

The Voice of Nature.

BY ALEX. A. B. HERO.

The glory of the universe
His presence ever fills,
The grandeur of the boundless sea,
The everlasting hills.

The rivers praise him who hath stretched,
Their broad majestic flow,
Or thunder in their cataracts,
The loudest note below.

The forests, planted by his hand,
The flowery verdant sod,
In loveliness and beauty, speak
The attributes of God.

His power and wisdom, infinite,
In all his works we trace;
But they hold no revelation,
Of the riches of his grace.

They cannot tell, as I would know,
Of the one who died for me,
That mystery of love divine,
Which in the cross I see.

They tell me of no Saviour's love
Of rest, or peace, or Heaven;
Nor satisfy the longing soul
With bliss of sins forgiven.

That gospel can be told alone
By human pen or tongue;
A grander, nobler, higher theme
Than nature ever sung.

His glory, goodness, wisdom, power,
They speak that message well;
Oh, let them shame our silence,
Who have better things to tell.

Somenos, B.C.



"I desire to form a League, offensive and defensive, with every soldier of Christ Jesus."—John Wesley.

TOPICS FOR THE YOUNG PEOPLE'S PRAYER MEETING OF THE EPWORTH LEAGUE.

SECOND QUARTER, 1890.

June 15. *Rich toward God.* Luke 12. 21; 12. 15; Matt. 6. 19-21; 1 Tim. 6. 17-19; Jas. 2. 5; Matt. 6. 33; Psa. 34. 9, 10; Isa. 33. 15, 16; Phil. 4. 19; 1 Tim. 4. 8; John 6. 27; Psa. 84. 11; Luke 18. 29, 30.

June 22. *Your Father knoweth.* Luke 12. 30; Psa. 103. 14; 1. 6; Neh. 1. 7; 2 Tim. 2. 19; 2 Pet. 2. 9; John 10. 14; Psa. 37. 18; Job 23. 10; Psa. 139. 1, 2; 139. 3, 4; 142. 3; Matt. 6. 6; Heb. 4. 13.

The League Devotional Meeting.

Here are a few suggestions:

1. *Time.*—It is important that an hour be selected when the most good can be done. Our experience has led us to favour, more than any other, the hour preceding the public Sunday evening service. If a room can be used other than the main audience-room of the Church this hour will give the richest opportunities and best results. In that hour before the evening service our youth get a splendid preparation for the larger meeting to follow.

The pastor who goes to his pulpit knowing that a score or a hundred young Christians have been sending prayers heavenward in his behalf during the preceding hour must be greatly blessed and strengthened. And how receptive the minds and hearts of those ardent young people, fresh from that room of song and prayer and testimony, to the grand old Gospel as it rings forth from a quickened

and earnest messenger! So we believe that the best time for the Epworth devotional meetings, if not always and everywhere, yet generally, will be that favoured above, for then the strongest influence for good may be received by young people, pastor, and congregation.

2. *Leaders.*—Who shall lead these devotional meetings is often a difficult and perplexing question. On many smaller charges the pastor often feels obliged to take the lead, however much he might prefer to cultivate the talents of his young people. When necessary, so be it. Have the young people's meetings somehow: we can't afford to neglect it. It is one of the most efficient agencies of the time. Yet whenever practicable we should favour leadership from the ranks of the young people. There are many good reasons for it. It educates, it strengthens; both leader and led are made more self-reliant. It relieves the pastor. It gives a bond of sympathy between the leader and the rest, which usually draws from them ready and willing responses to his requests. It gives all a feeling that it is "our" meeting as nothing else can. Many Leagues publish lists of leaders and topics for three or six months—a good plan. The great requisites in a leader are earnestness, real piety, and willingness to prepare for the meeting. These three requisites being met the leader will generally succeed.

3. *The pastor and the meeting.*—Some may ask, "If the pastor is not to lead the meeting shall he attend?" Yes, whenever possible. If the young people are accustomed to his presence it will cause no embarrassment; and his help will often tide the meeting over awkward pauses and show the way out of predicaments into which untrained young leaders sometimes lead even well-disposed companies. If he can, therefore, let the minister attend these meetings—that is, if his heart is young, no matter how gray his head, and if his strong sympathies enable him to adapt himself to those he is to aid.

Strangers Welcomed.

A BRANCH of the Epworth League has been established in connection with the Centenary Methodist Church, St. John, N.B. The different departments are effectively organized. The social and Christian work departments desire among other duties to accept the responsibility of extending Christian attention to strangers in our city—particularly to those coming from Methodist congregations. Any request coming from any of our ministers or people, asking the committee to seek out and show attention to such persons will be met with a cheerful response. Any such request may be addressed to the pastor, the Rev. Edwin Evans, or to Mr. John McA. Hutchings, 101 Germain St., St. John, N.B.—*Wesleyan.*

Epworth League Notes.

—More reports give more encouragement. The letters of these secretaries establish one indisputable fact, that a well ordered chapter of the Epworth League is a source of manifold good to the church of which it is a part.

—We make each meeting only religious. There are twenty-five members, eight of whom have been received into full membership in the church. Our way of conducting makes the chapter a real Methodist class. The best work and life of my church is right here.

—The personal efforts of members have brought large numbers into the Sabbath-school, increased the church attendance, and inspired many older as well as younger Christians with new zeal.

—During revival the Lookout Committee of the League assisted the pastor by bringing the converts into the Sunday-school.

The Battle of Waterloo.

Most of our young readers have read the story of the battle of Waterloo, that wonderfully decisive event in which the English soldiers under the Duke of Wellington won a great victory over the French under Napoleon I. The defeat broke the power of Napoleon, and decided the fate of Europe.

The majority of our readers are now in school, and so a remark made by Wellington not many years before his death will be of interest. Walking with a friend in the grounds of Eton College, he pointed up to the familiar building and said, "There is where the battle of Waterloo was won." The meaning of the remark was this: In the college there was a training to be attained, a self-mastery to be achieved, and habits to be formed, which made the great victory of Waterloo possible.

Few young persons perhaps can realize how great the influence of early life must be upon later life. Every victory gained over self, over a disposition to be indolent or careless, over a temptation to negligence or idleness by thoughtless companions, is the promise of victories further on in life, while yielding to temptation is assure a pledge of weakness. As a man soweth so shall he also reap. The virtues and achievements of early life are the seed that in due time bring forth their harvests of success. The battles that are to decide everything for the future are fought in the school-room, on the play-ground, in the home, on evenings around the fireside and study-table, through the years of young life. Here the greatest events of life are settled, with victory and crowns to be attained, or defeat and dishonour to be practically assured.

No Taste for Mathematics.

YEARS ago some of the Freshmen of Princeton College would occasionally ask the then assistant professor of mathematics to excuse their delinquencies in that study. "We have no taste for mathematics," was their plea. "No taste!" was the reply, "then you should give special attention to it. Form a taste. I shall expect you to be very studious in my department." Dean Stanley has been telling a story which shows that Mr. Gladstone conquered a similar distaste for mathematics. "There is a small school near Liverpool," he said, "in which Mr. Gladstone was brought up before he went to Eton. A few years afterward another little boy proceeded to that same school—a little boy whose name I will not mention, but who subsequently went, when a young man, to see its master, and in the course of conversation with that master he said to him, 'There is one thing in which I have not in the slightest degree improved since I quitted your establishment, and that is casting up figures.' 'Well,' the old master replied, 'nobody could have been more incapable than you were at school with your arithmetic, but I will tell you a very curious circumstance. Mr. Gladstone, when he was here, was just as bad at casting figures as you were and are, but you now see what he has become. When it was that the right honourable gentleman was enabled to master his former incapacity, and to become the great arithmetician which we all know he is, I am not aware; but the change did take place, and I have found in it a striking example and a cheering encouragement to those who are dull in youth not to despair.'"

REVERENCE in dealing with the Bible should always characterize the Sabbath-school teacher. There is a tendency too often to treat even the most sacred themes in a light and flippant way. To encourage or permit this is to weaken the influence of the Scripture on the minds and hearts of scholars.