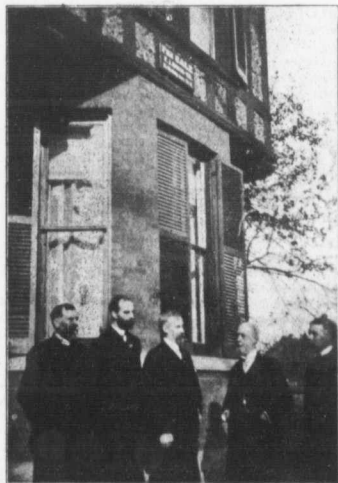


take care of themselves as best they can? Shall we say, as a wealthy citizen once said to me, "We have a country poorhouse for such people as these." Impossible—such unparalleled ingratitude shall never be laid to the charge of our noble-minded and generous-hearted Methodist people. The men "worn out in work" never had, generally speaking, more than bare living, and we may surely believe they shall not receive less than a bare living now.

Toronto, Ont.

### Sunday-school Leaders.

THE Sunday-school work in America has prospered and developed largely because of the wise and efficient leadership which it has enjoyed. With such men as B. F. Jacobs, Wm. Reynolds, Dr. Shaufler at the helm, there could be nothing else than progress. Some of these



A DISTINGUISHED GROUP.

splendid workers have gone to their reward, but the leaders of to-day are scarcely less energetic and effective, and so the work goes on.

Our illustration, on this page, shows several distinguished men in the Sunday-school ranks. First, to the left is Rev. Wm. Frizzell, D.D., who is Chairman of the Executive Committee of the Provincial Sabbath-school Association. Next to him is Rev. Dr. Mullins, President of the Baptist Theological College, Louisville, Ky., the first college in America to introduce a department for Sunday-school teacher training. In the centre stands Mr. Marion Lawrence, the General Secretary of the International Sunday-school Association of America. Next in order is Rev. Dr. Shaufler, the veteran Sunday-school writer and lecturer. The gentleman to the extreme right is Mr. William Hamilton, President of the Ontario Sabbath-school Association. The photograph was taken in front of Mr. Hamilton's residence, during the Pastors' Sunday-school Institute in Toronto last November.

### Cheerfulness at the Table.

AN old lady, who looked as though she might have belonged to the "Sunshine society" all her life, was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents. "I think," said the clever old lady, "it is because we were taught in our family to be cheerful at the table. My father was a lawyer with a large criminal practice; his mind was harassed with different problems all the day long, yet he

always came to the table with a smile and a pleasant greeting for everyone and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence and the effect was marvellous. If a child came to the table with cross looks, he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when mealtime came, and the habit of being cheerful three times a day under all circumstances had its effect on even the most sulen temper. Grateful as I am for all the training received in my childhood home, I look back upon the table influence as among the best of my life."

Much is said and written these days about "table manners." Children (in well-bred families) are drilled in knowledge of "good form" as to the use of the fork and napkin; proper methods of eating the various courses are descanted upon, but training in the most important grace or habit a child should have, that of cheerfulness at the table, is too often neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at a mealtime be made the most happy hour of the day and the influence on the children may be beyond estimation.—*Selected.*

### A Kingly Young Man.

BY REV. G. H. COBBLEDICK, B.A.

THE life of the good king Josiah three significant periods are mentioned. At eight years of age he became king, though, of course, his advisers must have practically ruled; at sixteen years he began to assume more responsibility as king, and at once showed a determination to serve the God of his forefather David. In the twelfth year of his reign, or when he was twenty years of age, he assumed full power as sovereign, and it is said, he began to purge Judah and Jerusalem of the high places and the groves and the images associated with the idolatry of the nation. These periods mark important points in the life of every young man: childhood covers from birth to about eight years of age; boyhood from eight to sixteen; adolescence from sixteen to twenty-one, when he is of age and assumes the responsibilities of manhood.

The importance of these periods in relation to the religious life is made clear by one of the careful students of to-day, Dr. Starbuck, in his fascinating book, "The Psychology of Religion," in which, after exhaustive inquiries, he comes to these conclusions: "Conversion does not occur with the same frequency at all periods in life. It belongs almost exclusively to the years between ten and twenty-five. The number of instances outside that range appear few and scattered. That is, conversion is a distinctly adolescent phenomenon. Within this period, also, the conversions do not distribute themselves equally among the years. In the rough we may say they begin at seven or eight and increase in numbers gradually to ten or eleven, and then rapidly to sixteen, then they rapidly decline to twenty, and gradually fall away after that and become rare at thirty, so that one may say that if conversion has not occurred before twenty the chances from that time on grow smaller of its ever being experienced." An ideal life begins to love and serve the Lord in childhood, develops through boyhood and expands through adolescence into manhood so allied with the kingdom of God that its success means the larger and firmer establishing of the kingdom of Christ.

Chatham, Ont.

### T. DeWitt Talmage on the Old Preacher.

(Dr. Talmage was preaching on Eleazar's hand cleaving to his sword; see II. Samuel 23: 10.)

"What a hard thing it was for Eleazar to get his hand and his sword parted. The muscles and the sinews had been so long grasped around the sword he could not drop it, and his three comrades, I suppose, came up and tried to help him, and they bathed the back part of the hand, hoping the sinews and muscles would relax. But no, 'His hand cleave unto the sword.' Then they tried to pull open the fingers, 'to pull back the thumb, but no sooner were they pulled back than they closed again, 'and his hand cleave unto the sword.' But