



AUK HUNTING.

Pass it on.

HAVE you found the heavenly light?

Pass it on!

Souls are groping in the night,

Daylight gone!

Hold thy lighted lamp on high,

Be a star in some one's sky,

He may live who else would die—

Pass it on!

Be not selfish in thy greed,

Pass it on!

Live upon your brother's need,

Pass it on!

Live for self, you live in vain;

Live for Christ, you live again;

Live for him, with him you reign—

Pass it on!

The Ant-Lion.

THE ant-lion begins life as a clumsy, ugly insect, living in a rounded hole in the ground, which he digs out and shapes for himself in places frequented by the ants on whom he feeds. He likes best a light, dry, sandy soil, into which he can readily force himself, and which he finds no difficulty in tossing out of the hole as he digs, thus increasing its size, and enabling him to sink it to the depth he desires. When his work is completed, he finds himself at the bottom of a little cave, shaped like a funnel, where he lies in wait for his prey.

As he takes care to locate himself where there are plenty of ants, he does not have to wait long before some unwary little insect of that species finds itself slipping into the trap dug for it, and before it can escape up its sloping sides its enemy catches and devours it without mercy. The ant is so small, and so quick and agile in its movements, that its slow-moving, clumsy foe could never capture it but in some such way as this, which gives the poor little insect no chance of escape.

The life of the ant-lion is a much longer one than that of most insects, who rarely outlive a single season. This creature exists for two years as described; then, by means of a glutinous fluid which it produces, it covers itself with grains of sand, presenting at last the appearance of a ball of sand. Inside of that it remains for twenty days,

to all appearances dead and buried. At the end of that period a new life stirs within it, and it comes forth a much prettier, more graceful creature than before, but still engaged in catching and devouring ants.



The Epworth League in Toronto.

A SECOND MASS MEETING ADDRESSED BY MINISTERS AND LAYMEN.

WE copy this report from the *Toronto Globe*:—

A second mass meeting in favour of the Epworth League was held in Spadina Avenue Methodist Church. Rev. Dr. Parker ably presided.

Rev. Dr. Withrow, the Secretary of the League, led the opening devotional exercises, and made the opening address, which his thorough knowledge of the League made eminently fitting. A touching reference to the recent death of Rev. Dr. Williams, who was so fully in sympathy with the movement, was found in the Secretary's first words; and then he addressed himself to meeting the objections that had been made against the League. In answer to the query, What good is the League going to do us? he said this was hardly the way to put it. They should ask, What good will the League help us to do others? and to this the reply would be, Much, because of the organization of the whole Church for these objects. The fear that the League will multiply meetings was ill-founded, for it may easily absorb several of the present church meetings, thus really reducing the number. He explained the marvellous ease by which ordinary Young People's Societies may become branches of the League, the *modus operandi* being simply to send in a request for organization to the central office, Toronto, when they will speedily find themselves in line with the rest of young Methodism. A sketch of the rapid growth of the League throughout the Province and in the Provinces by the sea made a closing of a very satisfactory description.

Rev. J. E. Lanceley spoke strongly in favour of the League as cultivating true manhood.

Mr. R. W. Dillon, M.A., felt that the Epworth League had been evolved from the necessities of the times, and proceeded to outline its excellences in the following line—the religious element of the League, the provision of a good course of literature, and its attention to our social and literary requirements.

Rev. Manly Benson said that he liked the Epworth League in that it was more than a society for social entertainment. It built up the manhood of its members and emphasized the religious work of the Church.

Rev. J. V. Smith devoted his ten minutes to a consideration of the literary department of the League, which he declared to be a sumptuous banquet of twenty-six courses.

Mr. John T. Moore claimed that the Epworth League was just the thing that the laymen's meeting at the last Toronto Annual Conference expressed a desire for. They urged that the Young People's Societies be given some connection with the Church, and the League stepped in and supplied that very need.

Rev. Dr. A. Sutherland described this movement as one of those about which, after they are started, everybody asks: Why did not some one start this before? It was needed to bridge over the critical period between childhood and the Church, just when a young man thinks that he knows more than any one else in the world. The connexional nature

of the League was to him, perhaps, its strongest point, which he held was the basic principle of Methodism.

Rev. A. M. Phillips believed that the League is a link not so much between the Sunday-school and the Church as between the older and the modern methods of Church work. All other enterprises had changed their methods of work during the later years. He urged that the Church could not counteract the theatre and the saloon while it was closed all day and opened its doors an hour or two on an occasional evening. He would have under the direction of this Epworth League places of recreation, reading rooms, gymnasiums and places where young men could go to talk over the news of the day without hanging about a saloon. They had tried some such thing in his neighbourhood, and fitted up a gymnasium and a reading-room in the basement of his church, which had resulted in the gathering in of a large number of young men whom before they could not touch. There should be no need of fraternal societies outside the Christian Church.

The following resolution was unanimously passed: "We devoutly recognize the new social and religious organization known as the Epworth League, which is being so rapidly adopted throughout this Dominion and this continent, as a providential movement signally adapted for quickening the religious zeal and promoting the intellectual activities of young people, and for guiding them into wise methods for helping one another in the Christian life, and of building up the Redeemer's kingdom in the world, and as such we cordially recommend its adoption by the Young People's Associations of the Methodist Church."

How May Young People Aid the Church?

BY N. A. WRIGHT.

To us, down through the long ages,
Comes ringing our Lord's command:
Go work to-day in my vineyard;
And shall we then idle stand?
And while fields are white for harvest
Shall we say "No man doth hire,"
And grudge or withhold the service
That our Master doth require?
How then shall we work for the Master,
How gather the grapes or grain,
That when he seeks the fruit we bring
He shall not look in vain?
We must bring home what we gather
When the shades of evening fall,
For God will call his servants
And reckon with each and all.

We belong to God. Young people if they would help the cause of God must recognize God's original claim upon them. Upon body, soul and spirit, upon every faculty and power of human nature, has the redeeming blood been sprinkled, and we are not our own, "we are bought with a price." In the work of the Church there is a place for each of us that no one else can fill. Though the place may not be such a one as you would choose, yet for the willing and obedient the duty that lies nearest us is the duty for the hour.

We may help by faithful co-operation with the pastor and the older members of the Church in all departments of Church work. The Sunday-school is especially a field for our work, both as students and teachers. We may also aid by inviting into our Sunday-school those other young people and children who have no home elsewhere. If you find any such, and you are always sure to in the day-school, ask them to go with you. It will cost you nothing, but it may be to them eternal life. Help in the Sunday-school by giving to the superintendent and teachers your hearty support.

And then in the prayer-meetings,—what a power