

and carries the note. "Will the parents please help the little ones to learn the memory verse?"

Other pastors may be interested in the following list of subjects and "memory verses," which are taken from these cards—

SUBJECT.	MEMORY VERSE.
The Children's Church . . .	3rd Epistle John. 4.
The Boy Prophet . . .	1 Sam 1. 28; 2. 18.
Sowing and Reaping . . .	Gal. 6. 7.
Ruth, the Ashury Gleaner . . .	Ruth 2. 17.
Mocking an Old Man . . .	2 Kings 2. 23.
God's Telephone . . .	Gen. 21. 17.
Daniel, the Temperance Boy . . .	Dan. 1. 8.
Timothy, the Boy that Read his Bible . . .	John 5. 39. 2 Tim 3. 15.
The Little Missionary Girl . . .	2 Kings 5. 2, 3.

Besides these services for the little folk, the League arranged and carried out a series of Sunday evening lectures during the winter, upon such subjects as the following: "That Boy's Home," "That Boy's Mother," "Queen Esther," "That Boy's Father," "That Boy's Sister," "That Boy's Brother," "That Boy—Who Shall Have Him?"

One Man Started It.

A LITTLE over a year ago, a commercial traveller, realizing that the "drink habit" was the curse of his class, as of all business men, and having read Dr. E. E. Hale's book, *Ten Times One is Ten*, and believing in the sentiment, "No man is sure he is temperate himself until he tries to make other people so," started the Commercial Temperance League, adopting for its motto: "Lend a Hand." Each member is to wear a button badge, bearing the letters C. T. L., and for a pledge there are two:—

1. To drink no intoxicating liquors.
2. To get ten others to join the League.

This organization has already grown until it numbers several thousand.

In His Name.

It is one of the most hopeful signs of the times that God is teaching the young the glory of a full consecration to himself, and crowding them to the front. We find in the Wesleyan Mission, that has its centre of field-service in St. James's Hall—the heart of gilded West-end vice in London—a band of young ladies and gentlemen who support themselves, while they give their time, all or in part, to Christian work. They are called "Brothers" and "Sisters of the People," and "when the eye seeth" them in their simple, unostentatious uniform, foremost in every good work, it blesseth them."

In that marvellous Mildmay Mission, in the north of London, there are about one hundred and twenty-five young ladies, the daughters of professional and other well-to-do people, who have donned the simple costume of a deaconess, and who give their lives to Christly care of the ignorant and poor. Instead of receiving salary, though they live in communities, each pays two hundred and fifty dollars a year for her board, besides meeting all her other personal expenses, and giving the rest of her "allowance" to the needy whom she meets in her work.

May God raise up a host of young people who will love him with all their heart and serve him with all their might!—*Central Christian Advocate.*

A Young Methodist's Letter.

A NUMBER of us, young people and members of the Methodist Church, are thinking of organizing a young people's society for the purpose of mutual help and benefit in social, intellectual, and spiritual culture, and to win other young people who are not yet Christians. There has been some effort in

another direction, but I believe in Methodists holding to Methodism, and, besides, it seems to me that we need a great national organization of the Methodist youth of our land, each local society united by bonds of sympathy and common effort in Christian endeavour along Methodist lines. In many localities, in the country especially, our young people are tempted to leave the Church and go elsewhere, simply because they are ignorant of the grand history and glorious achievements of Methodism, and are not familiar with its great men and movements

Epworth League Notes.

—In view of the number of new societies forming, we are glad to say that the reports from the older Leagues and unions are uniformly encouraging. Pastors and young people unite in testifying to the success which has crowned the new plans. "My church is stronger and better for the League," says one preacher. "My young people take new and honest pride in the denomination since they began to study its history," writes another. "Our prayer-meetings are more helpful, and the entire work of our church has gained in vigour since the young people have been awakened to their duty," is the inspiring witness of a third. These testimonies from experience ought to lead many into the same activity.—*Our Youth.*

—As a member of the Church it is your duty to

Pray for its pastor.

Attend its services.

Practise its teachings.

Pray for its prosperity.

Give for its support.

Work for its success.

Cordially greet its members.

Invite others to its services.

Read John 13. 17; Thess. 5. 11-25;

Heb. 10. 23-25.

—The elasticity of the plans of the Epworth League is one of its most admirable features. The constitution has been very carefully framed, but its adoption is optional. The reading-courses are the outcome of careful study; but the reading-courses are optional, both as to the local branch and as to the individual member. The name is a matter of natural connexion; but it is not necessary to adopt the name to secure affiliation with the central office. Indeed, nothing is necessary other than loyalty to the Church and loyalty to the League.

—Chaplain McCabe has heard of the Epworth League. He asks the young people to give, or get others to give, ten dollars apiece for missions this year. A very grand suggestion!

—There is sometimes a great absence of sociability in many of our churches. Especially is this so of the morning and evening services. *Per contra*, we would not have our churches become merely social clubs; but there is a happy medium; a spirit of welcome should be shown, and the "stranger within the gates" made to feel at home. The Observer once knew a Methodist minister who was wont to preach a short sermon Sunday mornings, and tell the congregation they had fifteen minutes for hand-shaking after the service. One cause of the large and growing attendance at the League meetings, we believe, is the systematic and hearty welcome extended to all.

—Comradeship must be cultivated in any band of workers. People who simply meet now and then at stated times, and engage in prescribed exercises, do not derive the full benefit of real co-operation. We make a fatal mistake in supposing that God will provide all the enthusiasm and plans of ac-

tivity. We must, as young people, stand together, plan together, and be in hearty sympathy with each other if we are to accomplish any true work. Let the spirit of comradeship be cultivated, then, in your church, until "those young Methodists" shall be the name for as much enthusiasm and activity as ever won the champion ship for any balling.

"In the Cross of Christ I Glory."

BY LU B. CAKE.

"In the Cross of Christ I glory,"
Sweetly sung with hisping tongue,
Caught his lips the sacred story
Loved ones o'er his cradle sung;
Caught his ear the tuneful measure,
Ere his heart saw in the rhyme
Mortal's hope of Heaven's treasure,
"Tow'ring o'er the wrecks of time."

"In the Cross of Christ I glory,"
Sang his youth's maturer years,
Sang as blithely, promissory,
As the lark when summer nears;
"When the woes of life o'ertake me,"
Rose as bubbles children toss,
"Never shall the Cross forsake me."
Ah, would he forsake the Cross?

"In the Cross of Christ I glory,"
Proudly sang his manhood's prime,
Through his soul swept transitory
As the whispering wings of time;
"When the sun of bliss is beaming,"
Ah, so blindingly it shone,
"From the Cross the radiance streaming,"
Lighted up his lips alone.

"In the Cross of Christ I glory,"
Sang a trusting child again,
Bowed the head with sorrows hoary,
Now as humble, meek as then.
"Bane and blessing, pain and pleasure,"
Ah! all these his soul had tried;
Heart and lips poured forth the measure,
"By the Cross are sanctified."

"In the Cross of Christ I glory,"
Tolled the bells in measures slow;
"In the Cross of Christ I glory,"
Sang the singers sweet and low;
Spake the pastor of the glory
"Tow'ring o'er the wrecks of time";
Over there is heard the story,
"Gathered 'round its head sublime."

There is Our Father.

Two children were at the sea-shore, on the lookout for their father's return from fishing. There had been no storm, so they were not afraid; but their father had been away two days and two nights, and the little folks wanted to see him back. They had watched for him hour after hour. Other fishing-boats had passed, but his was not in sight; but at last the elder girl saw, far off, the well-known sail, and the boat she loved to see.

Pointing it out to her little sister, she said: "There is father!"

But the little dot said: "I don't see father."
"No, nor do I," answered the elder; "but he is there—that is his boat—he is master of it—he will soon be here!"

Both children were joyous. Though they could not see their father, they knew he was there, and that every moment brought the time nearer when they would see him and talk to him.

There is another Father of all little children whom we cannot see yet, but we know he is near, and before very long we shall be at home with him, and see him, if we are good and have faith in him. Wherever we are, in sunshine or in gloom, we may always say: "There is our Father."