

ment of Labor of the Dominion Government. "Those who knew him well say that he was always a good boy, full of life and fun, always ready with a joke or story, but kind hearted, honest, and true as steel." He had a strong and true grasp of the purpose of life, hated all cant and sham, sincerely loved the truth, and was worthily devoting himself to the very highest ideals.

He was a member of the Presbyterian Church in Ottawa.

One of his most intimate friends, in speaking of his courageous deed, said, "His death was a shock but not a surprise." It would have been a surprise if he had acted in any other way. Men do not become self-sacrificing and nobly heroic all at once, or by accident. The circumstances of an hour need simply call out the inherent qualities of manhood which were long before developed.

By all means, let there be a monument erected to young Harper. Many who never knew him personally will be glad to contribute to it.

A School of Vice.

The play bills in many of our cities and towns are a school of vice. It is almost impossible to go down town in Toronto at any time without seeing representations of crime that cannot fail to be suggestive to the young. Pictures of one man pointing a pistol at another are so common as to excite little comment. That they have a very bad influence upon boys and young men is more than probable. To handle a revolver skillfully seems to many a youth rather a manly thing to do, and the ambition to own a fire-arm is stimulated by the pictures which he sees every day. Many homes have no works of art upon the wall to exercise a refining and elevating tendency upon the members of the family. Their only art gallery is on the street, and the bill boards are carefully studied. Even those who never think of attending the plays that are advertised are nevertheless unconsciously influenced by what the eye rests upon every day.

Cannot something be done to improve present conditions?

A Misplaced Figure.

Most of the papers have been making special offers to new subscribers, but the *Halifax Wesleyan's* is the biggest thing we have seen. It announced in December that the paper would be sent "until the end of 2190 for \$1.00." We have always thought that our paper was one of the cheapest in the market, but when our contemporary proposes to supply reading matter for 288 years for the small sum of one dollar, competition is completely ruled out. Of course it was a typographical error. The figure "2" got into the wrong place, that was all. But it made quite a difference.

It is equally important for men and women to get into their right places as it is for figures. Sometimes a young man is appointed literary vice-president of the League, when his tastes and natural aptitude qualify him specially for work in the Missionary Department. He is a failure simply because he got

into the wrong office. Very great care should be exercised in the election of officers, and in allotting the members to committees, that the right person be placed "in the right place."

Tennyson.

In the past two or three numbers we have been giving some attention to the poets, in the hope of awakening a deeper interest in their sweet songs. Everybody should read the best poets. Poetry tends to withdraw us from the humdrum mercenary and selfish affairs of life and waken us to an appreciation of beauty, truth and love.

Perhaps no poet, English or American, is more generally appreciated and loved than the man whose face adorns our first page—Alfred Tennyson. He has been called the "St. John of the Nineteenth Century." Everything that he touched, he spiritualized and exalted. He always sought to call out the best and highest aspirations of the human heart, and constantly aimed to implant true and noble ideals of life. Let every League which has not already done so, arrange for an "Evening with Tennyson." Such a programme can be made as spiritually helpful as a prayer meeting, and not the least of its benefits is the desire to study the works of the great English poet, which is sure to be inspired in the minds of many young people.

It was our intention to have embellished this number with several of Tennyson's choicest productions, but the copyright law forbids even the publication of one poem.

Poverty and Riches.

Let us clear away this idea lingering among us from the days of the anchorites and flagellants that "poverty is a virtue;" and the other idea also, held by many, that "riches is a crime."

There is not of necessity either virtue in the one or crime in the other. Poverty and riches are but relative ideas. The pauper of one city or country is relatively the landlord or merchant or prince of another—a fact into the understanding of which such questions as the climate, the purchasing power of money, the educational standard, and the like have to enter. "Riches and poverty stand rather for subjective states of the mind than for objective realities." Most people classify themselves as "poor," while the incomes of men vary all the way from no employment and no wages to tens of thousands of dollars a year, they walk side by side under the yoke of self-confessed poverty.

This is because ambition enters and luxury enters; and in passing from the cottage to the mansion, and from the shop to the emporium, and from the rare holiday to the European vacation, the power to gratify the ever multiplying and ever-increasing pull of worldly aims and worldly hopes and fears seems inadequate and remote.

One man is poor because he cannot afford to re-shingle his wood shed, another man is poor because he has not at hand \$10,000 more to invest in some glowing speculative adventure.

Life Power and Method.

The *Watchman* says: "Almost every denomination of Christians in the United States is just now more or less earnestly engaged in discussing methods of Church work and missions. It is not a good sign. Methods accomplish nothing. What accomplishes things is the life power that can use any methods or make its own."

We believe that our neighbor is entirely wrong in its conclusions. In our opinion it is an excellent thing for a Church to be earnestly enquiring about methods, for it is an unmistakable evidence that there is "life power" there which is seeking a means of expressing itself. Where there is no spiritual life there is no anxiety about methods, for everybody is then content to do nothing.

What a foolish conclusion it is that where there is much attention paid to organization and method there can be little "life power!"

As a matter of fact it is in the best organized churches that we find the deepest spirituality, and where the most aggressive work is being done.

Church Loyalty.

The Editor of the *Belleville Intelligencer* has been writing up the churches of that city. His sketch of the Bridge Street church is altogether too long for publication here, but we would like to quote the following sentence:

"Every man has his hobby—well, the hobby of Bridge Street Church people is Bridge Street Church. Sleeping they dream of it, waking they think of it. They love to turn over in their minds plans for its advancement; every man, woman and child who goes there takes a personal interest in its welfare. Who can wonder that steadily it has grown and is growing in power for good!"

We like this very much. The cultivation of an *esprit de corps* in church affairs will certainly have much to do with success. We commend this to those who think so little of their own church that they are almost as frequently found in some other place of worship. Let our young people be taught to love their own church and stand by it, while at the same time cultivating the kindest and most fraternal feelings toward other churches.

ONE of our ministers suggests that "THE ERA is not like a preacher, for it improves with age."

YOU may not need it just now, but this number contains much material that will be very helpful when you have your "Evening with Tennyson." By all means save it.

"I REALLY had no idea that the Epworth League was doing so much good work," was the remark made by a prominent member of a Quarterly Official Board, after the League President had read his quarterly statement. Many people are ignorant of what our organization is attempting, and carrying out, and every means should be used to enlighten their minds.