer writes, "In British Columbia Conference there are, exclusive of Indian Leagues, twenty-five Societies, Senior, Junior and Intermediate. Eleven of these are organized on the

"pray, study, give" plan, and we hope to organize several others before Conference."

FLORENCE, Ont., and Arden, Manitoba, Epworth Leagues are each buying a \$12.00 Missionary Library. We are looking forward to the day when every Epworth League will possess a good Missionary Library and every Leaguer will be an enthusiastic reader of the books.

BROOKVILLE District has twenty Leagues with 777 members, 439 of whom are active. Last year they raised \$348.00, but this year hope to be able to double that amount. They are working for the support of Dr. Service, who is stationed at Clayoquot, B.C.

The Epworth Leaguers of the Bowmanville District expect to raise \$500 for missions this year. In order to raise the amount, a fair proportion has been asked from each League, according to membership, and a systematic plan of visitation of each League by the District officers is being carried out to present the missionary claim.

At the Waterloo District Epworth League Convention the Forward Movement for Missions was brought before the Leaguers. For two or three years the interest has been growing throughout the district, and it was decided in Convention assembled to raise \$400.00 and to ask Stanstead district to raise a like amount and together support a missionary. During the next year they purpose working to get a fund for their missionary's travelling expenses.

To Help the Missionary Meeting.

1. Go with a prayerful spirit, and a determination to know more about missions.
2. Pray for the leader and those who take part.
3. Go with the subject for the meeting thoroughly prepared.
4. Talk about the meeting to your friends.
5. Try to take some one with you.
6. Do not forget to pay your missionary money.
7. Do not go home without taking with you a missionary book from the library.
8. Do not be afraid to volunteer your help when the leader asks for some one to take part in the programme of a missionary meeting.

9. Try and get some of your friends who are not interested in missions to read a missionary book.

10. Read the EPWORTH ERA, and the *Missionary Outlook*. You will gain much information from their pages.

11. Study the methods of other workers. Grow rich through their experience.

12. Try and discover how wide the subject of missions is and how Christian missions affect the social progress of nations.

THE subject for Missionary Programme in March is, "Our French Work, its Needs and Possibilities."

Hints for Workers.

Help Each Other.

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the word,
And take my bit of singing,
And drop it in some little vale
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the flecter,
If any lift of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother.

—Selected.

Earnestness.

Give us such earnestness and enthusiasm, even tho' at times they overlap the bounds of a strict propriety, rather than the coldness of apathy and the rigidity of insensibility. In the House of Lords culture and self-control are supposed to demand reticence and restraint, so that it is deemed coarse and vulgar for strong feeling to find vent in speech. The church is coming to be too much pervaded with like notions, and strong emotions are repressed and suppressed as out of fashion. Every vital spiritual interest suffers thereby. We need emotion—overmastering feeling, and the cultivation of this philosophy of no feeling is fatal to even a holy vitality. Why should we be ashamed to have or to show deep feeling? The Master "wept," and, "being in an agony, sweat, as it were, great drops of blood!" "It is good to be zealously affected always in a good thing." Men may sneer at it as fanaticism, but it is the only fit frame in which to think of, or to deal with, eternal interests and issues. Instead of avoiding we may well covet that passion for souls that beseeches God night and day with prayers, and entreats men night and day with tears—that bursts out in moving appeals, that can not keep silence, mind rules of rhetoric, or be kept back by formal prohibitions. Equity must not be lost in etiquette, nor divine passion smothered by worldly fashion. Some men and some churches have so lost heart that they are frozen solid.—*Dr. A. T. Pierson.*

Don't be "Switched Off."

By-and-bye the men wrote a friendly letter, and wanted Nehemiah to go down on the plain of Ono and have a friendly discussion. It is a masterpiece of the devil to get men into friendly discussions. Nehemiah always sent back the same

reply: "I am doing a great work, so that I cannot come down."

How many a church has turned aside for years to discuss "questions of the day," and has neglected the salvation of the world because they must go down to the "plain of Ono" and have a friendly discussion? Nehemiah struck a good keynote—"I am doing a great work, so that I cannot come down." If God has sent you to build the walls of Jerusalem, *you go and do it.*

I have seen many Christian men on the plain of Ono, men who were doing a splendid work but had been switched off. Think how much work has been neglected by temperance advocates in this country because they have gone into politics and into discussing woman's rights and woman's suffrage. How many times the Young Men's Christian Association has been switched off by discussing some other subject instead of holding up Christ before a lost world! If the church would only keep right on and build the walls of Jerusalem, they would soon be built. Oh, it is a wily devil that we have to contend with! Do you know it? If he can only get the church to stop to discuss these questions, he has accomplished his desire.—*D. L. Moody.*

Do Good While You Can.

Do good while you can. The opportunity which offers itself to-day may be gone to-morrow. Speak the kind word now; hold out the helping hand; show yourself a brother indeed. All around

you, and likely enough under your very roof, there are souls which need the very services that you can easily render. You are defrauding them of their just claims, and, what is more, you are doing yourself an irreparable damage. The life of absolute selfishness which you are leading will inevitably deaden all the finer sensibilities of your heart, and make you a poor, shrunken creature, of little use to God or the world. We beg you to beware of being overtaken by such a fate. —*Pittsburgh Christian Advocate.*

Personal Contact.

Josiah Strong is of the opinion that, just as the wholesale dealers in recent years have found it necessary to send their drummers immediately to their customers with samples, so the churches must begin to send representatives in larger number immediately to the homes that are to be reached. He believes that there must be more personal contact; Christians must cease to expect the preacher to love men for them, if men are to believe and follow them to the churches.

You can help your preacher by being in your pew next Sunday, and giving good attention while he preaches; and you can help him still more by praying for him before you go to the house of God. If the service is dull and profitless, the fault is yours as well as his. Few men can preach well to a listless or prayerless congregation.

Prominent League Workers.

REV. J. H. HAZLEWOOD.



Rev. J. H. Hazlewood was born in Leeds County in 1857, and spent his early life upon the farm. Like many another preacher, he taught school for several years. He entered the ministry

in 1877, attended Wesleyan Theological College, and was ordained in 1882. Since then he has been stationed at Port Colborne, Fonthill, Niagara Falls South, Grimsby, Dunnville, Ingersoll, Paris, and Dundas.

Mr. Hazlewood is distinguished for a genial manner which makes him popular everywhere. His brethren in the ministry have shown their confidence by electing him to a number of important positions. He has been Chairman of the Welland and Brantford Districts, Secretary of the Niagara Conference, a member of the General Conference in 1898, and at present is President of the Hamilton Conference.

He is greatly interested in the Epworth League, and has taken a prominent part in its Conventions. In 1897 he was elected President of the Hamilton Conference Epworth League, and is now a member of the General Epworth League and Sunday School Board. As a pastor Mr. Hazlewood is always in demand, and the work invariably prospers in his hands. He is an interesting and practical preacher.

Practical Plans.

Keeping the League out of Ruts.

BY MR. G. P. PUTNAM.

With the coming of the bicycle the word "rut" has renewed its youth. A rut may be defined as an indentation in a roadway, made by the passing of vehicles, over impressionable road surfaces. They may vary in depth according to the kind and condition of road surface, and the tonnage passing over them. This is the highway species. A rut and a bicycle do not appear to be good friends. The rut usually comes off the better, and the rider worse than either.

When the results of getting into a rut are compared as between an Epworth League and a bicycle, the advantage is all with the bicycle. Your wheel may be injured or smashed, but your Epworth League will drop into a condition of coma, with death as an uncertain element.

There are different kinds of ruts. The narrow but not very deep rut, the wider and deeper kind, the jagged edge, the long and the short rut. There is the rut dug out close to the grass by the side of the road, and the irregular rut made by the water. These are not desirable, but I think they all have to some extent their *fin-similias* in the League and all Christian work.

Epworth League ruts, like road ruts, are more or less effected by the *tonnage* passing over them. That is to say if the League is simply opening and closing its sessions with song and prayer, filling in with gruel, the rut will be *narrow* and not very *deep*, but if the League is trying to respond to the great touch of Eternal Strength that gave it existence and inspiration, if *tonnage* is passing over it, then the danger is increased.

I think, fundamentally, there must be three principles active in keeping Leagues out of ruts, namely, Conscience, Energy and Method. A League must have a conscience, whether corporations have or not. What comprises a League's conscience? The conscience of the individual members. I think it is indispensable, this matter of the members having a conscience as to whether the League does the best work or not. Observe that it is the determined average of the individual conscience that gives a League its conscience—a unified ambition to keep the League up to its best in all its endeavors. Then there must be energy to give conscience effect. Conscience will not live long without energy to express it. I think it amounts to a malady in our church life to-day, that the lack of energy stifles conscience, that when there is a conscience to do, there is no energy to do it. Then there is method. And I fancy my subject has logically more reference to method than to the other two features mentioned.

"What are some of the ruts into which Epworth Leagues can very easily drop?" First, opening and closing the sessions of

the League in precisely the same way. I would not say omit any of the exercises that usually characterize the opening of religious meetings, but I would suggest that the order be varied. One thing I would not think of omitting—prayer. For instance, I would not always have this order, singing, praying, singing and reading a scripture lesson. If employed too constantly the singing loses its inspiration, prayer its solemnity, and the scriptures the reverence due them. A committee of three might be appointed every night, whose duty it would be to arrange the order and nature of the opening and closing services of each session of the League, the committee to be appointed a week in advance, and who would arrange their work so as to ensure as much freshness and reverence as possible in this part of our League work.

Secondly there is the danger of our young people falling into a set phraseology in the expression of their religious life. What can the League do to freshen and keep fresh the language of its members in the expression of their religious life? This is a matter of great difficulty, yet of great importance to work out. I think the remedy that will go the farthest in correcting this, is a study of the Word of God. As Leagues we must be careful of our language in speaking of spiritual things, for the things themselves will be less forceful if we cover them up with an expression of careless import. I think the phrases that we wish to avoid might be listed, and substitute for them others that have been thought over, and perhaps from this little fountain there may flow out over the entire League the stream of a purer and better language.

There is the Musical Rut. I think we should try to know all the good selections in almost every sacred song book we use, and not sing "A Better Day is Coming," "Blest be the Tie that Binds," and others, to the exclusion of the mass of good things within our reach. I have often asked myself why our Leagues do not sing some of the selections which I never hear, and only see as I read them. If the practice of some Leagues is based on the contention, that many, if not all, the selections, not used are no good, then the art and grace of hymnology is a flat failure. Of course we cannot think this, so the other conclusion to my mind is, that a musical rut exists in some quarters. I can only suggest that the Musical Committee of our Leagues allow their genius to express itself in a wider search for the beautiful in song.

Another rut is the manner of welcoming strangers to the public services and meetings of the League. It is very difficult for some temperaments to meet people to whom they have not been formally presented. I think it would be well to divide the church into sections, and then allocate each section to one or more members of the Lookout Committee. It will soon be discovered that the work of the sections will fall under three heads, that of welcoming strangers unaccompanied by friends, the greeting of strangers who are present with friends, and taking note of absentees who usually sit within the sections. This makes a business of it. While

I am aware that any system can be easily worked into a rut, yet I think, that fundamentally, there must be some system in this part of our work. Over dignity is sometimes the paralysis of social approach, and I think the consciousness of "business" attaching to the "duty" will take part of that away. In the greeting of strangers at the meetings of the League, many little things may be done to make it at once cordial and impressive. Where a stranger has come into a place to reside permanently, and appears at the meetings of the League, I would suggest that the leader of the meeting, in a private conversation, intimate to such a person the method of receiving. A good method might be to place a chair in the centre of the company, and after a word or two of introduction, escort the new comer to the chair. This carries with it the idea of incorporation into the fellowship and interests of the League. In the case of a transient visitor it may be well for the Lookout Committee to greet the stranger as he or she passes out.

I think the formalities of our social customs have marred the spontaneity that should mark our efforts to get hold of people in order to "lift up." Therefore the systematic effort, the business endeavor, must be used as an off-set to stilted effort. Under this head might be treated the judicious use of printer's ink in getting the League before the people. Printed invitations, left for hotel arrivals, or for guests in the home, may be used to advantage. All these things used with discretion may help to keep us out of ruts.

Then there is what might be called the *introspective rut*. For an individual to become too introspective is not good. Neither is it good for a League. A League which always stays at home, pursuing its own methods, thinking its own thoughts, breathing its own atmosphere, is apt to get introspective. I have an idea that it is a good thing for Leagues to visit each other. To slide down the same cellar door all the time is not the best thing in League work. Let Leagues visit each other, question each other as to their methods, get new ideas, exchange results, and discuss new ventures. This will be of immense benefit to all concerned.

Perhaps the best way after all to keep out of ruts, is for the League to bend its efforts towards trying to keep its individual members out of ruts. To my mind this is the mission of the League to the youth of our Church. This trying to find out the best way of handling human life is the problem of the League, and as the discovered methods appear, give them over to the individual life. This is an age of rush and competition; time is the essence of the agreement between human life and its accomplishments, and how to use time to the best advantage is the problem for the League.

It should be the duty of the Missionary Department to look, weekly, for the latest and best things on missions, the Literary Committee to get hold of the best literary conception, the Social Committee to get the newest and best thing along its line, and weekly to bring these Merrickville, Ont.

The Canadian . . .

Epworth Era

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

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



Editorial.

Sanctified Optimism.

"That little bundle of sagacious and sanctified optimism" is Bishop Foss's terse and striking characterization of Bishop Thoburn.

Nothing in the way of description could be more apt. Bishop Thoburn believes that the kingdom of Christ is coming, and in summing up missionary possibilities always looks upon the bright side. The Christian world needs more workers of this kind. We want the cheery and hopeful outlook that will see "the bright light in the cloud." As a preparation for mission work, either at home or abroad, there is nothing better than the spirit of optimism.

Loyalty to the Services.

A pastor sends the following note:

"I was greatly interested in the item in the January *Era* on Loyalty to the Pastor. Here is a case that I can vouch for. Some members of an Epworth League came to the pastor and asked him to change the evening of the prayer meeting so that they might attend a social entertainment. The pastor replied that he could not do so, whereupon the young people, unlike those referred to in the January *Era*, went to the entertainment and left the pastor with a very slim prayer meeting attendance. If the others were an inspiration to the pastor, what must these be?"

Certainly these young folks did very wrong, but probably without seriously reflecting on their action. When there are six evenings in the week for events of this kind, there is no necessity to collide with the weekly prayer meeting. It should be distinctly understood in every church that the evening set apart for the weekly prayer service is sacred, and nothing must be allowed to interfere with it. Social engagements of any kind should not be entered into on that night on any account, even by members who are not in the habit of attending the

prayer meeting. We are inclined to think that if the pastor would have a kind and loving talk with the young folk who have made the mistake above alluded to, pointing out the bad influence of their conduct, they would not be likely to transgress again.

A Beautiful Picture

A recent magazine publishes a picture in which two faces look into one another. The one is an old face, scarred with the brunt of many a battle, and ploughed with the furrows of age. It is a strong, kind face. The other is a fresh, bright, confident face of a man with full a score or more less years of wear upon it. The younger face looks trustfully into the old one. The old face looks proudly and hopefully into the young one. These are the two great generals, Roberts and Kitchener. There is a beauty beyond description in this devotion of the young to the old. To see Kitchener loving to do the will of Roberts, and believing him to be the greatest General in the world; and to see Roberts proud of his son of battle and confiding his best schemes to his faithful and wise execution, is the picture our young and old, in church and state, most need to study and emulate today. It makes us think of Paul and Timothy. What a joy was Timothy to Paul! What an inspiration was Paul to Timothy! So likewise Roberts to Kitchener.

Temperance Sentiment Growing.

Of course we are not thoroughly satisfied with what has been accomplished in the field of temperance reform, but we ought not to lose sight of the vast improvement which has been made during the last half century. Many men now living remember that barn raisings, bees, and almost all social events in the country were well supplied with whiskey, without which they could scarcely be held at all. What a change has taken place in this respect! In conversation with a farmer, not long ago, he informed us that he did not believe it would be possible to raise a barn anywhere in his county if liquor were provided. The farmers simply would not attend. Temperance sentiment is undoubtedly growing, for which we ought to be thankful.

Livingstone and the Boers.

In Dr. Livingstone's book, "Missionary Travels in South Africa," there are several references to the Boers. In one place he says: "The great objection many of the Boers had, and still have, to English law is that it makes no distinction between black men and white. They felt aggrieved by their supposed losses in the emancipation of their Hottentot slaves, and determined to erect themselves into a Republic, in which they might pursue, without molestation, the 'proper treatment of the blacks.' It is almost needless to add that the 'proper treatment' has always contained in it the essential element of slavery, namely compulsory unpaid labor."

It is evident from what we read in the newspapers of to-day that the Boers have not changed very much. One of the greatest benefits that will follow the victory of British arms in South Africa, is the liberation of the blacks who have been oppressed by the Boers. It is strange that many Americans who believed that the United States' war with Cuba was a righteous one, are now howling about the injustice of Great Britain's attitude in Africa. Our nation is now engaged in a struggle for liberty and equality.

Easily Answered.

A correspondent writes asking this question: "Do you think it is consistent for active members of the League and Sunday School teachers to take part in an entertainment where they have to blacken their faces, and sing foolish songs; and to practice for which kept them away from League meetings for weeks?"

There is no difficulty in answering this enquiry. We consider that such a performance is utterly out of harmony with the purpose and spirit of our League work, and it is an astonishment to us that any active members could so far forget themselves as to participate in it, even though it was held outside of the church. There are so many forms of entertainment that are pure and elevating that it is not necessary to stoop to the "nigger show," and those who do it, lessen their influence as Christians beyond all calculation. We are glad to believe that cases of this kind are very exceptional.

Misrepresentation.

As an illustration of how ministers and other public men are made to suffer through the stupidity or dishonesty of newspaper reporters, Dr. David Gregg, of Brooklyn, is reported in *The Economist* as saying: "Organizations spend their force in organization, in getting ready to do something. As an example, look at the Christian Endeavor societies. They come to me asking if my young people may help them get up their 'hurrah-boys' conventions. I tell them no. My young people are too busy. They have planted a mission in which they are looking after the cure of souls, and have no time for conventions. If they have any time, they prefer to look after the cure of more souls. Hurrah-meetings, Christian Endeavor or otherwise, are poor church economy. I am opposed to them."

The Editor of the *Christian Endeavor World* at once wrote to Dr. Gregg asking if the interview was authentic. The Doctor replied with an emphatic negative, and a copy of a letter to the editor of *The Economist* in which he says: "I believe with all my heart in the Christian Endeavor society. In protesting against being burdened with organizations, I do not write it down as a surplus. I look upon it as one of the grandest blessings since the days of Pentecost. I have no less than three of its organizations in my parish. Its great annual conven-

them are a magnificent testimony to Christ, and a source of holy enthusiasm. I have no criticism to make relative to it. I am its defender, and not its critic."

"This incident emphasizes what we said last month about disbelieving anything and everything that reflects unfavorably upon individuals or societies, without first making an investigation.

Next Year's Reading Course.

The books for next year's Reading Course will probably be selected within a few weeks, a Committee having been appointed by the General Board for that purpose. The General Secretary will be glad to receive suggestions from readers as to the character of the books they would like to see placed in the Course. The Course for the past few years has given general satisfaction, but we are anxious to make constant improvement, and shall be pleased to have the co-operation of members of the Circles and others.

"Struck a Snag."

A pastor writes that his Reading Circle has been pursuing the Epworth League Reading Course with pleasure and profit during the past three years, but have now "struck a snag." He says that "several statements in 'Among the Forces' descriptive of mechanical or engineering contrivances are entirely beyond their powers of comprehension." He suggests that a column be opened in this paper in which questions of general interest sent by Reading Circles might be answered for the benefit of all. We shall be very glad to act upon this suggestion, and will welcome questions from members of the Circles. On account of the Conference Convention reports occupying so much of our paper we have been forced to leave out the Reading Course page for the present issue, but in future shall be prepared to give the Circles *all* the space that they will use. We are glad that the readers of the Course, having encountered difficulties, are desirous of overcoming them.

WHEN the work of the Literary Department of the League is under discussion, it is frequently said, "O this is all very well for the young people of towns and cities, but it cannot be carried on successfully in villages and country places. An illustration of the fallacy of this plea was given by one of our ministers at a recent convention. His charge is in a little village of about one hundred inhabitants. During the winter he induced about a dozen of the young people to join him in the study of Shakespeare taking up Hamlet first, and spending several evenings in reading and discussing it. All became exceedingly interested, and an epidemic of dancing which had prevailed in former seasons was completely stamped out. There can be no doubt of it, work of this kind can be done *anywhere* in town or country, if there is just one capable and enthusiastic person to take the lead. Try it.

A CORRESPONDENT writes: "Our business meetings are interesting and full of life." That is good news. The spiritual condition of a League can often be judged more correctly by the business meeting than by the prayer service.

✕

THE daily papers, not long ago, reported a sensational scene in a certain church, when the minister stopped the choir in the middle of a stanza because they were singing an unfamiliar tune in which the congregation could not join. It was an act of unpardonable rudeness which, it is to be hoped, will not be imitated by other preachers. It is the positive duty of the choir, now and then, to introduce a new tune, and they should have the co-operation of the pastor in doing so.

✕

MR. SHELDON is to try his hand at conducting a daily newspaper "as Jesus would do." The Topeka *Daily Capital* has placed the entire management of the paper in his hands for one week, commencing with March 13th. The experiment will be watched with interest, although it is not likely to prove much, as one week is too short a time to settle the question of the practicality of a Christian daily. Mr. Sheldon, however, should have the encouragement of all who love righteousness, as he is undoubtedly sincere in his purpose. His scheme has been severely criticised, largely through misconceptions. For instance, several religious papers have denounced him because he intended to publish a Sunday paper, which is not the case. Mr. Sheldon's reputation ought to have saved him from such a charge as this.

✕

BISHOP THOBURN, writing from Manila, says: "The Spanish priests in the Philippine islands are utterly repudiated, but the people have no clear idea of Protestant doctrines, and are chiefly devoted to Roman Catholic superstitions." Those whom he had met during his short time in Manila assured him that on every hand there is a great demand for English schools, and that now is the time to take advantage of the demand. There would be considerable hope for the Philippines, were it not for the fact that the innumerable rum shops which have been established by the Americans are likely to offset the good influences of Christianity. It is ever thus. The greatest obstacle to the progress of the church is the liquor traffic.

✕

GENERAL ROBERTS'S success in relieving Kimberley shows that strategy is better than brute force in modern warfare. His attack on the Boers was a surprise to them, and the result shows that they were altogether unprepared for him. There are lessons here for preachers and Christian workers who are expected to carry on aggressive warfare against Satan's forces. It is often wise to keep our plans from the enemy's knowledge, and exercise a censorship over the reports that go out in order that a strong and unexpected blow may be struck.

At the Toronto Conference Epworth League Convention, Rev. C. O. Johnston said that the ladies of our congregations could greatly minister to the comfort and convenience of those who attend by removing their high hats. It was not a pleasant thing for a man to be constantly dodging a big piece of millinery in a vain endeavor to see the preacher. Would it not be a better thing for the ladies to leave these big hats at home altogether, and create the fashion of wearing small and unobstructive headgear in church?

✕

THE Conference conventions have all been held. While not quite so largely attended as in the earlier years, the programmes were excellent, probably better than we have ever had at similar gatherings. The papers and discussions showed that the Leagues are settling down to downright hard work, and are accomplishing fine results. Such assemblies cannot fail to do an immense amount of good.

✕

THE Indians of the British Columbia coast, through Captain Wallron of the Dominion Government steamer *Quadra*, sent a contribution to the patriotic fund for the British soldiers and their families. The following reply has been received:

ROCKINGHAM PALACE, LONDON.

Sir Arthur Bigge presents his compliments to Captain Wallron, and in acknowledging the receipt of his letter is commanded to say that the Queen is gratified to learn of this proof of loyalty and kindly good feeling on the part of her Indian subjects of Canada.

✕

THE Students' Forward Movement is taking hold in England, and the Wesley Guilds are becoming interested in the work very much in the same way as our Leagues in Canada. Mr. Perry S. Dobson, one of our own young men now attending college at Oxford, is pushing the work, and has received much encouragement from the missionary authorities of the Wesleyan Church. Arrangements are now being made to "campaign" several districts. It is gratifying to know that this movement, which is strictly Canadian in its origin, is spreading so rapidly in the United States and England.

✕

THE *New York Observer* says: "Years ago the Church was praying for men. The 'Volunteer movement' has spread throughout the student world. The new spirit of consecration is not limited to the United States. Fifteen hundred students in the British provinces are pledged to the foreign field. In South Africa, five hundred Dutch and English young men from the colleges recently listened to Andrew Murray, as he laid before them their duty to unredeemed humanity. In the University of India two hundred more have given up earthly ambitions and pledged themselves to preach Christ to their countrymen. This is true in all the colleges and universities of Europe." There never was such a time known until now. The heart of the youth of the Church is inflamed with the idea of taking the world for Christ.

Anecdotal.

Irish Wit.

At a recent licensing case in Dublin a certain well-known ecclesiastic was being cross-examined, according to a writer in the *Nineteenth Century*. I am sure the general dean of chapel royal will forgive me mentioning his name, as he is an Irishman, with more than an Irishman's fund of wit.

Scene: A police court. Applicant—A bibulous inkeeper. Witness—The dean, appearing on behalf of the Church of Ireland Temperance Society.

"And you, Mr. Dane of the Chapel Royal, were in that public house?" came the first question.

"I was, sir," came an unblushing answer. "And may I ask, Mr. Dane of the Chapel Royal, did you take anything in the public house?"

"I did, sir."

"Great sensation in court."

"Oh! you did, Mr. Dane, did you? And may I ask, Mr. Dane of the Chapel Royal,"—with a strong and derisive accent—"what you took, sir?"

"I took a chair, sir," answered the quick-witted witness. "And, further than that, I took notes, sir; and here they are, sir."

Rebuking a King.

It has been said that there is not any humor in a Scotchman, but there is, and of the most subtle kind. One of the best known of the many historical instances whereby the Scotch clergy have become noted for this peculiarity relates to his majesty King James the Sixth, of Scotland, and First of England:

His Northern subjects were displeased with his lack of firmness and decision in various matters affecting them, and when he next visited Edinburgh, and worshipped in Saint Giles', he was very plainly informed as to his duty.

The preacher chose the Epistle of St. James, first chapter and sixth verse, the words of which run, "But let him ask in faith, nothing wavering"; and in accordance with a common Scottish usage, he omitted the words "chapter" and "verse," and mentioned the subject of his discourse, making the pointed text—"James first and sixth—*Waver and!*"

The king appreciated the sally, and turned to his favorite, Buckingham, with the words, "He's at me noo, Steenie."

Justice Field's Apology.

A Chicago lawyer, who was once a page of the United States Supreme Court, relates the following anecdote of the late Stephen J. Field:

"While in a peculiar mood one day Justice Field severely reprimanded Page Henry McCall for an offense of which the page was innocent. But the member of the highest court in the land could not be persuaded that his course was not the correct one. McCall felt humiliated, but he was a little gentleman and held his peace. Court adjourned for two hours, and upon the return of Justice Field to his chambers he sent me for McCall.

"Come to my house at seven o'clock this evening" was the only order Justice Field had for the page he had censured. With mingled feelings of doubt and despair, my colleague called at the Field residence at the

time specified, was ushered into the jurist's library, and told to hold the books which Mr. Field began, without explanation or ceremony, to take from the shelves. When the veteran lawyer had piled about fifteen volumes into Page McCall's arms, he gruffly remarked:

"Henry, I'm very sorry for the way I treated you to-day. I realize that my conduct was unwarranted, and I beg your pardon. Here are some choice books. Keep them, your man, and—keep your temper, too, whatever you do! Good night!"

"Justice Field never alluded to the incident which I have just related."

How Moody Took Richmond.

Mr. Moody, in dealing with people, was exceedingly careful. Dr. W. E. Hatcher told me the evangelist "took Richmond." A beautiful and affecting incident marked the beginning of Moody's work at the time of his first visit to Richmond. When it was known that he was coming to the city, quite severe criticisms were published against him, on account of alleged utterances of his against the South during the war. He heard of these attacks before coming, and was disposed to cancel his engagement; but our committee would not hear to it. He came, and commenced his work on Sunday morning at 9 o'clock. He was evidently embarrassed, and spoke with constraint and uneasiness. Just as the service was about to close, he descended from his little elevated stand, and walked to the front of the choir platform and made a speech. "Friends of Richmond," he said, "you have been reading about me lately, and I fear you have not a good feeling for me. I do not think that I said the things about the South with which I am charged; but I am an awful fool, and have said many foolish things in my day. If I ever did say anything against the South, I am sorry for it, and ask you to forgive me." Instantly a ripple of applause commenced, and swelled into a thundering roar. Moody bowed his head, tears were in his eyes, and he had the heart of Richmond. When he finished his work in Richmond, some of the committee insisted that I make a farewell address to him, assuring him of our love and gratitude. I told him about the request, during the last service. "Please don't do it," he said. "I appreciate it all; but it makes me feel like a fool when folks get to hurrahing over me." My speech did not come to pass.

A Good Joke.

When Dr. Robert Paine, afterward Bishop Paine, was President of Language College, Albany, and out through his colored carriage-driver that a large company of the college boys had planned to steal his carriage on Christmas Eve night, and take it down the mountain on which the college stood and hide it out in the woods.

Dr. Paine was brimful of humor and enjoyed innocent fun. So after dark he provided himself with warm wraps and got in his carriage, locked the carriage doors and had his driver lock the carriage house door as usual. Along late in the night the boys came and unscrewed the hinges and took down the carriage house doors. Then hitching themselves in they went down the mountain in great glee. Along the way they had much to say about what Dr. Paine would say the next morning when he found his carriage gone. Some of them went so far as to put ugly and even profane words in Dr. Paine's mouth. This was a great feat, a wonderful performance, and the boys were proud of their success. When well down the mountain the boys drew the carriage out in the woods and proposed and gave three hearty

cheers to themselves for their success in this enterprise.

Just then Dr. Paine threw open one of the carriage doors and stepped out in the midst of them and said, "Young gentlemen, I am profoundly grateful to you for the excellent Christmas Eve night ride you have given me, and now I will be obliged to you if you will honor me with a ride back home."

The boys felt cheap, crestfallen, and out of sorts, but they were fairly caught. Dr. Paine knew every one of them by name, and would hold each to a rigid account for his part in this frolic.

There was not but one thing to be done, and that was to put the carriage and its owner where they found them. It took the boys full three hours to tug that carriage up the mountain. They pulled and scotched and backed and tacked in many a curious way on the steep grades up that hill. Cold and crisp as the night air was, most of the needed dry linen when they got to their rooms.

This was an end of it. Dr. Paine never named it in school, nor to any one of the boys engaged in this fun, though as long as he lived, he used to refer to that frolic, and laugh heartily over it. Dr. Paine knew how to manage and control boys—indeed he was a ruler and a commander of men, but always in the spirit of gentleness and love.—*Gillevon, in Richmond Advertiser.*

A True Horse Story.

On Madison Street, says a writer in the *Chicago Herald*, I paused to pat the nose of a beautiful horse which stood by the curb, and commiserate his misfortune, for this beautiful animal, though sleek of coat and shapely in body and limb, was apparently suffering most excruciating torture. His head had been checked inhumanly high, and the cruel bit, drawn tightly in his mouth, disfigured an animal of unusual charm and intelligence. I was just fancying that the horse had begun to understand and appreciate my words of sympathy when the lady who sat in the carriage holding the reins fumbled in her pocket, produced a lump of white sugar, and asked me to give it to the horse.

"He is very fond of sugar," she explained, "and I have quite worn his heart by feeding it to him. I always carry sugar in my pocket while out driving, and give him a lump at every opportunity. I never knew a horse to be so fond of sugar. Will you please give him another lump?"

"Certainly," I replied; "I see that you are quite as fond of the horse as he is of sweets."

"Yes, I think everything of him."

"Then why do you torture him?"

"Torture my Prince?"

"Yes, that is just what you are doing. Do you know that the poor animal suffers agony because his head is checked so unaturally high? His neck is drawn out straight, producing a most ungraceful angle, he holds his head awkwardly, the bit is hurting his mouth, and that graceful curvature of neck and carriage of head which are in his nature are now entirely lost. Why do you check him so high?"

She didn't know. She was not aware that high checking was a source of pain to horses, nor that it destroyed their natural beauty. She was amazed at the discovery.

"May I trouble you to unloosen his check?"

When the strap was unsnapped, the horse immediately lowered his head, straightened his straps out of his handsome neck, shook himself to make sure that he had actually been released from bondage, and then looked round with such a grateful, delighted expression in his intelligent eyes that his mistress declared no more checking straps should be used upon him.

From the Field.

An Energetic League.

The League of Bell Street Church, Ottawa, is a most energetic and enterprising society, numbering about one hundred members. During the first week of February a series of special services were held under its auspices which created considerable interest. On Sunday, February 4th, the General Secretary preached twice, and addressed the Sunday School in the afternoon. Notwithstanding unfavorable weather the congregations were large. A two hours' prayer-meeting was held previous to the morning service, and there was also a half hour of prayer before the evening service, and another at the close, so that the day was pretty well occupied.

On Monday evening there was another large attendance, when Mr. Crews spoke on "Has the Epworth League fulfilled the expectation of the Church?" On Tuesday evening many of the members attended a union rally in the Dominion Church which was also addressed by the General Secretary. Rev. G. S. Clendinning, S. T. L., of Brockville, spoke in Bell Street, on Wednesday and Thursday evenings, and on Friday evening Rev. H. E. Warren, of Westboro, delivered an address.

On Monday evening, February 12th, Rev. Dr. Henderson gave the young folks one of his eloquent missionary addresses which helped greatly to develop the missionary spirit which already distinguishes Bell Street League. The services have been continued every night during February, in which the energetic and popular pastor, Rev. W. J. Wood has been assisted by Rev. G. I. Campbell, B.D., of Aylmer.

A Musical Convention.

A grand musical convention was held in the South Cayuga Methodist Church, under the auspices of the Epworth League, January 18, 17, 19.

The Committee of Management were very fortunate in securing the services of Mr. J. Oscar Honsberger, of the Toronto Conservatory of Music, an able and efficient conductor, and Miss Vera Board, gold medalist, of the Toronto Conservatory of Music, as pianist.

The class consisted of one hundred and eighty-six members, among whom were several talented musicians. A grand closing concert was held Friday evening.

The proceeds from the convention and concert amounted to \$200, and is to be applied on the church debt.

Bible Study.

Mr. Walter P. Gooden, an president of the Brampton District League, sends a plan of Bible study, which is being worked in the district. The outline provides for a year's reading, as follows:

February—The Gospel of Matthew. March—The Gospel of Mark. April—The Gospel of Luke. May—The Gospel of John. June—The Acts of the Apostles. July—Epistle to the Romans. August—I, and II, Corinthians. September—Galatians and Ephesians. October—Philippians and Colossians. November—I, and II, Thessalonians, I, and II, Timothy, Titus and Philemon. December—Epistle to the Hebrews.

The following "Hints" accompany the plan:

1. We recommend that the subject for each month be introduced to the League in

brief, pointed papers or addresses dealing with the authorship, general scope, etc., of the book or books to be studied during that month.

2. Keeping in mind the information thus obtained, read the book or group of books through during the following week in order to get a general view of the book as a whole.

3. During the remaining three weeks of the month, the book should be carefully studied daily—completing as nearly as practicable one-third of the work each week.

Gave the Church a Bell.

The North Hastings Review gives the following account of an interesting service recently held in Madoc:

"The Epworth League meeting on Monday evening was largely attended. Despite the storm, the commodious basement was filled. The pastor presided, and introduced a varied and thoroughly enjoyable programme of music, orchestral and vocal, recitations, and addresses. Revs. N. D. Drew and F. H. Stratton delivered capital addresses. The most interesting object in the room was the very fine church bell which has been purchased by the League for the use of the church. It was mounted on the platform and rung several times during the evening. From all appearances it is a beautiful article, and its tones ringing out clear and strong will soon be heard calling to worship often, and only occasionally, we trust, tolling for the dead. The bell was made to order by Meneely & Co., Troy, N.Y., weighs seven hundred pounds, and has cast on its surface the inscription: "Presented by the Epworth League, January 1st, 1900." The Bell Fund of the League was augmented to the extent of \$50 by the generous free-will offerings of the audience on Monday evening.

An Invigorating Revival.

The Methodist Church at Wingham has had a most delightful and invigorating revival, under the direction of the pastor, Rev. R. Hobbs. Over one hundred members have been added to the church, and a corresponding increase in the League. Fifty-one members of this League are now contributing to the Forward Missionary Movement, which will total \$55 for the year. There are sixteen members taking the Reading Course. The Junior Society numbers fifty members. Every department is working successfully. The programme of the League meetings is very attractively prepared, and contains the Home Readings in addition to the usual topics, and lists of officers, committees, etc. It would appear that every member is on some committee.

"South Africa" Evening.

"South Africa" was the topic at the Dresden Epworth League recently. Miss Murch gave a very graphic description of the physical features of South Africa, showing by means of a map the coast outline, mountain ridges, rivers and table land. She pointed out that there were very many variations in the climate, thus making the war more difficult for our soldiers. Miss Galloway then aroused the sympathy of the audience by reading very pathetically "The Mother's Prayer," by Jean Blewett, our Canadian poetess. H. Wallace followed, sketching briefly the character, education, customs and modes of warfare of the Boers. Then was sung that noble and soul-stirring patriotic song, "Red, White and Blue." Mr. Chas. Aikin dwelt on "The Cause of the War," the much sung but ever popular "Soldiers of the Queen" was stirring rendered by the League choir. The progress of the war from the beginning to the present time was outlined by S. Carscallen. The enthusiasm reached its climax when the large audience

arose, and with the spirit of true Britons sang two verses of that grand old anthem, "God save the Queen."

A Large Reading Circle.

The Reading Circle at Dundas numbers forty seven, and meets on the first and third Tuesday of each month in the Sunday school building. Two committees are responsible in turn for the programmes, which usually consist of roll call, reading minutes, questions from the books that are being studied, interspersed with discussion. Frequently there is a paper of character sketch on Imperial Federation, Canadian Poets and Poetry, Hon. Joseph Chamberlain, Cecil Rhodes, Lord Salisbury, etc., concluding with a Table Talk on some up-to-date question such as "D. L. Moody and his Work," "The Transvaal War," "The Closing Year of the Century, and how best to improve it."

New Members Added.

The Epworth League of Sackville, N.B. has been much interested and occupied during the services lately held in the town by Evangelist Gale. As a result of these services many new members have been added to the Church and to the League. The services were union in their character, Baptist and Methodist congregations meeting together, so the gracious influence has not been limited to one church. A great impetus has been given to the spiritual life in University, Ladies' College, and Academy. The work is deep and growing, and in the regular religious services of the schools students are still deciding for Christ.

Growing Interest.

A correspondent writes: "The Epworth League Reading Circle of Sackville, N.B. has an increased roll of members this winter. Thirty-one are now reading the books, and the interest is growing. Six meetings have been held, with an average attendance of twenty-one. We have finished two books, 'The New Citizenship,' and 'The Marvels of our Bodily Dwelling.' The former book has been especially liked by the members of our circle, and the discussions upon it have been interesting and profitable. Twenty-three sets of the books have been taken this winter in Sackville.

Just a Line or Two.

The Burgessville League, Oxford Centre Circuit, is paying ninety dollars towards the new church recently erected in their village. Missionary and other interests are not forgotten.

The Executive of the Branford District League has approved the plan of uniting with the Norwich and Simcoe Districts for the support of Rev. W. W. Prudham as a missionary to Japan.

BETHEL League at Bright appointment, has secured pledges from its members and friends to give one hundred dollars per year for three years on behalf of the Forward Movement in Missions.

The League at Port Simpson, B. C., has ordered a very handsome banner costing fifteen dollars from Andrew Kent and Sons, in this city. For Indian League banners and badges seem to be absolutely necessary.

Rev. J. H. Riddell, B.D., has been conducting a study of the Epistles to the Ephesians with the young people of Grace and Young Churches, Winnipeg, which have been the source of much pleasure and profit.

The League of Woodgreen Church, Toronto, devotes every Friday evening to cottage prayer meetings. The society has been divided into two sections, and two very successful meetings are held on the same evening.



London Conference Convention.

The Third Convention of the London Conference Epworth League was held in the "Classic City" of Stratford, February 13th and 14th, and was attended by about 140 delegates. The programme was an excellent one, and with an exception or two carried out as printed.

The morning session of the first day was given up to the

JUNIOR DEPARTMENT.

Miss Olive Norton, of Orwell, read a paper on "The Ideal Junior Superintendent." Its points were: 1st—Consecration to God's Junior Superintendency; 2nd—she must be filled with the Spirit and show forth its fruits; 3rd—she will have the spirit of love in her work and will believe in the conversion and training of the children. She will know that she is specially called for this work.

The literature of the Ideal Superintendent is important. She will be a great student of the Bible herself, and will see that the boys and girls read good books. She should study well the Junior Epworth League hand-book, by Rev. S. T. Bartlett. She will adhere to the rules of the Methodist Church. She will make a careful selection of the songs the children sing. There is a great power in song.

"Intermediate Leagues" was the topic introduced by Rev. G. H. Cobbleick, B.D., of Bothwell. It was pointed out that the Juniors from 8 to 15 do not care to be with those too small. He showed there were thirteen million boys in the United States, but only one million in the Church. This was largely due to the fact that so many dropped out between the Sunday School and the Church. There was no constitution for an Intermediate League, and the speaker thought it was unnecessary to have one, but would leave it to the discretion of the official board of each church. In some churches such a league was not required, but in others it was very requisite, in order to retain the youth in the Church.

"The Ideal League Meeting" was the subject assigned to Mr. E. S. Hunt, Scottville. He turned the Convention into a League meeting, and after singing and prayer called on Rev. G. W. Henderson to read the lesson, and Rev. John Morrison to give an address on Consecration.

The leader, instead of staying on the platform, got down near his audience. The singing of practical hymns, the uttering of sentence prayers followed in quick succession, so that there were no "long pauses"—that drawback so deadly to many league meetings.

THE READING COURSE.

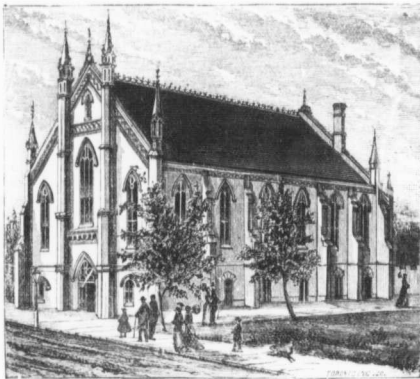
Rev. G. W. Henderson, of St. Mary's, gave an address on the Epworth League Reading Course. From the time of the invention of printing, books and not kings, ruled. Of all the factors in the elevation of the people, none are more potent than good literature. So many books of a poisonous nature were extant, parents should be as careful to select good books for their children as they

are to select good companions for them. He commended strongly the books of the E. L. reading course. They had been carefully selected, which was more than could be said of many books that found their way into the homes and Sabbath Schools.

In the discussion that followed considerable interest was awakened. It was the consensus of opinion that the best way to organize good reading circles was by persistent advocacy and earnest endeavor.

PREPARATION FOR EVANGELISTIC WORK.

"Bible Study in Preparation for Evangelistic Work" was the theme of a paper by Rev. A. G. Harris, of London. It had been aptly taught that Christ alone can save the world, but Christ cannot save the world alone. The electric current alone could flash out thought across the ocean but that current cannot do it without the wire. Christ used men to save the world. He broke the bread to the twelve and through them the Bible everywhere in their evangelism. John Wesley, D. L. Moody, and all other great evangelists were mighty in the Scriptures. The Bible was the one Book to be studied above all others to properly prepare for this special work.



CENTRAL METHODIST CHURCH, STRATFORD.

DOCTRINAL TEACHING.

"The Bible in relation to Doctrinal Teaching" was discussed by Rev. Jasper Wilson. He said: "The creeds and symbols of the Christian Church do not represent arbitrary theories, but they are human expositions of revealed truth. There is not likely to be any great change in the creeds of the Church. Doctrinal teaching is essential to the development of the Christian, and the Bible is its true basis. Around every Christian there should be the safeguards of Christian doctrine. 'Ye shall know the truth and the truth shall make you free.'"

"The Bible is the standard of appeal in all doctrinal teaching. Such teaching develops faith in the disciple. Bible truth leads the student into the very presence of the Father of God."

THE TWENTIETH CENTURY.

Rev. Dr. Saunders gave a fine address at the evening session of the first day on "The Message of the Nineteenth Century to the Twentieth." He thought that the twentieth century promises to be the most important in the history of the world. There is no knowing what this century holds, but men may hope that wars will cease in it and the real reign of the Prince of Peace begin.

The twentieth century should see the complete overthrow of slavery. Mr. Gladstone once said that the key-note of the nineteenth century was "emancipation." There will be the overthrow of political corruption in the coming century, the destruction of monopolies and combines, and the ending of the great struggle between capital and labor. The time will come when the great cry of men will be not "get" but "give"; the time when men will not demand their rights, but ask to be shown their duties. The great want of the approaching century is the want of men—large-hearted, manly men; men who will lead at the hosts of the great victories than the world has ever seen. God has made his people to be kings. This is not a matter of pedigree, but a matter of true essential manhood. The world wants kings that will wield the sceptre of power for the good of men and glory of God. The twentieth century wants kings of this kind.

Rev. A. C. Crews was the last speaker. He dwelt particularly on the importance of cultivating every part of our natures, and working all the departments of League work, thus securing symmetrical Christian character.

DEEPENING OF SPIRITUAL LIFE.

This was the general topic for the forenoon session of the second day. Mrs. Harrison, of Graniton, read a paper on "The Leaguer in relation to his own spiritual life."

The second phase of the subject was brought before the session by Miss Curtis, of Mount Brydges, in a paper on "The Leaguer in Relation to the Social Means of Grace." The Leaguer should be a manufacturer of power. God does not employ all, but each one must be consecrated. Every Leaguer should attend all the means of grace, and co-operate in each service with the leader. Members should invite others, and even make personal calls if necessary. There should be no members present as spectators, but each should determine to do his duty. As the soldier of our country is loyal to our Queen and Empire, so every Leaguer should be loyal to Christ and the Church.

Rev. C. T. Scott, of Aylmer, took up the third feature of the program, "The Leaguer in Relation to the Sacraments." He said in part: "The sacraments preserve in symbolic form the essential truths of the gospel. Baptism teaches in this way man's need of regeneration. The sacrament reminds us that man's sin can only be forgiven through the atonement. The sacraments were also a means of confessing Christ. Baptism is a witness to the efficacy of the work wrought by Jesus Christ. The Lord's Supper is a testimony to the ever present virtue of the atoning blood."

"The Leaguer's relation to the League" was handled by Rev. Joseph Philip, B. D. He said that the responsibilities of the League rest upon its members. They should be loyal to the League, to the members, to its objects and aims. There is the relation of endeavor—the relation of activity. The Leaguer should be zealous in every good work. The activity of all is necessary to the success of the League. The League is a pure democracy, the officers are selected from amongst equals. Every Leaguer should be a thinker. Ganglia—a nerve centre—is what a Leaguer should be. Concentration of these "ganglia" will give a great human brain.

Let the letters of the word Leaguer stand for symbolizing the relation of the Leaguer to the League, these words: L for "loyalty";

E for "endeavor;" A for "activity;" G for "gaudium;" U for "uniformity;" E for "evangelization;" R for "responsibility."

Rev. W. J. Ford, L.L.B., of London, gave a pitiful address on "The League in Relation to Amusements." He stated that there was a difference between amusement and recreation; recreation was to make over again, amusement means without thought, without art, a careless occupation that kills time. By these two words he placed "diversion." This meant the turning aside from one thing to another. The diversions of young people ought to be restorative rather than amusing—they should be such as will enable them to take up this work with renewed vigor. It does not pay to kill time or dull ones faculties.

The question is whether the League should provide diversions of any kind. Certainly, if it does, it should be nothing but a recreative diversion.

ROUND TABLE CONFERENCE.

Rev. A. C. Crews conducted a "Round Table," which was participated in by many of the delegates. One of the questions asked by the leader was, "Name one good thing that your League has done during the past year." The replies came thick and fast. The following are some of the testimonials:

"Our League has raised \$150 toward the building of a new church."

"We have subscribed \$1000 to the Forward Movement for Missions."

"Our League has won twenty young men to the Church through interesting them in social work."

A pastor stated that a revival, which brought into the Church over 80 persons, had been brought about largely through the earnest work of the young people.

Another League was helping in evangelistic services every Sunday evening.

Another had taken up the study of the Church Catechism.

Helping the poor, and holding services with the "shut ins," was the report of two societies.

THE NORTH-WEST.

Rev. G. H. Long gave an address on "Missionary Work in the North-West," in which he referred in glowing terms to the wonderful possibilities of that great country. He believed that our Church had been well repaid for every dollar of missionary money that had been expended in the Manitoba and North-West Conference.

THE FORWARD MOVEMENT.

Rev. H. Graham spoke on "The Forward Movement for Missions." He thought that one of the great benefits had been, that it had brought the missionary on the field into close sympathy with the young people at home. He said that in order to make the movement permanent several things should be attended to:

1. Great care should be taken in selecting the campaigners. Only the best qualified men should be sent out.

2. Great care should be observed in choosing district officers.

3. The method of organization in the League is very important. Pledges should not be made without a thorough canvass of the members.

4. One or more faithful treasurers should be appointed in every society, who will frequently remind the members that their dues should be paid.

THE RESOLUTIONS.

The Resolution Committee presented a report which recommended the Reading Course and urged its general adoption, praised the CANADIAN EPWORTH ERA, and expressed the hope that its circulation might be greatly extended. Regret was expressed that there

was not a larger attendance of ministers at the Convention, and that so many Leagues were not represented by delegates.

Thanks were extended to the Leagues and Pastors of Stratford for their kindly welcome, and excellent arrangements.

THE NEW OFFICERS.

The election of officers resulted as follows: President—Rev. G. H. Cobbleddick, B.D., Bothwell.

1st Vice-Pres. Mrs. T. E. Harrison, Granton.

2nd " " A. T. Cooper, Clinton.

3rd " " W. Jeffrey, London.

4th " " Rev. R. J. Garbutt, Gorrice.

5th " " Miss Norton, Orwell.

Secretary—Rev. A. K. Birks, B.A., Stratford.

Treasurer—Miss Friend, London.

Representative on Gen. Board—Rev. E. X. Baker, Stratford.

CLOSING SESSION.

There was a good audience at the closing meeting on Wednesday evening. Rev. John Morrison took the place of Rev. Dr. Smith on the programme, and delivered an address on "Equipment and Service." As elements in equipment, he mentioned private prayer and faithful study of the Bible. God has saved every Christian for service. As a working agency in saving souls, he believed in the Epworth League, which was no longer an experiment. It is liable to change its methods, but its purpose remains the same. If change there must be, let it be from the kite-string to the life-line, from the fire-acker to the mauler rifle.

Rev. Dr. Carman gave the last address, dwelling principally on "National Sin." In speaking of the South African war, he said that there were several things which might be learned from the conflict:

1. We ought to be careful in our use of words. Much trouble might have been avoided if years ago the old-fashioned British word, "sovereignty," had been used instead of "suzerainty."

2. We learn not to spend too much time dilly-dallying with the enemy while he is preparing for conflict.

3. We should not let the enemy fortify himself in our hills. Sometimes the devil and his hosts entrench themselves in the Church of God.

When Rev. E. X. Baker, at the close, said that the convention was one of the best he had ever attended, he expressed the general feeling of the delegates.

NOTES.

The Stratford papers, the *Herald* and the *Beacon* gave excellent reports of the meetings.

Mr. W. S. Dingman and his excellent choir rendered very fine music which was much appreciated.

The regulation which abolished the billeting system probably prevented the attendance from being as large as at former gatherings.

There is a decided Shakesperian flavor about Stratford. The different wards of the city are named Shakespeare, Avon, Falstaff, Romeo, and Hamlet.

President Jeffrey made an excellent presiding officer. When he spoke, everybody heard him, and the programme was not permitted to lag at any time.

The discussions were unusually profitable, and interesting. Not only the ministers but many young laymen and ladies took part freely, and very little time was lost.

The young people of the Stratford Leagues deserve great credit for the preparations made for the Convention. The decorations were particularly tasteful and beautiful.

One speaker when called upon said that

he had carefully prepared his address, and intended to read it, but unfortunately had left the manuscript in his valise. One of the delegates shouted "Thank the Lord."

The value of a denominational Convention was illustrated in the practical and helpful discussions on the Class Meeting, the Reading Course, the Forward Movement for Missions, and other departments of work which are peculiar to Methodism, and which could not be considered in a union gathering.

Toronto Conference Convention.

AT TORONTO.

The Toronto Convention, which assembled in Euclid Avenue Church, February 20th, was more largely attended than any of the four Conference League gatherings recently held. One hundred and forty-eight delegates from points outside of the city signed the register, together with fifty-two members of city Leagues, making a total registration of two hundred. Quite a number, however, attended the meetings who did not register, so that there was a fine attendance at the afternoon sessions, and the evening audiences crowded the church. A number of unusually good papers and addresses were given, and the interest was well sustained from first to last.

THE OPENING SESSION.

was held on Tuesday evening, February 20th, when appropriate addresses of welcome were delivered by Messrs. G. H. Wood and H. T. Smith.

The President, Mr. James Simpson, made a short address, in which he described the very remarkable development of the Young People's Forward Movement for Missions, which, he said, in the course of its two years' progress had made wonderful strides. The movement was inaugurated at the convention held at Brampton, and was already an important feature of the League. He also congratulated the League upon the great success of the CANADIAN EPWORTH ERA, the official organ of the League.

Rev. Dr. Potts addressed the young people upon the subject of the Twentieth Century Thanksgiving Fund. He said that the fund to-day was over \$600,000, although only four months had elapsed since subscriptions were asked. He predicted the accomplishment of the financial task, and also a great spiritual awakening, which, he said, would be the result of the agitation caused by the fund. Dr. Potts referred to several letters containing contributions, which he had received from settlers in Newfoundland, and Indians in the North-west Territories, and which, he said, touched his heart more than the offerings of the Metropolitan or the Sherbourne Street Churches.

The proceedings of the second day commenced with a devotional service at nine o'clock.

THE CLASS MEETING.

was discussed by Mr. F. Dair, a successful and enthusiastic class leader of McCall Street Church. He said that the class was an institution of the Church which could not be neglected without loss. Unfortunately, some who are looked upon as leading members do not attend, and even speak disparagingly of it.

The success of the class depends very much upon the leader, who should be an enthusiastic and consecrated worker. The speaker urged the young people to be loyal to the class.

THE CONSECRATION SERVICE.

The second paper was given by Miss Laura Sargent, of Gorrice, and was entitled "The Consecration Service, and How to Make the Most of It." While the other departments of the League were essential to well rounded

Christian character, the Christian Endeavor was of paramount importance. The consecration meeting is the pulse of the League, and indicates the amount of spiritual vitality that circulates throughout the organization. The consecration meeting should be more than an ordinary prayer or testimony meeting. It should be one of holy aspiration, partaking of the spirit and purpose of Paul when he said, "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. My struggle's experience was one of growth, and so is that of a true Leaguer. The consecration meetings should be milestones, marking our steady progress to a higher and richer experience of the perfect love of God.

Miss Sargent then gave many valuable suggestions as to the manner of making the best use of these meetings. An interesting discussion followed upon the subject of a consecrated life and the ability of Leaguers to live every day up to our League pledge.

THE SACREDNESS OF OUR PLEDGE

was the title of a strong paper by Dr. A. D. Watson. He said that all great national movements had been furthered by pledges and covenants, which are the bonds which unite earnest souls in strenuous action. The ancient Hebrews piled their rough stone altars on the uplands of Canaan in honor of the covenant of Jehovah with their father Abraham, and the Covenanters of Scotland pledged themselves to defend the simple ritual and sublime faith of the fathers by signing the scroll known to fame as the Solemn League and Covenant.

What has made the Epworth Leagues and Christian Endeavor Societies the power they are if it is not the pledges which bind into one vast brotherhood the hearts of young Christendom? People of no account never take pledges, or of no account they never keep them. It is only heroic men and women who take solemn covenants, and fight to the death for them. That so many have taken our pledge is assurance that we have plenty of young people to do the work of God.

What is our pledge but a solemn and sacred covenant to be true till death to that cause which nailed our Master to the cross? If the ancient worthies, united to their covenants and leagued against a common foe, became an unconquerable, irresistible host, why is not a similar course open to us? When we take the pledge with a zeal like that of the martyrs, and are ready to shed our blood in the cause of Christ's kingdom, the sacrifice which we offer will call down the fire of God. Such a pledge must be as simple as a battle cry, and yet so comprehensive as to have a universal significance.

No pledge will ever make any large number of people enthusiastic unless it lines its hosts to win for men and women the right to live upon the earth in better, juster, more brotherly, more loving relations. Let us keep our pledge, not for our private salvation, but because the hope of the race is involved in it. Let us keep it feeling that we shall be judged by the things written in that pledge. Under this pledge we are bound to use all our powers for the furtherance of God's kingdom by showing to the best of our ability what that kingdom consists in, and by storming with all vigor the strongholds of selfishness. The Church of the past has expended its energies for the salvation of individuals; in the coming century this work must be done with a thousand fold more energy than heretofore. In the past we have had only one Christian among many who has made this work the serious business of his life; but in the coming time every Christian will be a fisher of men.

MISSIONARY WORK.

The whole of Wednesday afternoon was given to the consideration of League mis-

sionary work. Reports were received from the various districts, and special prayer was offered for missionaries on the field. Rev. S. L. Harton spoke on

"RELATION OF LEAGUERS AND STUDENTS TO ALL MISSIONARY WORK."

He said that the word "relation," as here used, is a general term implying interest, sympathy and work. In the general sense, the relation of every true Christian man and woman to all missionary work is to do all in her power for the advancement of the kingdom of Christ on earth. And the relation of Leaguers and students to all missionary work is not different from that of all other Christians, except as the peculiar position of each opens up any particular line of work. Both Leaguers and students should stand in such relation to missionary work, that, to say the least, they should strive to obtain as wide a knowledge of it as possible—its history and its present condition; as a knowledge of the whole field of operations stimulates one for work in any part.

RESPONSIBILITY OF OFFICERS AND MEMBERS.

Rev. A. T. Ingram, of Minesing, read a very suggestive and helpful paper on "The Responsibility of Officers and Members in Perpetuating the Forward Movement." The following is an extract from this paper:

The importance of a proper realization of the responsibility of officers and committee members in perpetuating this great movement cannot be overestimated. A matter of highest moment is brought before the Nominating Committee when the choice of officers for the ensuing year has to be made. Just as Paul and Barnabas, after earnest prayer, were set apart for their life work, so would it be fitting that earnest prayer for guidance should precede the appointment of our officers. As the members of our General Conference choose the officers of all great conventional enterprises and institutions, and also the General Superintendent of our church, because of their recognized ability and manifest fitness for their various positions, so ought it to be in our League work. Just as much care should be exercised in selecting our missionary vice-presidents for Leagues, districts or conferences, as in selecting a missionary for the foreign field. It is especially those whom the people would delight to honor, but whose consecrated workers, with aptitude, natural and acquired qualification, should be selected, who may best discharge the numerous and important duties pertaining to their departments.

The work of the individual missionary "prayer, study, give a plan." "True prayer for missions makes the one who prays a true missionary." He should be able to speak and pray intelligently about missionary matters. He can do this, and depend upon the help of the Holy Spirit in it only in so far as he studies the Word of God, the great need of Christless nations, and the best methods of reaching and helping them. It is absolutely impossible to conceive of this knowledge being possessed by Leaguers who do not take the *Missionary Outlook* and *Erworth Era*. These excellent monthlies are invaluable to every up-to-date, live worker. One must possess information in order to impart that information to others. The blind cannot lead the blind. This work involves much work on the part of each member. He must give first, self; second, time; third, money (if he has it). His work should be so thoroughly done, that not only will the League be benefited thereby but he himself fitted for greater usefulness.

Each Missionary Committee should meet, at least, once a month. At the first meeting of the year the missionary program should be arranged for three months in advance, the subjects being properly divided, and those who are expected to take part notified of plans. At each of the following monthly

missionary meetings another monthly meeting should be arranged and announced, thus keeping the programme three months in preparation. Further, each member of the committee should report what he has done. If absent, the report should be written and sent in. A determined effort to be present, if at all possible, should be made by each member. The missionary work of the League cannot be carried on without the committee meetings. Careful minutes of these monthly meetings should be preserved and a report made out at least quarterly, one copy of which should be filed with the secretary of the society, another sent by the missionary vice-president to the District missionary vice-president, and a third copy sent to Dr. Stephenson. The importance of these regular reports cannot be over-estimated.

Some Leagues collect weekly their systematic givings, some monthly, while others leave it until the end of the year and are compelled to make a special effort. The Missionary Society is thus compelled to advance the salary of the District's representative, instead of the Leagues or District promptly and regularly forwarding to the Mission Rooms their full returns. This is often gross negligence, and is manifestly unfair to the parent Society. The Society has greatly indulged and encouraged us in our enterprises. We ought to remember the fact more than we do. Let us not attempt our assessments and promptly remitting through the proper channels to the Mission Rooms.

Miss Nellie Boynes read a suggestive paper on the

BEST METHODS OF EDUCATING

members in regard to missions. The following are some of the points made:

- (1) The student must have a desire to learn, and a keen appetite for knowledge.
- (2) Information must be afforded to the student.
- (3) Practical work should be the outcome. Nothing will create more genuine enthusiasm than having the members do some useful work. Some who are gifted with the crayon may make maps and charts for use in missionary meetings.
- (4) A certain portion of our income should be set aside for the support of the work we cannot personally do.
- (5) Instructive meetings should be held once a month, and missionary literature should be widely circulated.

REV. DR. SUTHERLAND

spoke on the Forward Movement for Missions, which, he said, had by the Spirit of the Lord, providentially been organized at a time when the Church was confronted with the question, What shall we do with our thousands of leaguers, with their energy, consecration, and latent power?

The answer came from the young people, who recognized that as Young People's Societies they could not fulfil the purpose for which they existed, unless, as societies and members, they brought others into the Kingdom of God, beginning at Jerusalem and going into all the world.

The Church, through the General Board of Missions, has stood behind this great work by having only our young people, who is not a separate organization, but of the Church and is the Church, endeavoring by practical sympathy with its every missionary enterprise to help it to extend and develop its work, the responsibility of which, before many years have passed, will fall upon the Epworth Leaguers of to-day. The strength of the movement and its growth depended upon the consecration of those who pledged themselves to extend God's Kingdom by prayer and sacrifice. One of the greatest needs in the past had been lack of missionary information, the fuel by which missionary fires were kept bright.

The Doctor considered the movement phenomenal in its growth. The confidence of the young people in the counsel and guidance of the General Board of Missions, and their loyalty to its interest, are deeply appreciated, while, on the other hand, the Board places every confidence in the young people. This mutual trust has had much to do with this remarkable movement, which not only enlisted the sympathy of the young people, but had among its most earnest workers many white-headed boys, numbers of whom he was glad to see present.

Perhaps one of the most profitable features of the session was the "Question Hour" by Dr. Sutherland. For more than an hour pointed written questions continued to be handed in to the Doctor, which he answered and discussed much to the gratification and satisfaction of the large audience of leaders in Epworth League missionary work.

Twenty-five out of the thirty questions asked have been answered. The following are by Dr. Sutherland. For more than an hour pointed written questions continued to be handed in to the Doctor, which he answered and discussed much to the gratification and satisfaction of the large audience of leaders in Epworth League missionary work.

The other three are as follows: "Would you divide Home and Foreign Funds?" Dr. Sutherland said that this question had been discussed by all the American Societies and by the last General Conference, with the result that all these bodies came to the conclusion that it would be unwise and detrimental to the work to separate the Home from the Foreign Missionary funds. "Is the business of the Mission Rooms managed on the principle of strict economy?" Dr. Sutherland answered yes, and gave comparisons with other societies, and quoting the statements of others who had made careful and extensive inquiry and comparison, which resulted in proving that our society was at that time (and it is under the same management still) carried on at a lower per cent. of cost than any other large society in the United States or Europe. "How does the salary of a home missionary compare with that of a foreign missionary?" Actually the foreign missionaries receive more money. But the Doctor said he would rather have the home missionary's salary, because it would purchase more conveniences, comforts, and necessities. He spoke at some length on this question, showing that while the home missionary received only a little over \$500, his horse and horse-keep per year, this sum wisely spent would supply more to the family than \$800 in the Indian work, far away from supplies, or in West China, or \$1000 would supply in Japan.

THE TEMPERANCE QUESTION

was discussed during the forenoon session of Thursday.

A paper on "The Temperance Outlook," prepared by Mr. Ernest Coombes, of Newmarket, was read by Rev. S. L. Harton. The author thought that the great stride has been made towards temperance reform during recent years.

The study of physiology and scientific temperance were strongly recommended. "Save the youth, and in a few years when toppers have tottered to their graves we will have the world."

The speaker believed in making prohibition a distinct issue. As long as revenue and commerce are the chief planks in political platforms we need not expect that temperance will receive much consideration. Politicians say that the question of revenue is the first to be settled when a prohibition vote is taken. The confederation of the provinces of this Dominion would never have been accomplished had not *off* the revenue been abandoned for the time, and a coalition been formed for the completion of the one great object. We must make temperance reform the great issue of the next election. Can we not, for once, break away from party and vote for principle? Can we not send to Ottawa a party of legislators

strong enough to carry a temperance act? If we are not in a majority let us make a few more converts and then try again.

In the discussion that followed, Rev. E. S. Rowe made some practical remarks. He thought that the liquor traffic was doomed. When judged from the economic standpoint it could not be tolerated. If, however, we expect prohibition in the near future, we must send men to the legislature who will support it.

THE JUNIOR LEAGUE.

Miss Effie Wilcox gave an excellent paper on "The Junior League." The following are the selected sentences from the following: "We learn from history and observation that the men whose lives have shown out with the greatest beauty have been those who began early to think about, to study after, and to work for, God."

"A young, clear heart, free from the impress of bad habits, will be more capable of receiving the Christ spirit to dwell therein."

"No one wishing to go from Toronto to Hamilton would first go to Kingston to get ready. Neither is it necessary for the child to go into the far country of sin and come back by the way of conversion, but teach them that Christ can save the youth from sin and keep him pure."

"It is important that the Juniors be taught the evils of alcohol and tobacco, and the benefits of total abstinence therefrom."

Mr. G. A. C. Phillips gave an enthusiastic address on Junior work. He stood about attending the Brampton convention two years ago when he had no interest in Junior work, but his attention was called to the subject by an address from Rev. Mr. Fish, who had also through private conversation greatly inspired him. In starting a Junior society, he felt that they had been providentially guided in the selection of officers, etc. He showed the convention the topic cards, badges, Bible reading cards, look-out books, etc., that are in use in his League. The members are preparing ship's bags, which are filled with good literature, and sent to the sailors' mission; scrap books are made and sent to the Sick Children's Hospital. He believed not only in teaching children to pray, but also to do something of a practical kind. Mercy and help work had been carried on by his League, about \$40 having been raised and expended by the Juniors themselves on behalf of the poor. They also expected to raise \$100 a year for missions.

On Sunday afternoon, after Sunday School, about thirty of the members are in the habit of going out to visit the aged and the sick, to sing and pray with them. He believed that this was the grandest work that they had ever engaged in. It had brought great blessing to the poor, the sick, and the unfortunate. Mr. Phillips' talk was listened to with unusual attention.

In the discussion, Rev. C. O. Johnston told of a "Boy's Club," which had been organized in Queen Street Church. His testimony was that the organization, which is not distinctly religious, had been the means of interesting the boys, taking them off the streets, and helping them to be gentlemen. Rev. T. E. E. Shore emphasized the importance of enlisting the boys and girls in direct Christian work. He thought that there was a possibility of going too far with the mere entertainment idea.

The afternoon session of Thursday was given to the Social and Literary Department. Miss Green, of Orangeville, read a paper on

"SOCIAL TO SAVE."

She said that friendliness is a great power. A church that looks after strangers and welcomes them will have much more influence than one that pays little or no attention to newcomers, except to collect their pew-rent.

Religion makes people happy as well as

pure, and there is room for the exercise of the social instinct in seeking to save men.

Mr. T. S. Keough thought that many social committees made a mistake in supposing that their work was done when they had prepared a monthly social entertainment. That is only a part of their duty. The members of the Social Committee should make it their business to develop a social atmosphere in every meeting.

Rev. William Burns was glad that the young people were doing so much to shorten the faces of Christian people, and brighten their lives.

A delegate suggested that it would be a good thing if Leagues would visit each other more frequently.

Miss C. Wallace read a thoughtful paper on

THE LITERARY PROGRAMME.

She said that there was not so much danger of overestimating the importance of literary culture as there was of neglecting it altogether. The Christian Education Department will gain in efficiency by the success of the Literary Department. The empty head is very closely related to the empty heart, and empty heart by the way of conversion, but teach them that Christ can save the youth from sin and keep him pure."

In the discussion which followed, Dr. Watson spoke on the importance of promoting the education of young people after they have left school. Even a small number of people can derive very great profit from associating themselves together to carry on a course of reading.

Rev. L. W. Hill suggested that very much could be accomplished by improving the spare moments that come to most of us.

WHAT THE LEAGUES ARE DOING.

The Round Table Conference, conducted by the General Secretary, was full of practical suggestions coming from the delegates. The following were mentioned as some of the "good things" that the societies are doing: One League raised \$125 to help pay off the debt on their club.

Another League invited a Deaconess to address them, and gave her a large quantity of provisions to distribute among the poor.

A country society reported a gracious revival, and a large number of young people brought to Christ.

Four Leagues on one circuit arranged for a number of "Historical Evenings," when the history of the local church was studied. One League has adopted a new plan for the Roll Call. The members are expected to respond to their names by giving a thought from one of the sermons preached during the month.

Another is trying to get every active member to take some part in the meetings, and with gratifying success.

THE RESOLUTIONS

passed by the Convention referred to the war in South Africa and expressed sentiments of loyalty to Great Britain, and sympathy with the homes that have been bereaved.

They also called attention to the objectionable posters on the bill-boards of the city, and urged the authorities to prohibit them.

Satisfaction was expressed at the success of the Canadian Epworth Era, and the Leagues were urged to push its circulation.

THE CLOSING SESSION.

The devotional exercises were conducted by Rev. E. R. Young, B.A., after which the new President, Mr. G. H. Wood, was introduced to the audience and took the chair.

The first speaker was Rev. J. G. Shearer, the new General Secretary of the Lord's Day Alliance, who expressed his gratification at appearing upon a Methodist platform. He said that the first invitation he had received

after his present appointment was to the Toronto Conference Convention.

He took the ground that our Sabbath was in peril; there was danger of the "American Sunday" taking the place of our blessed Lord's Day. The main forces that are making inroads upon the Sabbath are the greed of gold and the love of pleasure. These are mighty forces and must be met by the united power of the churches. These forces are making their assault on the Sabbath on the plea of convenience, and on the plea of commercial necessity, but neither of these should be allowed to tyrannize over the Christian sentiment of the community.

Another threatening danger to the Lord's Day is the radically defective condition of the law. If the British Christian public could kill seven day journalism, the Christian people of Canada can, if they will, destroy those influences that are combining to rob us of our Sabbath.

Rev. Dr. Carman closed the Convention with a stirring address.

THE NEW OFFICERS.

The election of officers resulted as follows:

President G. H. Wood.
1st Vice-President E. R. J. Ingram.
2nd " " Rev. A. T. Ingram.
3rd " " Miss E. Wallace.
4th " " Miss Green.
5th " " G. A. C. Phillips.
Secretary T. H. Keough.
Treasurer Miss Boynes.
Representative on Epworth League and Sunday School Board Rev. G. J. Bishop.

NOTES.

"A thoroughly profitable and enjoyable convention" was the general verdict of the delegates.

The finances of the convention are in a most satisfactory condition. After all expenses have been paid there will be about \$40 surplus.

The ladies, at first, were a little shy in taking part in the discussions, but toward the end of the convention some of them spoke quite freely.

REV. R. N. BURNS' paper on "Bible Study" fairly bristled with good points. In a future issue we hope to give our readers the benefit of the good things this paper contained.

A LARGE proportion of the delegates were provided with note books, and used them freely. Many of the good things uttered by the speakers will be repeated over and over in the reports which were carried home.

The liveliest discussion of the Convention was on the work of the social department. It was felt that more should be done to reach young men by appealing to their social nature, and thus offset the temptations of the devil.

The social reception tendered to the delegates from points outside of the city by the Toronto Young People's Union was thoroughly enjoyed. Over two hundred set down to an excellent repast, and then enjoyed a social hour together.

REV. JOHN PICKERING'S lecture on "The Holy Land" was one of the most enjoyable features of the convention. The church was crowded, and the audience was instructed as well as entertained. Much light was thrown by the lecturer on many passages of scripture.

The new president, Mr. G. H. Wood, will make a good executive officer, as he is thoroughly familiar with Epworth League work, having been associated with it for some years. The secretary, Mr. T. H. Keough, is also a tested worker of experience.

Bay of Quinte Conference Convention.

AT PORT HOPE.

The Fourth Biennial Convention of the Bay of Quinte Conference was held in Port Hope, February 20-22. About one hundred and forty delegates were present from points outside of the town, and the attendance at the sessions was very satisfactory. At the evening meetings the floor of the spacious auditorium was crowded. Port Hope is an excellent place for a gathering of this kind. It is well located, and Methodism occupies a large and influential position. The church is the largest and finest building of the kind in the place, and is a model of comfort and convenience. It will easily seat twelve hundred persons. The Convention commenced on Tuesday evening, February 20, when an appropriate address of welcome was delivered by Mr. W. H. Skitch, and responded to by Mr. E. A. Morden, Picton. A fellowship meeting was then conducted by Rev. S. T. Bartlett, in which many took part.

A SPIRITUAL CONFERENCE.

was the first feature of the program on Wednesday morning. An address was de-



METHODIST CHURCH, PORT HOPE.

livered by Rev. W. R. Young, B.A., on "The Baptism of the Holy Spirit," of which many of the delegates spoke as being helpful and stimulating. He said that the Holy Spirit is a person and Christ's agent in carrying out the work of personal salvation. Redemption is finished, but not personal salvation. The Holy Spirit rather fixes and applies than reveals truth. He also bears testimony that a man is forgiven. What benefit is it if we are pardoned but do not know it? To be filled with the Spirit is to receive Him in all His offices and in all His work from His initial work of conviction of sin, to full sanctification and glory. Power is God strengthening the faculties that we have for the work we have to do. Grammar and rhetoric may be wanting, but power may be had, notwithstanding. Power can give or sing—sing as beautifully as no-sing falls upon an iceberg and as cold, without any spiritual power. All of life will be helped by this force, "the mightiest of the mighty known." To receive this filling we must have sure belief that God has it for us—such a belief as will bring our lives into harmony with God's conditions and requirements. Genuine consecration is next. Not a sickly sentimentality that evaporates in weak hymns and is really a refined selfishness, but a consecration in

which all the functions of body, mind and heart are laid upon God's altar.

PRESIDENT'S ADDRESS.

Rev. S. T. Bartlett, the President, then gave a suggestive address. He said that "the Convention was a fitting time for three views: one of *retrospection*, one of *prospiration*, and the other of *introspection*. Since the last gathering much had been done affording ground for thanksgiving and congratulation, and much that had been left undone called for self-examination and serious thought. A look back showed that in the transitional stages of the League's growth, the early enthusiasm had been succeeded by a more steady and sustained purpose, and while in point of numbers there might be an apparent decrease, in the more necessary matter of efficiency there had been no diminution. A look ahead showed the prospect to be fair and encouraging. While thankful for the successes of the past and regretful for its shortcomings, the future is to be entered with unshaken faith and buoyant hope, and greatest success would result. But the most important look for all to take is the inward one. We may look back, we may look ahead, but unless we look *within*, our stock-taking will be incomplete. The past is gone beyond recall, but its lessons are with us still, and the future will be what we make it. What we *are* is largely the measure of what we can do, and to be what God and the Church require is the first preparation for *doing* what God and the Church desire of us. The League in all its efficacy and membership must be all it can before it can do all it ought. Quality is more desirable than quantity."

In closing, Mr. Bartlett illustrated and emphasized the power of united co-operation and expressed the confident hope that the whole Epworth League would continue to be a growing agency for immeasurable good.

REPORTS FROM DISTRICTS

were then received, and were given orally by District officers. These reports were of a very encouraging character, and showed that the work is, for the most part, in a more satisfactory condition than ever before. Special reference was made to the progress that has recently been made in missionary enterprise, and in extending the influence of the Reading Course.

A paper on "The Model League," which had been prepared by Miss E. J. Padington, Colborne, was read by Mr. T. Wicket, and led to considerable discussion.

At the commencement of the afternoon session Rev. A. C. Crews led a Round Table Conference on practical methods of work. The delegates took part freely, and many helpful suggestions were made as to the best means of creating and sustaining interest in the League.

THE YOUNG MAN PROBLEM

was discussed by Rev. D. N. McCamus, Colborne. "We want the young men," said he, "in our Church. No Church can hope to prosper which is not getting hold of the young men."

The following suggestions were made toward the solution of the problem:

1. We want a number of men who will teach young men that it is possible to be a devoted Christian and at the same time a shrewd and successful business man.

2. Every church should have a number of workers who will make a speciality of reaching young men.

3. We need Official Boards who will recognize the importance of bringing young men into church work.

4. We need pastors who are manly and open, sincere and industrious, and who will inspire young men.

5. Masculine policies must be adopted in reaching a young man. They cannot be

won by falsoneness and flattery, but must be approached in a manly way.

6. A sentiment is needed that will insist that just as high a standard of morals in young men shall be maintained as in young women.

7. We must have a steadfast faith that in the heart of every young man there is a respect and appreciation of a noble Christian manhood.

HINDRANCES IN JUNIOR WORK

was the topic of a paper by Miss F. Kenner. The following were mentioned as difficulties:

1. A spirit of opposition or indifference on the part of the parents. This should be removed before the society is started, by visiting among the people and talking about the work.

2. In some places there is hesitation in undertaking this Junior work, because no one person can be found who possesses all the qualifications necessary. It should be remembered that often a portion of the qualifications may be found in one and other qualities in some one else, thus dividing up the work. More than one superintendent should be appointed.

3. Frequently there is discouragement because too much is undertaken at first. The work should not be hurried.

4. Another difficulty is that of keeping the boys and girls interested. If meetings are carried on in exactly the same way every week they will become tiresome.

5. How to win and hold the boys is a difficulty frequently experienced. The Junior meetings should be made interesting to them. Get them to feel that it is their society, and upon them rests much responsibility for the success of the League.

6. Another hindrance is the mistaken idea that the superintendent must do all the work. The Juniors themselves should be given something to do.

No matter what the hindrances may be, they can be overcome.

After Miss Kenner's paper, about fifty members of the Port Hope Junior League filed into the church, and occupied the front seats. Rev. R. Bamforth delivered to them a very interesting address, which held the attention of the older people as well as the young. With the help of three glasses of water he graphically illustrated the polluting influences of sin.

CHILD CULTURE.

Miss Brooking, of Cobourg, gave a paper on "Child Culture," in which she spoke of mothers, teachers, and Junior workers as child gardeners. Self-culture is the first qualification for those who would influence childhood. They should make themselves familiar with all the literature that will help them. She emphasized the importance of education. Not what is actually taught, but the moulding and fashioning of character is the great thing.

VALUES AND BARGAINS.

At the evening service of Wednesday, Rev. J. J. Rae, of Bowmanville, gave a fine address on "Values and Bargains." He showed that the value of a life depended upon its history, organization, location and adaptation.

The following are some of Mr. Rae's pithy sentences:

"God has no bargain days, and He never intended that man should set out as a bargain hunter."

"Man debases his own ideal when he lessens his conception of God."

"If there is a fret in your nature, you will fret whether you live in a mansion or a hovel."

"It is the purpose of a man's life that really makes the man."

"We can only make the best and most of life by toil. Many men are waiting for opportunities to come to them, while others

manufacture opportunity and achieve something worthy."

"Young people, learn to do some one thing well. The high joy of life comes to men and women who are able to look out upon some field of activity and feel that they are equal to its demands."

The other address of the evening was delivered by the General Secretary.

The Thursday morning session of the Convention opened with a prayer service and

BIBLE READING

on the work of the Holy Spirit, conducted by Rev. Thos. Manning, B. A., Lindsay. He said the design of the Holy Ghost is not to give us holiness but to strengthen us in our Christian life. The Holy Spirit was given that we might be witnesses of Jesus Christ. The spirit of God is the spirit of wisdom and is God's best gift to the world. There is nothing we need so much as this gift. We can all have this gift if we ask for it. This was followed by discussion of the subject.

"THE LEAGUE MACHINERY

and how to use it," led by Rev. C. W. Watch. He said, "Our machinery is all right but we are not all ready to do the work,



REV. W. R. YOUNG, B.A.,

Pastor Methodist Church, Port Hope, and President Bay of Quinte Conference.

We have the best organization for our work that you can find anywhere among any of the churches. The difficulty is that the machinery is looked upon as the end. Machinery is of no use unless it is put in motion. There is nothing more essential in our Church to-day than our young people's societies—nothing more democratic, but we must have results—mentally, morally and spiritually from it. This is the test of our machinery. Don't put members in office for the sake of having everyone on a committee, but simply because of their fitness for the work. Make the honorary president something more than a figure head. Try to make him see his duties. Have a business meeting regularly each a month. Insist on written reports being sent in. Change the topics if found to work better, but if possible follow the proscribed topics. Make the social and literary meetings just as spiritual as the prayer meeting.

Rev. J. S. I. Wilson, B.D., Courville, then addressed the convention on

"THE PLEDGE,"

Its "Strength and Weakness." He said "the pledge has no weakness—the weakness lies in those who take it and fail to keep it. We need a high standard. Christ never

catered to the tastes of the people. Our standard is not too high—the pledge should not be modified. The pledge is the mighty factor which binds the League to the Church. We take the pledge in our weakness and it helps to make us strong. The pledge takes the right stand on the question of amusements. Christians should not engage in amusements upon which they cannot ask God's blessing. The question is not so much does it hurt ourselves, but rather how do our actions affect others? Young people should never be urged to take the pledge. It should be done voluntarily."

This was followed by an address on

"LOYALTY TO METHODISM."

By Mr. A. Odell, I.P.S., Cobourg. There is not that loyalty that should exist throughout Methodism for Methodist institutions. There is a great wave of loyalty sweeping over the land to-day. Why are we so loyal? Because we are proud of our institutions. And just as we are loyal to the great British Empire so we should have the same feeling toward the Methodist Church. All its machinery, its rules, its discipline has for its object the development of Christian manhood and Christian womanhood. There are forces at motion in our being that would have been set in motion had it not been for the Methodist Church. Its object is the highest development of our natures. First of all we should be loyal to our pastor. Stand by him at all times. We should be loyal to all the services of the Church; loyal to the prayer meeting, to the class meeting, to the Lord's Supper. And if there are abuses in the Church—and there are—we should do our best to redress them. First might be mentioned the renting of pews. Second, replenishing our funds by socials. We should raise our money by free-will offerings of the people. We should learn that our gifts to the Church are acts of worship. Also the habit of speaking evil of our pastors. If we have anything of this nature to say, let us speak it to the pastor himself. If we cannot speak well let us say nothing at all. Then, too, we should be loyal to our institutions, educational, missionary and superannuation, and to our publications—*The Guardian, Erworth Era, Outlook*, etc.

[We regret that the remainder of this report did not arrive in time for publication.—Ed.]

NOTES.

The singing under the direction of Mr. Thos. Wickett was very inspiring.

The announcement that Lallysmith had been relieved was received with great enthusiasm, and the audience rose and sang the national anthem very heartily.

The plan of holding the devotional service at nine o'clock in the forenoon worked well, and was, on the whole, more satisfactory than the usual sunrise prayer-meeting.

The speakers were the only persons who were billeted. All others paid for their accommodation at hotels and boarding houses. This seems to be the settled policy of the Bay of Quinte Conference Convention.

A feeling of solemnity came over the convention when Rev. W. R. Young announced that a number of Canadian soldiers had been killed in South Africa. Mr. Young led the delegates in a very touching prayer for the bereaved homes.

What a hard time the convention speaker could have if he were prevented from saying "along this line," or "along these lines." During the course of a couple of days these hard-worked expressions are used over and over again.

There were no decorations, and no badges, but this did not interfere with the success of the Convention. With our conventions now there is considerably less of outward show and enthusiasm, but far more of seriousness and more effective work.

Devotional Service.

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

MARCH 13.—"YE MUST BE BORN AGAIN."

Joh. 3:1-5

HOME READINGS.

Mon., Mar. 12.	The new birth.	2 Cor. 5: 14-17
Tues., Mar. 14.	Born by the Spirit.	1 Pet. 1: 22-25
Wed., Mar. 15.	The cleansed life.	Gal. 5: 16-25
Thurs., Mar. 16.	Vision clarified.	Acts 21: 4-18
Fri., Mar. 16.	Life servicial.	1 Cor. 2: 14-17
Sat., Mar. 17.	The Spirit-filled life.	Eph. 5: 1-12

The great fundamental doctrine of the New Testament is found in the topic for this week's study. It is what is called the doctrine of the New Birth, or the doctrine of Regeneration. The thought of Christ expressed in the words, "Ye must be born again," may be expressed with equal fidelity to the original, "Ye must be born anew," or "Ye must be born from above," the first indicating a radical change in nature and character, the latter referring to a like change brought about by the divine Spirit.

Our Methodist young people should carefully study, and thoroughly understand this doctrine which lies at the very foundation of Christian life, and which has been declared and emphasized by the Methodist Church service in its very commencement.

MORALITY VERSUS REGENERATION.

The teaching of Jesus regarding the New Birth stands out in strong contrast to the belief of some people that they are safe when they are trying to do what is right—trying to practice an external morality. They say: "I do as nearly right as I can. I don't do anybody any harm. I pay my debts, I obey the laws, I live at peace with my neighbors." Such a creed reminds one of the boasting of the ancient Pharisee, who, instead of praying for God's mercy and help, simply told the Lord how good he thought he was. Notice too, the prominence and frequency of the perpendicular "I" in this worldly creed, unwittingly showing the pride of self-sufficiency, and the independence of man as to God's claims upon him. Indeed such a creed might be possible if Christ had never come to the world. Our Saviour's teaching to Nicodemus sets aside every hope of salvation through morality, and declares that there is but one way, "Ye must be born anew." Nicodemus, as far as we can find out, was a man of morality and unblemished life, a teacher of the only true religion that was in the world at the time, and not some dark sin-defiled creature who had trampled on all divine law. But the Saviour says to him in effect—"Your unblemished life, your external morality, Nicodemus, cannot save you; you must be born anew."

THE KINGDOM OF GOD.

Jesus in his night talk with Nicodemus referred to the kingdom of God, stating that it could not be possessed without fulfilling the one condition. No doubt Nicodemus thought that already he was in the kingdom, for being a Jew, he would have no doubt about that. He was a teacher, a leader in the nation which, since Abraham, had been the kingdom of God. There was, to his mind, no other kingdom but God on earth. The Messiah was promised to the Jewish nation. All the glories and possibilities of the new heavens and the new earth were to come from the Jews. The Messiah was to be the royal monarch of this kingdom, and was to triumph over all nations. So thought Nicodemus, and he considered himself a member of the kingdom, which to him was the kingdom of God.

But this Jewish idea of the kingdom is not the Gospel idea. The true conception of the kingdom of God is that condition where God reigns as King, where he is the supreme object of trust and service, where his will is the law, where all are inspired with the spiritual life, and where all are being formed after the image of the king. Find the heart and life in which the will of God is done, and there you find the kingdom of heaven. Being part of an external institution, such as the Jewish nation or the Christian church, does not make one a member of the kingdom of God, unless he also belongs in spirit and in life, to the spiritual kingdom of which Jesus Christ is head.

BY WAY OF ILLUSTRATION.

Prof. Drummond told of once meeting with a Highland soldier on the banks of the Niagara River near the Falls. When the Highlander came near to him he said, "What are you doing here?" "Why should I not be here? Don't you know this is British soil," said the soldier. This defender of the Empire was thousands of miles from England, and yet he was in the kingdom of England. Wherever there is an English heart beating loyal to the Queen of Britain, there is England. And wherever there is a person whose heart is loyal to the king of the kingdom of God, the kingdom of God is within him.

THE NEW BIRTH—WHAT IS IT?

It is the new spiritual life from God given in response to repentance, faith and prayer. This spiritual life is necessary not only to enter into the kingdom of God, but to form a correct conception of it. As one born deaf can know nothing of the entrancing delights of music; or as one born blind cannot conceive of the beauties of vision, so, without a natural life, no one can understand the nature of the kingdom of God. This new spiritual life cannot be attained by education or culture of any present faculties, excellent as that may be in its place. It must be born. It is a new creation. No culture makes a stone to be a rose, a rose to be a bird, a bird to be a man, or a sinful man a spiritual child of God. The new birth is not a constitutional change, the imparting of new faculties to the soul. It is a greater change than this—a change of nature, of character, of the disposition of the entire inward life. It is like entirely and wholly refitting an old ship, and employing it in the service of a new and better master. By nature a man is sinful, sailing under the colors of the world. When a man is born anew, Christ takes possession of the ship, puts in a new pilot, a new compass, and turns its prow another way; and all the lading one ship contains which he dislikes he throws overboard, and fills it with a better cargo.

LIGHT FROM INDIA.

An English Missionary speaking to a Brahmin and Hindoo crowd, used the following illustration—A great and deadly serpent entered into a house, and made its abode in a hole in the wall. The family was greatly alarmed and the neighbors came running to know what was the matter. "A snake, a deadly snake, has come here to live. Oh, what shall we do?" Said another, "Have the house painted, and send for a carpenter to mend all the doors and windows." Said a third, "Send for a Brahmin to utter a mantra (a sacred voice)." The house was whitewashed and painted, and the learned Brahmin came and repeated the *mantra*; and all quietly resumed their daily work, and slept in the house in peace. About a month after, one dark night when all were asleep, the snake came out of his hole and bit the father, and he died. Two nights after, the reptile bit the son, and he died too. What is the meaning of this parable? The house is the human body; the hole in the wall is the soul; the serpent is sin. By all your washing, and painting, and ceremony, you

will no more get sin out of your heart than they got the serpent out of that house by paint and whitewash. Christ is the only remedy, who by His Spirit comes into the soul, and old things pass away and all things become new.

FLASHLIGHTS.

- How to obtain the New Birth—
 - (a) Obey Christ; he is the way to the new birth.
 - (b) Believe Christ; he is the truth about the new birth.
 - (c) Receive Christ; he is the life, the new life, the new birth.
 - (d) If you obey Christ, and believe Christ, you will receive Christ, you will not know how; and then, although you will not know how, you will have been born again.
- Faith is the act of choosing Christ as our Saviour and Lord, of opening our hearts to his influences, of devoting ourselves to him. Faith is believing what Jesus says, and doing it.
 - Food will not save a starving man unless he eats. Schools and books will not make him learned, unless he studies. A check, although signed by a rich man, will do no good unless one has faith to present it. A guide cannot lead us through the forest unless we believe him enough to follow him. And Christ can save no one unless he believes what he says, and does what he commands.
 - The new birth is a birth into new eyes—we begin to see God; it is a birth into a new brain—we begin to love the mind of Christ; it is a birth into new joy—Christ's joy is within us, and our joy is full. It is a birth into new achievements—we can do all things through Christ who strengthens us.

POINTS FOR THE PRESIDENT.

Keep before the meeting that the topic contains the most important truth that Christ ever uttered. Remind those present at the meeting that truth in a book is of no value, unless appropriated. This great doctrine of the New Birth must be appropriated to be most experienced. Ask some such questions as these—Has, can, one present been born again? Are you willing to receive it? Are you eager to obtain it? Have you put yourself in the way to secure it? Why not receive it now, to-night? Arrange to have two or three brief addresses or papers read on such subjects as the following: "The character of Nicodemus." "The Meaning of the Kingdom of God." "How may I be born anew?" "Why are people excluded from the Kingdom of God?"

MARCH 25—"THE GLORY OF OBEDIENCE."

Matt. 21: 28-32.

HOME READINGS.

Mon., Mar. 19.	Life needs discipline.	Matt. 4: 1-11
Tues., Mar. 20.	Training through obedience.	Heb. 5: 2-9
Wed., Mar. 21.	Training through service.	John 12: 23-26
Thurs., Mar. 22.	Suffering necessary to glory.	1 Pet. 4: 13-14
Fri., Mar. 23.	Heroism in a manly way.	Ps. 139: 5, 6; 1 Pet. 1: 7-9
Sat., Mar. 24.	Power in steadfastness.	Acts 9: 24-31
		Isa. 40: 21; John 8: 31, 32

An earthly father has a right to control his children. And the children are obligated to obey their father. This human relationship, our Saviour makes the basis of an important parable. He represents God, the Father, requesting his children, all mankind, to serve him, to do his will. One part ultimately complies. The other part ultimately refuses. A true picture this, of the world to-day. God commands all men everywhere to repent and serve him. A part obey; a part disobey. A part are walking in the ways that are ways of pleasantness, and the paths that are paths of peace. The other part are in the ways that lead down to death. In which way are you?

"I WILL NOT."

This was the answer of the first son to the reasonable request of his father; and it was hasty, impudent, and wicked. It was an evil answer flowing from its native spring in an evil heart. If you consider the class of persons whom that son represented, you find they are the open and daringly ungodly of every age. They neither fear God, nor pretend to fear him. And some men make a virtue of their flat refusal to serve God, and take credit for the distinct avowal of their ungodliness. The frank and sinful confession that they are not good seems to serve them as a substitute for goodness. They glory in their blatant declaration of godlessness. Such men ought to be ashamed of themselves. Whether they know it or not, they are declaiming against what is best and greatest, for the highest good of the individual, the family, the community, and the nation. But what do they care for the highest good of anybody or anything? Small comfort will it be to the lost to reflect that they went openly to perdition, in broad daylight, before all men and boasting of it. To say "I will not" when God speaks, is to tie a mill-stone about one's neck in the midst of the sea.

"I WILL."

The answer of the second son was evil, too, if you look, not at its form, but at its real meaning. His was the utterance of a glib, insincere tongue. He said what he did not mean. His smooth language was a lie. As soon as his father was out of his sight, he forgot his promise, and went on as he had been going before. He probably did not change his mind at all when his father was out of sight, but he concealed it when his father was present. He did not mean anything by his ready, "I will." This young man is representative of a large class who readily say "yes" when they are asked to serve God, but who go on in the sinful life as before. They give a quick assent, but do not bring their lives up to the level of their promise. These two sons did not differ much in spirit and attitude toward the father. At the time when the father uttered his command, the character of the first son was bold, unblushing rebellion; the character of the second was cowardly, false pretence. Beware, then, of openly rejecting God's call; or of readily assenting, and subsequently disobeying.

A RASH VOW BROKEN.

The old adage runs, "A rash vow is better broken than kept." And a good one it is. When a man says he will never speak to his neighbor again because he has met with some affront from him, he will do well to break that vow. When a man says, "I will never give another cent to the church," because some official has offended him, that man would do well to break his word. When a man makes the misguided vow, that he will never become a Christian, because he thinks he will be robbed of his joy, or for any other reason, that awful vow will be kept at the expense of his eternal welfare. He will be wise to break it. The first son in the parable made a rash vow; he said, "I will not," to his father's righteous command. But he broke that vow, and he did well. After flinging a blunt refusal in his father's face, he repented of his sin. The turning point was here—his heart was first turned, and then his conduct. The grieved father would rejoice when he looked upon the hill-side on which his vineyard stood, and saw there his son busy among the grape vines, showing his repentance and obedience. So there is joy in heaven over one sinner that repents and begins the life of obedience.

THE READY PROMISE FORGOTTEN.

The second son promised but failed to perform. The first son was changed from bad to good, but the second was not changed from good to bad. No change took place in

his case, and none is recorded. He did not mean to obey from the first. At least his promise did come as the result of conviction. It is meant that in this mirror all the self-righteous to the end of time should see themselves; their profession is fair, but their life is for self, and not for God. And this is their condemnation. The action of the second son suggests two precepts—1. Do not believe in your purpose to serve God better until you do serve him better. 2. Give no credit to yourself for anything which is usually accomplished. The question is not, what have I thought, what have I planned, what have I intended in regard to serving God, but what have I done. The psalmist says, "I thought upon my ways, and turned my feet unto thy testimonies." He not only purposed, but performed. The way to hell is paved with good resolutions, but not with good works built on Christ.

A SUGGESTIVE OUTLINE.

1. *The Command.*—"Go." This command comes to all. Everyone is called upon to serve the Lord. It is not something we may or may not do at our pleasure. It is imperative. We neglect it at our peril.
2. *The labor—"Work."* Labor is a law of life of all life, and as religion is life, the toil in life applies. Hence religion is toil. Toil in self-culture. Toil in converting souls. Toil in building up the cause of Christ. Toil in carrying out God's plans. "I must be about my Father's business."
3. *The time—"To-day."* The king's order admits of no delay. "Now is the accepted time." There is no certainty that we shall see to-morrow's sun. Failing in the execution of the order *to-day*, there may never be another opportunity. Eternal issues often hang upon immediate action.
4. *The place—"In my vineyard."* We may take the Lord's vineyard to represent: (a) Our own souls. (b) Our own households. (c) The church of God. (d) The world at large. Consider, how large the sphere of duty, how great the requirements of service, how great the responsibility, how great the privilege, how sure the reward.

FLASHLIGHTS.

1. What is obedience? (a) It is knowing whom to obey. There must be personality in true obedience. The more we know about Christ the more we shall obey him. (b) It is knowing what to obey. We must be familiar with our marching orders—the word of God. (c) It is knowing when to obey. As soon as the order requires it. The truly obedient anticipates the command in his eagerness, and is off as soon as the command is given. (d) It is knowing how to obey. True obedience is gleeful obedience. We obey because we love Christ and his work, and would not be happy in anything else.
2. Why is obedience glorious? (a) Because Christ, the king of glory, was obedient even unto death, his meat being to do his Father's will. (b) Because obedience is a condition of knowledge. If we do his will we shall know of the doctrine. (c) Because obedience is a condition of discipleship. "Bear much fruit; so shall ye be my disciples." (d) Because obedience is a condition of friendship with Christ. "Ye are my friends if ye do the things which I command you."—Wills.

POINTS FOR THE PRESIDENT.

There are three important questions involved in the topic. (a) What is obedience? (b) Why is obedience glorious? (c) When should we render obedience? Arrange for three brief papers or addresses to be given on these three questions. Helpful suggestion will be found in the foregoing exposition. Are all the young people working in the Lord's vineyard—serving Christ? If not, why? (a) Because the command is not obeyed. "Go work to-day in my vineyard." Earnestly urge those present to heed the command to

obey. See that the music is bright. Have two or three of the Home Readings read in the meeting at appropriate times. Let the meeting be cheerful, worshipful, and helpful.

APRIL 1.—"THE BREAD OF LIFE."

John 6: 25-51.

(EASTER MEETING.)

HOME READINGS.

Mon., Mar. 28.	Preparation for service.	Luke 23: 32-36.
Tue., Mar. 27.	Secure against surprise.	Mark 14: 29-42.
Wed., Mar. 28.	Strengthened for sorrow.	2 Cor. 1: 3-7.
Thu., Mar. 29.	Readiness to defend.	1 Pet. 3: 12-16.
Fri., Mar. 30.	Filling the moments for Christ.	John 12: 25, 36.
Sat., Mar. 31.	Helping another.	Phil. 2: 1-4.

Easter may be regarded as the greatest religious festival of all the ages. It is worthy of distinction, because it is the completion of the great work of salvation. It finishes the work begun by the birth in Bethlehem. The discovery of America in the latter part of the fifteenth century, was a great event, memorable in the annals of history for all time. But it was a greater event to view four centuries of development at the Columbian Exposition in the latter part of the nineteenth century. In the one case, was the commencement of western world-civilization; in the other the climax and completion of that civilization four centuries old. Both were great, but the latter was the greater. At Bethlehem the history of Christendom began when "to us a child was born: to us a Son was given." It was a great event. It was the birth of hope, the sunrise through the night of darkness, the prelude of the great oratorio of redemption. But on the first Lord's day that hope had deepened, the sun had reached its magnificent splendor, the oratorio had reached its climax, and the great work of salvation was complete. Christmas Day was great. Many regard Easter Day as greater.

HOW CHRIST REVEALS HIMSELF.

Our Lord revealed himself, says one, under many forms. To the woman at the well, he was the water of life. To the disciples at one time he referred to himself as the life in the vine. In the Last Supper the wine is his blood given for the salvation of the world. In our topic Scripture, he represents himself as "the true bread from heaven, the bread of God, and the 'bread of life.'" In and through all these forms, our Lord seeks to make the truth as simple and as strong as possible. What appeals to one mind may not appeal strongly to another. One type of person is moved by the manifestation of life as seen in the vine; another, by the sparkling water just out of the deep and cool well; another, by the fruit of the vine; while others are impressed most by the life-sustaining power of the bread. We cannot represent everything in Christ's character under a single symbol. It is our duty to look for the essential truth under each figure of speech, and thus determine the mind of the Spirit.

BREAD AN ESSENTIAL.

Bread, implying food for the body, is an essential for physical life. It is *sine qua non*. A very plain truth is this, that the body can neither walk nor live without food. Man is absolutely dependent for his very existence upon supplies from the outside. His bread and water must be sure, otherwise his life, so far as it relates to this world, comes to an end. Everybody knows this. And everybody knew it in our Saviour's time. And the Great Teacher used this fact with which everybody is familiar, to teach a higher truth, viz., man has a spiritual nature as well as a physical. The physical nature of man must have food, or perish. So the spiritual nature must have Christ, as Saviour, Teacher, and

Lord, or lose its highest hopes, and spiritually perish. The ancient Greeks represented their gods as living on ambrosia and nectar, food and drink of divine delicacy and flavor, but not to be enjoyed by mortals. But our Lord sends from heaven the food of the immortals embodied in Jesus Christ, that all men may partake thereof, and live forever.

FEED ON CHRIST.

We may feed on Christ by *imitation*. Many have almost lost the art of meditation. Become a comrade of the Quiet Hour. The psalmist says: "I will meditate upon thy precepts, I will not forget thy Word." Take a hint from his method of nourishing spiritual life. We may also feed on Christ by *imitation*. He has left us an example that we should walk in his steps. The closer we come to the imitation of the precepts and examples of Christ as they apply to us, the more we can appropriate of him to ourselves. We may further feed on Christ by *incorporation*. Christ prayed in reference to his followers, "All in them, and then in me, that they may be made perfect in one." And as Paul declared, "Christ in me, the hope of glory." This is the exalted privilege of the Christian. We may also feed on Christ by *reparation*. By this spiritual process we shall become new creatures in Christ Jesus. Our life shall come from Him, and the nourishment of that life shall have a divine source.

THE PROPER ORDER.

The spiritual life is of primary importance. Possessing that great boon, then there will be none of that over-anxious striving after material things that takes the true spring out of life, and often embitters it, but the angel of sweet content will smile upon our way. The Gospel-order is contained in the memorable words of our Lord: "Seek ye first the kingdom of God and his righteousness, and all these (necessary material) things shall be added unto you." God is the true *summa bonum*; and possessing him, his children possess all necessary things. This we can attain through Christ alone. And for this true and heavenly food men must labor. Not as though it could be gained by their own unaided effort; but that Christ gives it when men strive after it, seek it earnestly. And doing so, it will be given, and with it every other needful gift.

THE MATERIAL AND SPIRITUAL.

"Man shall not live by bread alone" is a subject frequently and urgently referred to by our Lord. And there is a reason for it. The spirit of practical materialism, of giving exclusive attention to the things of the present world, is a common evil, and exerts a baleful influence upon religious life and interests of men. Our Saviour was well aware of this tendency, and strove to correct it, and lead men to put things in their proper proportion, not only to attend to their material interests, but also to their spiritual well-being. "Labor not for the meat which perisheth"—this is not the chief purpose of man—"but for that meat (food) which endureth unto everlasting life." Put your life into that which is permanent, not transitory, not into the things seen and temporal only, but into the things which are not seen and eternal.

FLASHLIGHTS.

1. The soul needs food as really as the body.
2. The source of this food is Jesus Christ. He is the true bread, and is fitted for the needs of every man.
3. The food of the soul is that which supports its life, enlarges its being, strengthens its faculties, develops its moral character, and satisfies its longings and aspirations.
4. The true aim and purpose of life is that which is spiritual and eternal, belong to the soul and the character rather than to the body.

5. Manna was the wilderness food, and came to an end when the Israelites reached Canaan. So is Christ our food through the wilderness of this world; but He will also be our food after we reach the promised land above.

6. The tests of the Bread of Life are: (a) It is from God. (b) It is life-giving. (c) It is for the whole world. (d) It satisfies the wants of the soul.

7. God, conscience, and history bear testimony to the fact that man cannot in his complex nature be satisfied with material things alone.

8. The tree will not only lie as it falls, but it will fall as it leans. What is the inclination of thy soul? Eternity forbids thee to forget.

9. This Easter-tide, if never before, accept Christ as your Saviour, Teacher, and Lord. Your *Saviour*, to save you from all guilt and power of sin; your *Teacher*, to instruct you in the ways of righteousness; your *Lord*, to rule over your soul and all its activities. Do not crucify your Lord afresh by rejecting him.

POINTS FOR THE PRESIDENT.

It was for this Easter meeting. Make prominent in song and scripture the crucifixion and resurrection of our Lord. Have two short papers or addresses prepared, one on "The meaning of the crucifixion," the other on "The meaning of the resurrection." We must know *clearly* before we can appreciate *fully* these great thoughts of God. Appeal to the unconverted not to allow another Easter to pass in rejection of Jesus Christ. Oh, the ingratitude, the folly, the peril of standing with the crowd who call, "Crucify him," "crucify him!" "P. y. much is fore going to your meeting. Ask all the officers and members to remember the meetings in prayer. It is not so much worldly interest, but divine power we need in our Leagues.

APRIL 8—"READY FOR CHRIST'S COMING."

Leke 21: 29-36; 12: 35-40.

HOME READINGS.

- Mon., Apr. 2. The mission spirit in Christ. Leke 21: 41-49
 Tues., Apr. 3. He came unto his own. Mark 6: 1-15
 Wed., Apr. 4. Spending life for others. Matt. 23: 1-12
 Thu., Apr. 5. His plan includes the world. 1 John 2: 1, 2
 Fri., Apr. 6. He brought man to his kin. Mark 3: 31-35
 Sat., Apr. 7. He taught us to give. Matt. 23: 42-48

One afternoon before the Passover, Jesus turned from the Temple for the last time. Followed by his disciples he walked out of the Beautiful Gate and across the Court of the Gentiles. He passed through the columns of Solomon's Porch, out of the Eastern Gate of the city, and across the valley of the Kedron. Slowly the group climbed the Mount of Olives, and at its summit paused to look once more upon the city. At that hour Jesus gave to his disciples a prophecy of his second coming, of the fall of Jerusalem, and of the end of the world. The key-note of his warning is "watch," and among his statements were the solemn words—"Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not."

THE SECOND COMING.

The second coming of Jesus Christ was one of the teachings of Jesus that moved the heart of the early church and affected its character as much as any other doctrine. It was for the Lord's people a glorious event to be most ardently longed for. It meant a triumph of the Kingdom of God, Methodist young people, however, must remember that there is much error abroad regarding the second coming of Christ. Methodism does not teach the *immediate coming of Christ* in person to rule over the world. It teaches that the millennium is a period of the general

prevailance of Christianity in the world, and this millennium shall precede the coming of Christ in visible form in his glorified body to judge the living and the dead. Make clear in your minds, young people, the teaching of your church on this doctrine:

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

2. Methodism believes and teaches that Christ will come again in visible form in his glorified body to judge the quick and the dead. This is the Second Coming of Christ, properly so called. The millennium must come first, and then the Second Advent—but when we do not know.

WATCH AND BE READY.

Somewhere in the future, there is to be a world better than the present one—a world more wisely and happily ordered, a world of moral beauty and growing righteousness. It will be a world in which Christ who once suffered for men shall reign in and over all men. His Spirit shall dwell in them, and shall raise them towards the true ideal of sainthood. This coming period constitutes a great hope and inspiration to the Christian. And if Christians believe in the appearance of this Golden Age of the Saviour's reign, they should patiently *wait* for it, be personally *ready* for it, and *watch* earnestly for its consummation. The Saviour would have his followers be like servants who watch for the coming of their Lord, that when he comes, they may be ready to receive him. He would have us believe in and look for the advent of a better world in which present wrongs shall be made right. He would have us sustain ourselves under the toil and hardship of our individual lot, by looking forward to the glorious age of our Redeemer's triumphant dominion.

IGNORANCE OF THE TIME.

Our Lord enjoins all to *watch*. What is this watchfulness? It is, literally, wakefulness. We are beset by temptations to sleep, to spiritual drowsiness and torpor. Without continual effort, our perception of the unseen realities, and our alertness for service, will be lulled to sleep. Christ bases his command on our ignorance of the time of his coming. It was his purpose that from age to age his servants should be kept in the attitude of expectation, as of an event that *might* come at any time, and *must* come at some time. Christ comes to every one at death, and because of the uncertainty of the time of his coming, we should be always ready for its approach. In fact, any future event which combines these two things—absolute certainty that it *will* happen, and utter uncertainty when it will happen,—such an event ought to be remembered and carefully prepared for, and only blind folly or thoughtless indifference will prevent such preparation.

HOW TO WATCH.

There are two things to be remembered—(a) The continual outlook for the Lord is needed if we are to discharge faithfully the tasks which he has set us, and (b) the true effect of watchfulness is to harness us to the ear of duty. A church or a soul which has ceased to be looking for the coming of the Lord, is in danger of letting all its tasks drop from its drowsy hands, and will feel the burden of its duties for Christian service but faintly. On the other hand, true waiting for him is best expressed in the quiet discharge of accustomed and appointed tasks. The right place for the servant to be found, when the Lord comes, is "so doing" as he commands, however secular the task may be.

A single-hearted devotion to Christ is the parent of insight into duty, and the best guide to conduct; and whoever seeks to be true to his Lord in the use of his gifts and possessions, shall not lack procedure to guide him in all the practical affairs of life. The right kind of watchfulness works as ever under the great Master's eye, and as ever keeping in view his coming, and the account he rendered to him.

Faithfulness Illustrated.

The trusted servant is not uncommon in the East, says Dr. Tristram, who has travelled there. He has known owners leaving their houses just as though they were going out for a morning drive, everything open, in charge of a head servant, and going off to Europe, perhaps for months; and though the servant might not know of the time when the master might happen to put in an appearance, everything about the establishment was kept in the same order and condition the whole time as though the master were coming any hour. It is not unusual to hear the remark that an Oriental to whom property or responsibility is entrusted in the absence of his lord, will be found by the side of his burden, "dead or alive." A forceful illustration, indeed, of what is expected of all Christ's followers.

Flashlights.

1. The great aim of education is to be ready—ready at figures, ready in debate, ready for practical work. A similar aim is in view in all spiritual education.
2. We must practice readiness in non-essentials, if we would be ready for great things. It is the false alarms that keep up discipline of the fire company.
3. "Watch." The state of mind here commended consists (a) of an ever present thought of God, and of our responsibility towards him, (b) of an anticipation of the future coming of him who is our Saviour and Judge.
4. God's readiness.—(a) God proves his readiness in nature. His gravitation, his ether, his electricity, his light, all his forces are alert for a touch, and always have been. (b) His readiness shows itself in grace. His forgiveness is always ready at the touch of the unrepentant hand. (c) His readiness is far ahead of our need. Long before we were born he had planned for us an ideal life, if we would only follow his plans. (d) And his readiness has anticipated our death, for he has prepared an eternal abiding place for us. (e) God is always ready for Satan, and if God is our ally, Satan will never catch us unprepared.
5. Our readiness.—(a) God's readiness will avail us nothing without our readiness. The rain is worth little to us unless we furnish cisterns. (b) We cannot be ready at all times to do God's will without keeping ever in mind the relative importance of worldly and eternal things. (c) No one can be ready for a matter unless he thinks much and constantly about it. If we would be ready to do God's will, we must meditate much upon it. (d) As we work in Christ's strength alone, so, also, it is only in Christ's strength that we can keep ourselves ready to work.

W.F.H.

Points for the President.

Ask your pastor to give a short address on Christ's second coming, according to bible teaching as interpreted by the Methodist Church. Make prominent the two thoughts given in No. 3 of the "Flashlights" in the foregoing exposition. We have great responsibility as young people in preparing ourselves and the world for the coming golden age of our Saviour's supremacy. Seek to lead those who are "not ready" to a knowledge of Christ.

District Conventions.
St. Catharines District.

The annual convention of the St. Catharines District was held at Niagara Falls, February 13th. Valuable papers were given on the "Social Work," by Miss Fisher, of Thorold, and Mr. J. C. Albright, of Jordan. "Tried Plans and Results" was the subject of Mrs. Dr. Doty's paper, and Miss Haines, of Louth, spoke on "Sociability." The Junior work received special attention in papers by Miss Vine and Mrs. Gordon, of St. Catharines. Rev. R. Emberson gave a stirring address on Missionary work. Rev. G. W. Calvert, of Thorold, emphasized the importance of looking after our Home Missionary work more efficiently, and Rev. Dr. Gee, of St. Catharines, spoke on "The League and Foreign Missions. Mr. J. E. Painter, of Jordan, gave a paper on the literary work, and Mr. W. J. Robertson, L. L. B., of St. Catharines, spoke on "Tested Methods in Literary Work." "The Model Literary Evening" was dealt with by Mr. M. O. Nelson. Mr. H. Griffin spoke on "The League a Factor of the Church." The following officers were elected: President, Rev. C. L. Bowly, Jordan Station, Ont.; 1st Vice-President, Mr. W. S. Irwin, Niagara Falls, Ont.; 2nd Vice-President, Mrs. Gordon, Merrittton, Ont.; 3rd Vice-President, Mr. J. E. Painter, Jordan Station, Ont.; 4th Vice-President, Mr. J. C. Albright, Jordan Station, Ont.; 5th Vice-President, Miss Sarah Wismer, Jordan Station, Ont.; Secretary-Treasurer, J. Elliot Wynne, Queenston, Ont.

Waterloo District.

The annual convention of the Waterloo District Epworth League met at Granby on January 29th. It was resolved that this District Epworth League undertake to raise \$400 per year towards the support of a missionary, and that one of the neighboring Districts be invited to join with us in sustaining a missionary in the field. The following officers were elected: Honorary President, the Chairman of the District; President, M. H. Temple, Waterloo; 1st Vice-President, Ed. Bradford, Granby; 2nd Vice-President, Miss Ella Lawrence, Cowansville; 3rd Vice-President, Rev. Geo. H. Williams, Bedford; 4th Vice-President, Miss Martin, Dunham; 5th Vice-President, Miss Wilkinson, Cowansville; Secretary-Treasurer, Rev. T. C. Cassidy, Cowansville; Representative on Conference Executive Committee, J. A. Tompkins, Granby.

Galt District.

The fourth annual convention of the Galt District was held in the Methodist Church, Galt, Tuesday, Feb. 20th. Delegates from nearly every point on the District were present, and the attendance was good. The afternoon was given up largely to reports of officers and a conference on practical methods of work. In the evening practical and inspiring addresses were delivered by Rev. Dr. Williamson, of Berlin, and Rev. F. A. Cassidy, M.A., of Guelph. The following officers were elected: President, John Taylor, jun., Galt; Secretary, C. E. Wilkins, jun., Hespeler; Treasurer, Miss May Cullum, Sheffield; 1st Vice-President, Miss N. F. Edgar, Preston; 2nd Vice-President, Miss N. Williamson, Berlin; 3rd Vice-President, Miss E. F. Bawtinheimer, Galt; 4th Vice-President, Miss N. Copeland, Zion; 5th Vice-President, Miss N. Buckleborough, Waterloo. District Representative to Annual Conference, A. E. Lavell, B.A., Ayr.

Florence Nightingale's Declining Years.

Within a stone's throw of Hyde Park, in London, in an unpretentious dwelling house just four stories high Florence Nightingale is now spending her declining years. The room in which she is confined is large and airy, and is always decorated with flowers brought by appreciative friends, whose aim is to brighten her surroundings. At the head of her bed a shelf is placed, and on this all her favorite books have been conveniently arranged. Here, too, her writing materials are within easy reach, and alongside of these one may see a pile of reports from the home founded in her name, which, if it were needed, tends to show where even today her heart is. Between these, her reading, and the feeding of the birds she has tamed, that come twittering to the casement, and even hop onto the sill, she occupies her time with that patient resignation which bespeaks a godly life. Florence Nightingale still suffers from the great and continued mental and bodily strain that her Crimean services put upon her, but by her unselfish sacrifice she has made it impossible for the annies of Great Britain to ever again suffer from such horrifying calamities as those that she witnessed, suffered, and endured.—*Woman's Home Companion.*

Composition Curiosities.

Mark Twain tells of a pupil with the words zoological, geological, and theological, which he was required to use in the construction of sentences. He got mixed on his words, and in two of his sentences he let out a couple of secrets that ought never to have been divulged. Here they are: "Some of the best fossils are found in theological cabinets." "There are a good many donkeys in theological gardens." The following definitions were given in an examination in mathematics: "Parallel lines are lines that can never meet until they come together." "To find the number of square feet in a room, multiply the room by the number of feet, and the product will be the result." "A circle is a round, straight line, with a hole in the midle." Here are some answers given by the class in geography: "Ireland is called 'Emigrant Isle' because it is so beautiful and green." "The principal occupation of the people of Austria is gathering ostrich feathers."

Moody's Idea of Preaching.

During the discussion of the Briggs heresy case, some years ago, I sought an interview with Mr. Moody on "higher criticism." "I'm not up to that sort of thing," he said, with a twinkle in his eye. "You see I never studied theology, and I'm precious glad I didn't. There are so many things in the Bible that everybody can understand that I'm going to preach about them until they are exhausted, and then, if I have any time left, I'll take up the texts I don't understand." "Aren't you ever asked to discuss difficult passages of Scripture?" I inquired. "Merely," answered Mr. Moody, "almost every day, but I always answer people just as I have answered you, and tell them that there is satisfaction and consolation enough in the promises of the Saviour; all that anybody can want. The single verse, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest,' contains all the theology and religion that I need, or any other man or woman."

Junior Department.

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

Noble Deeds Live On.

He built a house, time laid it in the dust ;
He wrote a book, its title now forgot ;
He ruled a city, but his name is not
On any tablet graven, or where rust
Can gather from disease, or marble bust.
He took a child from out a wretched cot,
Who on the State dishonor might have
brought,
And reared him to the Christian's hope and
trust.

The boy, to manhood grown, became a light
To many souls, preached for human need
The wondrous love of the Omnipotent.
The work has multiplied like stars at night
When darkness deepens ; every noble deed
Lasts longer than a granite monument.

—Sarah K. Bolton.

Scripture Examinations.

AWARDS.

The first prize, "*The Cross Triumphant*," goes to Nina Mathison, Union, Ont.

The second prize, "*God and Good Stories*," is given to Mildred Smallhorn, Everton, Ont.

Out of a possible 370 marks, the first named obtained 351, and the second, 338. Honorable mention should be made of Blanche Elliott, Omeuca, who was a good third up to the New Year ; but whose answers for January and February did not come to hand.

Both the prize-winners answered all the questions, and they were the only ones who did. A great many sent answers to some of them ; but failed to continue.

The Leagues deserving mention as forwarding a number of replies are Omeuca, Tabernacla, Belleville, and Wall Street, Brockville.

Miss Coates, of the last named, has interested quite a number in the questions and reports favorable results among her members.

Commencing with this number is a new series open to all under 16. Competitors must observe the following points :

1. Give your age.
2. Use only a post-card.
3. Always give Scripture references to prove your answers.

Age, neatness, conciseness, and regularity will all count in my record.

(Nina Mathison is only twelve years old, yet her post-card replies are very creditable indeed.)

At present, I cannot promise any prizes, as this will depend on the number who regularly write me. You will find my address above.

S. T. B.

Bible Questions.

1. Tell five things about *Moses*.
2. Write from memory the *Fifth* Commandment.
3. Name a boy who commenced to serve God when only very young.
4. Who wrote the 90th Psalm ?
5. Where does St. James write of the blessing of the tempted ?

Weekly Topics

MARCH 11TH.—"Rejecting Christ." Mark 12 : 1-9.

Study this topic under two heads— "What?" and "Why?" Write them on the board, and find out by questioning the Juniors "What" is meant by rejecting Christ, and "Why?" people do reject Him. Work it out somewhat as follows :

WHAT?

- "Reject"—refuse.
- Christ offers.—1. Pardon.
- 2. Peace.
- 3. Plenty.
- 4. Prosperity.
- 5. Purity, etc.

All these are a gift offered us.

WHY?

- "Reject" because—
- 1. Indifferent. "Don't Care."
- 2. Pre-occupied. "No Time."
- 3. Postponing. "To-morrow," etc.

DO NOT NEGLECT—Heb. 2 : 1-3; Eccl. xii. 1.

MARCH 18TH.—"Born Again." John 3 : 1-15.

What is "A New Life"? Explain that the elements that are new in the life are principally :

**NEW AFFECTIONS,
AIMS,
MOTIVES,
DESTINY.**

The old life loved unworthy things, lived for the present, was selfish, and had no bright hope for the future. The Holy Spirit changes this and makes all "New." Repentance and faith lead us to this new life in Christ.

MARCH 25TH.—"Glorious Obedience." Matt. 21 : 28-32.

Re-state the story of the two sons, and mark the characteristics of each. The order was to "go to work to-day." The first son refused ; but on second thought changed his mind, and went. The second son promised to go, but did not keep his promise to the father. God still wants deeds, not words. Why do people fail to obey God's call? Many reasons, but mainly because they do not like "work." "A busy man has one devil to fight ; but an idle man has a thousand." Idleness is injurious, for we can get more only by using what we have. "The glory of obedience" is shown in the success we reap when we do God's will.

**OUR
BEST
EFFORTS
YIELD glorious results for God.**

APRIL 1ST.—"Be Always Ready." Luke 21 : 29-36.

"Ready" for what? Anything God requires, e.g.:

1. To speak His praises.
2. To do His work.
3. To share another's burdens.
4. To render our account to Him.

To be thus "ready," we must be

**WILLING
WORKING
WATCHING
ATTENDING.**

APRIL 8th.—"Christ our Missionary Model."—John 4 : 5-15.

1. He was moved by loving pity.
2. He came to His own.
3. He gave Himself in sacrifice for others.

4. He reached out to all the world.
5. He loved and labored unto the end.
So let us do because we have "compassion on the multitude," begin at home, hold back nothing of all we have, sow the seed everywhere, and never cease while we have life and ability.

(These topics are necessarily brief and fragmentary, and are meant only to be suggestive to superintendents and leaders.)

The Catechism in Junior Societies

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

There seems to be a wide field of usefulness in the introduction of catechetical instruction into the Junior Societies of Christian Endeavor. Though the chief object of these societies is the *training* of the boys and girls in practical Christian work, instruction in the truth, by question and answer may well be added, and may appropriately occupy a portion of the Junior hour. I would not be understood as intimating that the training idea should ever be lost or minimized. It is still necessary to teach the boys and girls to pray in their meetings, it is still necessary to train them for service by their committees under the direction of a wise superintendent, and it always will be ; but I plead for the union with the training of doctrinal ethical instruction through the question and answer method.

Each denomination will of course provide its own catechism, and will instruct its children in its own doctrines, polity, history and missions, and each will doubtless add instruction in right living, purity, honesty, reverence, obedience, and truth.

The old historic catechisms may, in many denominations, have greatly increased use, and in others which have no such catechism new manuals of doctrine and conduct will be provided. Junior Christian Endeavor Superintendents all over the country, will, I believe, welcome such an effort, and will rejoice to co-operate with their pastors and denominational authorities in instructing as well as training the boys and girls in the ways of life. I commend this new effort of the Junior Endeavorers, which has already awakened great interest, to the careful attention of my brethren of all denominations.

A Prosperous Society.

The following is the interesting report of the Junior League of the Sapperton Circuit, B.C. Conference, Rev. J. P. Howell, pastor :

Our League is now about two years old. We have about twenty-four members. Our prayer meeting is held every Sunday at the close of Sunday School. We have four committees—the Prayer Meeting Committee, the Sunshine, Lookout and Missionary.

The attendance at the prayer meetings has been very good, during the past year, and we are sure that the presence of Jesus is with us in our work. One of our members has been received into full church membership, and four others have been received on probation. The last Sunday of every month we hold our consecration meeting, and take up our monthly collection. During the past year our Industry Committee has been making articles for sale. Our Sunshine Committee visits the hospital and other sick friends, carrying fruit and flowers, books and papers to read, and in this work we feel that God has specially blessed us.

Our Missionary Committee has held some very good meetings, and we feel we are learning more about missions, and our responsibility to God for the progress of the work. The Lookout Committee has added a few new members in the past year.

On behalf of the Junior League,
FLORA FLEMING,
Convener of Prayer Meeting Committee.

A Polite War.

A little boy across the line, with an interest in the meaning of unfamiliar words, said to his mother : "What is the meaning of the word 'civil'?" "Kind and polite," answered the mother. A puzzled look brooded for a second on the boy's face. Then he said, "Was it a kind and polite war that was in this country once?"

Missionary Stamps.

A few of the leading amounts realized since Conference are:

Epworth League, Madoc.....	813 50
Centenary W. M. S., Hamilton.....	11 87
Mission Band, Winchester.....	11 61
Grace W. M. S., Winnipeg.....	10 85
Central S. S., Stratford.....	10 00
Mission Band, Tweed.....	10 00
Glennier's Mission Band, Barrie.....	9 54
Junior League, Burlington.....	8 17
Epworth League, Watford.....	7 37
Miss A. McKay, Ailsa Craig.....	5 33
Mrs. J. G. Scott, Ingersoll.....	5 23

All the above have been paid to the collectors. Many more are nearing the \$5.00 mark. Total collections for nine months total, \$218.00. "Gather up the fragments." Circular sent on receipt of address and stamp.

Alcohol and the Brain.

Question—Of what is the brain made?

Answer—Of soft white fibres or threads, and white cells of gray matter, folded and wrinkled very much like the most of an English walnut.

Q. What is the shape and size of the brain?

A. Its shape is much like that of an egg. It is packed closely in the skull, and it usually weighs a little more than three pounds.

Q. How is it protected from injury?

A. By the bones of the skull, which form a strong box for the brain.

Q. What is the brain for?

A. It is the organ of the mind. It does all our thinking, receives all our knowledge, plans all our actions, and controls all our movements.

Q. How does it control our movements?

A. It is connected with all other parts of the body by small, white cords called nerves, over which it sends its messages to move or to keep still.

Q. What may we call the brain?

A. We may call it the body's telegraph office, and the nerves the telegraph lines, while the mind is the operator.

Q. If you cut your finger what happens?

A. The finger telegraphs over its nerve to the brain, "I am hurt," and the brain answers back, "Throw down your knife."

Q. Is the brain a busy body?

A. Yes, indeed. It should be the hardest working part of the body.

Q. Then what care should it have?

A. The very best of care. People who do hard brain-work should be very well fed. They need better food than people who only work with their hands.

Q. Does the brain waste like other parts of the body?

A. Yes; only faster. Every thought we think kills a little bit of the brain matter.

Q. Then what must be done?

A. More brain matter must be built of the blood sent to the brain.

Q. What sort of blood does this require?

A. Pure, healthy blood made of good food. No other part of the body suffers so much from bad food as the brain does. It also needs fresh air and sunlight and sleep to keep it well and able to think strongly.

Q. Is alcohol good brain food?

A. Alcohol is not good for anything, and injures the brain more a great deal, than any other part of the body. It is especially a brain poison, and acts upon the brain at once, seems to fly through the stomach and the bloodvessels to reach the brain in an instant.

Q. How does alcohol injure the brain?

A. It carries to it bad blood unfit to repair its waste. It robs it of its useful water and makes it hard. It really cooks the brain.

Q. What else does it do?

A. It weakens the little bloodvessels so that they often burst, and let the blood flow

out into the substance of the brain, producing apoplexy, of which many drinking people die.

Q. How does alcohol affect the brain's work?

A. It destroys the brain's power to think or to control the body as it ought.—*Room's Home.*

Junior Missionary Programmes.

What is a missionary? Write a simple, brief definition that a Junior can recite in about a minute.

Who was the first foreign missionary? Have Jonah 3: 1-10 read in concert.

An objecting missionary. A three-minute paper on Moses, to be read by a Junior. (Exod. 3: 1-10 and 4: 10-16.)

A missionary story read by the leader.

A volunteer missionary. A two-minute sketch of Isaiah. (Isa. 6: 1-13.)

A timid missionary. A two-minute sketch of Jeremiah. (Jer. 1: 1-19.)

3. Who was the greatest missionary, and why? An open parliament on Jesus' missionary work and teachings. Distribute slips of paper having such sentence as, "He came from heaven," "He sacrificed a throne," "He became a servant," "He suffered pain," "He gave His life," "He said, 'Go ye into all the world,'" etc.

The obedient missionary. Sketch of Philip and his first missionary report. (Read in concert Acts 6: 1-6, Acts 8: 5-8, and 26-40.)

The reports of twelve missionaries in Asia. (Read together Luke 9: 1-6 and 10.)

Surprised missionaries. (Read Luke 10: 17.)

What kind of missionary are you? Have five Juniors tell five things the society has done for missions.—*C. E. World.*

The Gospels.

IV.

WHOM?

THE JEWS.

Though long expecting the Messiah, the manner of the coming of Jesus Christ was such that they rejected Him. Matthew writes to prove that Jesus was the long-expected Messiah. Hence, he often quotes the Old Testament, which was, of course, the Scripture to be fulfilled in the coming of the Messiah.

THE ROMANS.

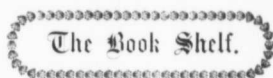
Hence the style is different from Matthew. Mark explains Jewish customs, phrases, etc., which would be strange to Roman believers. (See chapter 7: 3, 4; 15: 42, etc.) The style of this book is direct, sharp, emphatic, and but few Old Testament quotations are made.

THE GREEKS.

To confirm the faith of Theophilus, and through him the GENTILE converts at large. The Greek language and culture were general, and this Gospel shows careful preparation for Greek readers. The literary style shows Luke to have been a cultured writer and scholar.

ALL CHRISTIANS.

The universal Gospel. Pre-eminently spiritual. Written for all people and all ages. If we would find the highest spiritual truths, they are here as spoken by our Lord to His disciples for all time to come.



Heroes of the Nineteenth Century. By G. Farwell. 5 vols. Edited by W. A. Andrews, Wm. Lockwood, England, Toronto: William Briggs, London, volumes, each, \$1.75.

These are biographical sketches of the lives of some of the great names that adorn the roll of history of this century that is now closing. The first volume is devoted to Nelson, Napier, Roberts and Livingstone. The second to Garibaldi, Wellington, Grant and Gordon.

The most delightful way to study history is to read it through the biography of the great leaders who stood in the fore front.

These books impart considerable valuable information for young people, and even older readers will peruse them with pleasure for they are well written and cover very important periods. It would be well if much of the current fiction could be replaced by literature of this class.

Missionary Travels and Researches in South Africa. Including a sketch of sixteen years' residence in the interior of Africa. By Dr. D. Livingstone. Published by Ward, Lock & Co., London. Toronto: William Briggs.

Dr. Livingstone published this book in 1857, during a visit to England. For him it was a heroic undertaking. In the preface he says: "Those who have never carried a book through the press can have no idea of the amount of toil it involves. The process has increased my respect for authors a thousand fold. I would rather journey across Africa than undertake to write another book."

The volume was an intensely interesting one and attracted extraordinary attention. A second edition was called for before the first twelve thousand had been distributed. The work produced a small fortune most of which Livingstone spent in exploration. The edition now published by Ward, Lock & Co., is a cheap one, selling at 70 cents, which is a remarkably low price when it is considered that the book has over six hundred pages, and is embellished by a number of fine pictures. In view of the interest now manifested in South Africa, the publication of this volume is timely.

The Church of Pentecost. By Bishop J. M. Thoburn. Toronto, Wm. Briggs. Price \$1.00.

We have seen nothing on the Holy Spirit so suggestive and thought-stimulating as this book of Bishop Thoburn's. So much is confusing, that a clear and sensible presentation of the theme is doubly welcome. One review says: "The calm logic, and, what is mightier, the spiritual repose and grasp of this book are as refreshing and recreating to the soul as the cool waters on a sultry day. The Church needs such food as this, nor can she grow without it." On another page we have printed a page or two from it which will give some idea of its interesting style.

Teach-Bearers of the Faith. A Book of Christian Heroes. By Alexander Sutherland, M. A. Published by Andrew Melrose, 16 Pilgrim St., London, England. Toronto: Wm. Briggs. Price \$1.15.

There is no class of literature more helpful to the young person who is anxious to serve the Lord, than Christian biography. The record of consecrated and courageous manhood is wonderfully inspiring. It shows what men can be and do at their best.

This volume is a series of life stories covering different periods of history. The following are some of the heroes of the faith who are sketched: Ignatius and Perpetua, Columbia, Francis of Assisi, Francis Xavier, John Tauler, Savonarola, Mahanin, Coligny, Nicholas Fozar, John Eliot, Hans-Egede, Henry Martyn, Ion Keith Falconer, etc. The book is beautifully illustrated, well written, and prepared in very attractive form.

MATTHEW
MARK
LUKE
JOHN

With Pleasure.

"How do you like your new typewriter?" inquired the agent.

"It's grand," was the immediate reply. "I wonder how I ever got along without it."

"Well, would you mind giving me a little testimonial to that effect?"

"Certainly not; do it gladly." So he rolled up his sleeves, and in an incredibly short time pounded out this:

"After Using the automatic Back action a type writer for three months I Over. I unhesitatingly pronounce it pron-o-c-e it to be at even more than the Manufacturers Claim for it. During the time I been in our possession it is the best month it has more than paid for itself in the saving of time an elabor. John S. Gibbs."

"There you are, sir."
"Thanks," said the agent, and moved quickly away.

How Ants Talk.

Two ants, when they are talking together stand with their heads opposite to each other, working their sensitive feelers in the liveliest manner, and tapping each other's head. Numerous examinations prove that they are able in this way to make mutual communications, and even ascertain definite subjects. "I have often," says a well-known naturalist, "placed a small green caterpillar in the neighborhood of an ants' nest. It is immediately seized by an ant, which calls in the assistance of a friend after unobtrusive efforts to drag the caterpillar into the nest. It can be easily seen that the little creatures hold a conversation by means of their feelers, and, this being ended, they repair together to the caterpillar in order to draw it into the nest by their united strength."

Further, I have observed the meeting of ants on their way to and from their nests. They stop, touch each other with their feelers, and appear to hold a conversation, which I have good reason to suppose refers to the best ground for food.—*Young Woman.*

Ancient Seed.

At Kames, in the Isle of Bute, Mr. R. A. Stewart, a saddler, has succeeded in growing a fine crop of peas from seed found in a tomb of an ancient Egyptian king. Mr. Stewart got the peas from a Glasgow friend of his who has some in Egypt, by whom they were forwarded to Glasgow, and the seed is estimated to have been 2,000 or 3,000 years old. The peas were sown in open ground, and the plants have grown up strong and vigorous to a height of about six feet. They possess certain characteristics. The flower of the ancient Egyptian variety has a beautiful red centre, surrounded by a white corona, and looks very elegant and handsome. The pods average from two to three inches in length by one-half inch in breadth, and the peas are said to be of excellent flavor.

A Simple Refrigerator.

In Egypt, when picnicking in the desert at spots too remote from the Nile to carry ice with us, we nevertheless always managed to have water that was of icy coldness, no matter how scorching the temperature, and this by a very simple process. We would fill one of the porous earthenware bottles with water of the normal temperature, namely, lukewarm, cork it, then envelop it with a wet cloth, and fasten a cord about a yard long tightly around its neck. One of the native attendants was thereupon instructed to keep the jug swinging at the end of the cord round and round in a circle. No matter how hot the wind or how blazing the sun, the current of air thus created against the wet cloth had the effect almost of icing the water in the bottle within the space of about ten minutes.—*Ec.*

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