

THE CANADIAN

# EPWORTH ERA

TORONTO

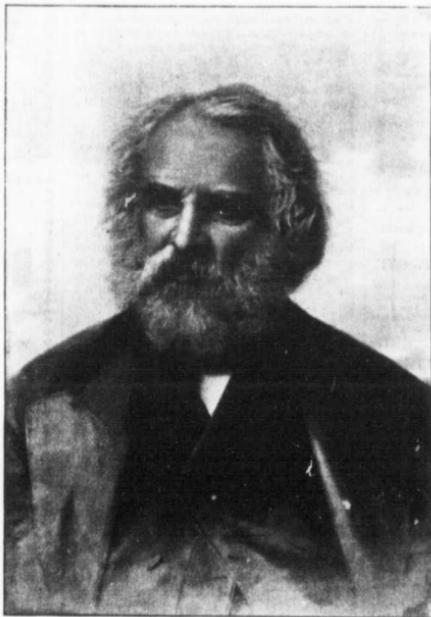
Vol. 2

MAY 1900

No. 5

*Christian  
Endeavor*

*Missionary*



HENRY WADSWORTH LONGFELLOW.

*Social*



*Literary*



# The Canadian Epworth Era.

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. II.

TORONTO, MAY, 1900.

No. 5.

**The Latest Fad.**—How is this for an illustration of idiosyncrasy? The so-called "holiness people" of the South have invented a button which is to be worn by those who profess to be entirely sanctified, and is intended to advertise the wearers as "holiness folks." It is to be hoped that this craze will not spread to Canada. The man who makes a parade of his godliness has but little acquaintance with the spirit of Christ.



**A Ridiculous Performance.**—Boys are apt to do foolish things, especially when they are encouraged by still more foolish men. The climax of silliness seems to have been reached by a mob of boys in Philadelphia who held a great "Pro Boer" meeting, and adopted a resolution of sympathy with the Boers, which was forwarded to Kruger by a special messenger boy who has been sent to South Africa for the purpose of delivering the document into Oom Paul's hand. Several men, who ought to have known better, attempted to address the boys, but their voices could not be heard on account of the uproar. The whole affair was spectacular and sensational, and at the same time ridiculous. Those who engineered it have good reason to feel ashamed of themselves.



**The Love of Poetry.**—There can scarcely be any more refining or ennobling influence than the love of good poetry. The taste for it can undoubtedly be developed by familiarity with the great standard poets like Shakespeare, Longfellow, Tennyson, Lowell. The "Evenings with the Poets" given by the Literary department in many of our Leagues have done much to interest young people in first-class poetical literature. This issue of the ERA is intended to be helpful and suggestive in the preparation of "An Evening with Longfellow," and should be preserved for future use. Other poets will be presented to our readers in a similar way, later on.



**Is the World Growing Better?**—One of our exchanges is at the present time discussing the question, Is the World Becoming Better? and one of the correspondents gives the six following reasons to show that it is becoming better: 1. Physically, for we know that man, learning to obey the laws of health and society, by hospital and quarantine regulations, has raised the standard of public hygiene. 2. Mentally. The increase of means of intellectual development are remarkable. Education is developing faster than any other feature of our civilization. 3. Morally, for we see the standard of purity, of temperance, and of beneficence to the weak - even to animals - raised noticeably within a generation. 4. Socially. The masses, while

they have much more to be rectified, have received popular recognition and rights far beyond the early dreams of their leaders of a century ago. 5. Politically. There is a wider and surer government by the people every year. 6. Spiritually. In our day we have seen religion taken from the realms of theory and creed and applied to the life of the individual and society.



**Cigarette Smokers Not Wanted.**—Another testimony concerning the evil effects of cigarette smoking comes from Chief Willis L. Moore, of the United States Weather Bureau, who has issued an order prohibiting their use by all employees. Mr. Moore gives his reasons as follows: "The order was issued after careful consideration and a thorough investigation of the evils resulting from cigarette smoking. It will stand. In this service we are compelled to maintain a very strict discipline in order to secure satisfactory service. Some of our men, who were regarded as the most thorough and competent, doing every detail of their work with the utmost promptness and accuracy, gradually became careless and lax. I sent inspectors to investigate, and in a number of cases it was found directly attributable to the use of cigarettes. I am not prudish, nor do I wish to assume any authority whatever over any privilege which the employees of the service should have, but as a public servant I feel that it is my duty to correct any evil which may exist. I can state most emphatically that the order will stand, and that it applies to the entire force of the bureau throughout the entire service. Cigarette smoking must cease."



**A Miserable Old Miser.**—How the possession of a great fortune often shrivels up the human heart and develops the miserly spirit is illustrated in the case of the late George Smith, the ex-Chicago banker, who left \$50,000,000. Of him, Mr. Henry Labouchere says: "For the last twenty years of his life he lived in a bedroom at the top of the Reform Club, which he rented by the year. A few years ago the rent was put up £10 (\$50) and this reduced him almost to despair. He used to creep about the club like a lizard, seldom speaking to anyone, either grumpily answering if he were addressed or professing not to hear what was said and was either deaf or pretended to be. Each day he went to walk, but he never slept outside the club except when it was closed for cleaning, and even this last he regarded as such a grievance that in the end he managed to occupy his bedroom while the club was closed. I suppose no one ever derived less pleasure from the possession of wealth beyond the dreams of avarice than did this singular old man, and doubt if his personal expenditure exceeded £400 per annum."

## Wonders of Wireless Telegraphy.

—A practical and unique illustration of the value of wireless telegraphy was recently announced as having occurred on board the steamer *St. Paul*. Among the passengers was Senor Marconi, the inventor of this wonder of the age, who was on the way to England. When the vessel came within the radius which the new system of transmission will at present cover, the great inventor rigged up his apparatus to one of the masts of the *St. Paul*, and began feeling around in the air for the news which his associates in England had been gathering and holding until the time came to let it fly. The following are some of the things that were caught: They had the latest news not only from Europe and America, but from the field of war. They heard the progress of the contending armies, the latest words from Mafeking, Kimberly and Ladysmith, and amid shouts of applause, it was decided to print this news, and so issue the first newspaper ever published on a passenger steamship. There was no printing press except the little one used for the menu, but they worked it hard and long. The sheets sold for a dollar apiece, and the proceeds were given to the Fund for Seamen.



## Christian Science and Frozen Toes.

—In one of his addresses, Rev. W. H. Pierce deals Christian Science a heavy blow, in a striking illustration which he uses for the purpose of showing how keen the Christian Indians are to detect the spurious from the genuine in religious affairs. A Klondike traveller came to the mission house with his toes very badly frozen, but to the astonishment of the missionary he refused to have anything done for them. Although his feet began to swell, and the pain became excruciating he resolutely declined to accept of treatment, on the plea that he was a "Christian Scientist." Several of the Indians came in and had some conversation with the man, who did his best to explain his creed. It was evident that his learned disquisition had little effect upon their unsophisticated minds, for a young chief tapped the "Scientist" on the brow, as he said, "Stranger, there is something wrong with your head, your brain is crooked," and then significantly added, "tell the missionary what size box you want, and we will bring it over for you." When the young man saw death staring him in the face, he relinquished his Christian Science foolishness and allowed Mr. Pierce to treat his toes. After careful nursing for several weeks he recovered and pursued his journey. Christian Science may have accomplished some apparently remarkable cures in certain nervous disorders where the disease is largely imaginary, but for a case of frozen toes it is not a huge success.

## LONGFELLOW, THE PEOPLE'S POET.

BY MISS M. A. BOWEN, B.A.

"He the sweetest of all singers  
Beautiful and childlike was he,  
Brave as man is, soft as woman,  
Pliant as a wand of willow,  
Stately as a deer with antlers."

All the many sounds of nature  
Borrowed sweetness from his singing;  
All the hearts of men were softened  
By the pathos of his music;  
For he sang of peace and freedom,  
Sang of beauty, love and longing;  
Sang of death and life undying  
In the land of the Hereafter.  
For his gentleness they loved him  
And the music of his singing."

**T**HIS is the tribute one has paid to Henry Wadsworth Longfellow, the best known and most loved of American poets, whose aim was to write something that should make a purer faith, and manhood shine in the untutored heart.

He was the first of the band of poets who sprang from the New England puritans—fortunate in being born in the

regret that lends a sweetness to many of his songs.

"Thou'lt oft depressed and lonely  
All my fears are laid aside,  
If I but remember only  
Such as these have lived and died."

In '33 he published a work in prose, dealing with his travels. Six years later a romance called "Hyperion," the secret purpose of which was to win Frances Appleton, who later became his wife. Longfellow himself is the hero, and Miss Appleton the heroine. She was at first offended at this public wooing, however much she admired the splendid talents and frankness of the hero.

A few months later appeared the first volume of poems, "Voices of the Night," including "The Reaper and the Flowers," "Hymn to the Night," "Footsteps of the Angels," and "The Psalm of Life," that we all know, and in a year, the popular poems, "Excelsior," "The Bridge," "Wreck of the Hesperus," and "The Village Blacksmith."

On his way home from his third visit

In '51 he wrote "The Golden Legend," picturing different aspects of life in the Middle Ages.

In '55 appeared a very popular poem, "The Song of Hiawatha," based on the folk-lore of the American Indians; and, three years later, "The Courtship of Miles Standish," describing the early history of the Plymouth Colony.

## WHY IS LONGFELLOW SO LOVED?

1. As a poet he appeals to the universal affections of humanity, and expresses with the most delicate beauty thoughts which find sympathy in all minds.

2. On account of his purity, sweetness, refinement, and his sunny and genial nature.

3. By reason of his tact in the use of language, as illustrated in the soothing melody of his words.

"He may not be one of the world's greatest poets, but he who has stirred thousands of hearts and gladdened many sad and wearied lives deserves the love of his country."

"His heart was pure, his purpose high,  
His tho't serene, his patience vast;  
He put all strifes of passion by  
And lived to God from first to last.

There is no flower of meek delight,  
There is no star of heavenly pride  
That shines not sweeter and more bright  
Because he lived, loved, sang, and died."

Brantford, Ont.

## LONGFELLOW'S BIRTHPLACE.

**A**T Williston I found myself in front of a plain wooden house that bore an equally plain sign:

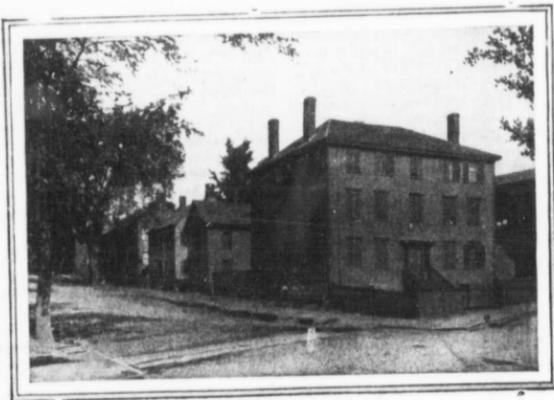
America's Greatest Poet,  
Henry W. Longfellow, Was Born in This House,  
February 27th, 1807.

"In what room was he born?" a visitor once asked.

"Oh, in Paddy Casey's bedroom," was the prompt answer of the ever-attendant urchins. This may hint at the present degradation of the establishment. Indeed, not many years ago, a saloon was built out in front of that very seamy corner room where the gentle poet came into this world, and its proprietor, asked the same question, replied, "Who in the mischief was Longfellow?" only he did not say "mischief."

In 1807, however, the house was a noble one, with well-kept trees, terraced lawn in front, and the sea, that now is driven out of sight by great buildings, then came up nearly to the poet's yard. How suitable it is, by the way, that Christian Endeavor should have come to birth in the city that gave birth to the children's poet!—*Annos R. Wells.*

Two representatives of the Ojibway Indians, immortalized by Longfellow's "Hiawatha," were recently entertained at the Craigie house, Cambridge, by Longfellow's daughters. One was the nephew and the other the grandson of Bukwujine, the chief that once entertained Longfellow in his wigwam on Lake Superior.



LONGFELLOW'S BIRTHPLACE.

hopeful morning of the new republic and in being the son of cultured parents. As a boy he was fond of music, and read Moore, Cowper, the Arabian Nights, and especially Irving's sketch book.

In one of his letters are found these words: "If I ever can rise in the world it must be by the exercise of my talent in the wide field of literature. I will be eminent in something." Nothing could check determination like that. While a student at college he wrote his earliest poems: "An April Day," "Sunrise on the Hills," "Woods in Winter," and "Hymn of the Moravian Nuns," through which the spirit of Wordsworth breathes.

In 1826 he went to Europe, and fitted from place to place, along ancient highways, among ruined cathedrals, through crowded streets, and in rural hamlets, and was supplied with many subjects for his poetry. After three years he returned to his duties as professor, the most accomplished scholar in America. His marriage had a marked influence on his writing, and its sad sequel gave to his poetic thoughts that undertone of patient

to Europe he wrote poems on slavery, which did much to awake in the youth of New England a sense of the great national wrong.

In 1847 appeared his greatest work, "Evangeline," in imitation of a German poem, and full of the simplicity and sentiments that Germans love. The poem describes the wandering of a young girl in search of her lover and her final discovery of him as an old man on his deathbed in a public hospital, which she had entered as a nurse. It is one of the most touching poems in the language, and gives to literature one of the most perfect types of womanhood and of affection "that hopes and endures and is patient."

In 1850 more poems were published, among them "Resignation," written in memory of his little daughter Fanny.

"There is no flock however watched and tended,  
But one dead lamb is there;  
There is no fire-side howe'er defended,  
But has one vacant chair,  
She is not dead, the child of our affection,  
But gone into that school  
Where she no longer needs our poor protection,  
And Christ himself doth rule."

A VISIT TO THE HOME AND GRAVE OF LONGFELLOW.

BY REV. G. W. KERBY, D.D.

**D**URING a short stay in Boston, in order to prepare myself for my visit to "The Land of Evangeline," I went over to Mount Auburn Cemetery, keys in hand, determined to see the grave of Longfellow. When I reached the main entrance to the cemetery I was informed by the gatekeeper that I could not enter there with a camera without a written permit. I went to the head office for the required permission, and when I told the manager my desire he very kindly informed me that I would need to get permission from Miss Longfellow, as the family objected to pictures of the grave being taken. Nothing daunted, I armed myself with a calling card and started for the home of the distinguished poet, resolved to see Miss Longfellow and lay my case before her. On my way I crossed "The Bridge" where the poet "stood at midnight, when the clocks were striking the hour." I cannot describe to you the feelings that possessed me as I approached the home and house where Longfellow lived and sang his way to the hearts of the common people. I tried the front door but there was no response. Then I walked around the house and grounds, and tried the side door, but no one came to let me in. In the meantime I had taken a couple of snap-shots of the place. Then I spied an old lady coming into the grounds and going in at the side door. I tried the front door again. The old lady poked her head out of an upstairs window, and looking down upon me, said: "Oh, you're a minister; I will let you in." My clergyman's collar stood me in good stead for once. By this time four or five other visitors had gathered on the front steps, and my collar admitted them all. They could not thank me enough. It was not I, however; it was the collar that did it. We went into Longfellow's study, the room once occupied by Washington. Everything in the study is as it was when the poet was alive. I sat in the poet's study chair and held in my hand the quill pen with which he wrote many a line. I also sat in the chair presented to him by the children of Cambridge on his seventy-second birthday, and made out of the wood from the "Spreading Chestnut Tree." Then there was the chair he sat in when he wrote "The Children's Hour," and penned the words concerning his children:

From my study I see in the lamplight,  
Descending the broad hall stair,  
Grave Alice, and laughing Allegra,  
And Edith with golden hair.

They climb up into my turret,  
O'er the arms and back of my chair;  
If I try to escape they surround me;  
They seem to be everywhere."

The poet loved the children; he was their friend. He was never too busy or tired to receive a little child.

There were many other things of historic interest which space forbids me to do more than mention, such as "The Ink Well" of Samuel Coleridge; "The Waste Basket," of Tom Moore; "The Iron Pen" afterwards celebrated in his verse; paintings of Hawthorne, Emerson, Chas. Sumner, and President Felton; busts of George Green and William Shakespeare; statuette of Goethe, and fragments from Dante's coffin. I forgot to say that Miss Longfellow was away from home, so I did not have the pleasure of meeting her. I went to the cemetery, however, and took a snap-shot of the grave. One solid stone, oblong, bearing the inscription, "Longfellow," marks the spot. His monument is reared in the hearts of the people. He belongs to us all. His body is buried, but his spirit is alive and with us yet. As I sat on the stone steps of his sarcophagus, instinctively the words came to my mind from his "Psalm of Life":

"Life is real, life is earnest,  
And the grave is not its goal;  
'Dust thou art, to dust returnest,'  
Was not spoken of the soul."

LONGFELLOW'S POEMS.

BY OLIVER WENDELL HOLMES.

**I** SUPPOSE if the great multitude of readers were to render a decision as to which of Longfellow's poems they most valued, the "Psalm of Life," would command the largest number. This is a brief homily enforcing the great truths of duty and of our relation to the unseen world. Next in order would very probably come "Excelsior,"—a poem that springs upward like a flame and carries the soul up with it in its aspiration for the unattainable ideal. If this sounds like a trumpet call to the fiery energies of youth, not less does the still, small voice of that sweet and tender poem, "Resignation," appeal to the sensibilities of those who have lived long enough to know the bitterness of such a bereavement as that out of which grew the poem. Or take "The Old Clock on the Stair," and in it we find the history of innumerable households told in relating the history of one, and the solemn burden of the song repeats itself to thousands of listening readers, as if the beat of the pendulum were throbbing at the head of every staircase. Such poems as these—and there are many more of not unlike character—are the foundation of



LONGFELLOW'S HOME AT CAMBRIDGE, MASS.

And again the well known words in the same poem:

"Lives of great men all remind us,  
We can make our lives sublime,  
And departing leave behind us,  
Foot-prints on the sands of Time."

Brantford, Ont.

LET your light so shine. You have concerned yourself about your neighbor's lamp, when your own wick was clogged and your oil getting low. Take a day off and look after it.

that universal acceptance his writings obtain among all classes. But for these appeals to universal sentiment his readers would have been confined to a comparatively small circle of the educated and refined. There are thousands, and tens of thousands, who are familiar with what we might call his household poems, who have never read the "Spanish Student," "The Golden Legend," "Hiawatha," or even "Evangeline." Again, ask the first school boy you meet which of Longfellow's poems he likes best, and

he will be very likely to answer "Paul Revere's Ride." When he is a few years older he might perhaps say, "The Building of the Ship," that admirably constructed poem, beginning with the literal description, passing into the higher region of sentiment by the most natural of transitions, and ending with the noble climax, "Thou, too, sail on, O ship of state!" which has become the classical expression of patriotic emotions.

#### WITH US STILL.

BY PROF. C. C. EVERETT.

WE speak of Longfellow as having "passed away." I think we have not yet learned the meaning of those words. I think we do not yet quite feel them. We still half think that we may sometimes meet him in his familiar haunts. Does not this protest of the heart contain a truth? His spirit, as we trust, has been called to higher service; yet he had given himself unto the world, he had breathed himself into his songs; in them he is with us still. Wherever they go, as they wander over the world, he will be with them, a minister of love; he will be by the side of youth, pointing to heights as yet unsealed, bidding him have faith and courage; he will be with the wanderer in foreign lands, making the beauty that he sees more fair; he will be with the mariner on the seas; he will be in the quiet beauty of the home; he will be by the side of the sorrowing heart, pointing to a higher faith. When old age is gathering about the human soul, he will be there still, to cry that "age is opportunity no less than youth itself." Thus will he inspire faith and courage in all, and point us all to those two sources of strength that never fail, "Heart within and God o'erhead."

#### LONGFELLOW'S RELIGION.

IT is an unailing proof of the purity of Longfellow's heart that in the muddiest pond he was always certain to find a fragrant water-lily, and from the most sin-stained heart he plucked a seed capable of nourishing a world with its beauty. If it is a part of religion to heed the words of an apostle. We have in this man one who obeyed the mandates of the Bible he professed to revere, in that he governed his actions by the words of that Paul who admonished him to "rejoice in hope and be patient in tribulation." It is healthful to breathe the atmosphere of his thoughts.

Longfellow's was a life of anxiety and great activity. But no trouble could break the steel of his spirit or dim the lustre of his faith in God and in man. Unfaltering in his trust every misfortune was to him only another rung in Jacob's ladder by which he climbed to heaven. Even after his first wife was burned to death in his sight he was not disheartened. Like a gallant vessel, he buoyed up and started the journey anew, with unbroken faith in the Master who stood at the helm. Indeed, he was himself a ship that passed in the night of exacting labors over the ocean of life; but in passing how many words has he spoken to us that have made our hearts glad and our spirits

lighter! A great glory passed from the world when he left it. Yet to the very last we find him still firm as ever in his belief. The last lines he ever wrote tell us he is passing from out the gloom of this world into a land where the light is growing like the daybreak:

Out of the shadows of night  
The world rolls into light;  
It is daybreak everywhere!

#### HOW "EVANGELINE" CAME TO BE WRITTEN.

MR. HAWTHORNE came one day to dine with Mr. Longfellow at Craigie House, bringing with him his friend Mr. H. L. Conolly, who had been the rector of a church in South Boston. At dinner Conolly said that he had been trying in vain to interest Haw-

poem, a tale of love and constancy, for which there was needed only a slight historical background, he took the authorities which were at hand. Later investigations, and more recent publications have shown that the deportation had more justification than had been supposed; that some, at least, of the Acadians, so far from being innocent sufferers, had been troublesome subjects of Great Britain—fomenting insubordination and giving help to the enemy. But if the expatriation was necessary, it involved in suffering many who were innocent of wrong.

#### ANECDOTES OF LONGFELLOW.

UPON his last visit to England Longfellow was introduced to the Queen at Windsor Castle, where she received him with great cordiality. He afterwards said that no foreign tribute



EVANGELINE.

How she seeketh the wool and the flax and worketh with gladness;  
How she layeth her hand to the spindle and holdeth the distaff;  
How she is not afraid of the snow for herself or her household,  
Knowing her household are clothed with the scarlet cloth of her weaving.

—Longfellow.

thorne to write a story upon an incident which had been related to him by a parishioner of his, Mrs. Haliburton. It was the story of a young Acadian maiden, who at the dispersion of her people by the English troops had been separated from her betrothed lover; she sought each other for years in their exile, and at last met in an hospital where the lover lay dying. Mr. Longfellow was touched by the story, especially by the constancy of its heroine, and said to his friend, "If you really do not want this incident for a tale, let me have it for a poem;" and Hawthorne consented. Out of this grew "Evangeline"—whose heroine was at first called Gabrielle. For the history of the dispersion of the Acadians the poet read such books as were attainable. Had he been writing a history, he perhaps would have gone to Nova Scotia to consult unpublished archives. But as he was writing a

touched him deeper than the words of an English hod-carrier who came up to the carriage door at Harrow and asked to take the hand of the man who had written the "Voices of the Night."

\*\*\*\*\*

An English gentleman once introduced himself to Mr. Longfellow in this way: "In other countries, you know, we go to see ruins and the like; but you have no ruins in your country, and I thought," growing embarrassed, "I thought I would call and see you."

\*\*\*\*\*

Longfellow's sense of humor found especial pleasure in the inappropriate words that were sometimes said to him by persons whose design it was to be complimentary; and he would relate with a keen relish of their pleasantry, anecdotes to illustrate this form of social

blunder. Upon one occasion he told about a strange gentleman who was led up to him and introduced at Newport, and who straightway said, with enthusiastic fervor, "Mr. Longfellow, I have long desired the honor of knowing you! Sir, I am one of the few men who have read your 'Evangeline.'"

\*\*\*\*\*

Queen Victoria is said to be fond of telling the story that when Longfellow visited her at Windsor Castle the servants crowded on the stairways and in the lobbies to get a view of him. On her asking them next day why this compliment was paid the poet, she was told that they used to listen to Prince Albert reading "Evangeline" to his children, and, knowing the lines nearly by heart, they longed to see the man who wrote them.

\*\*\*\*\*

Speaking of the poet's generosity, one writer says that he happened to be often brought into contact with a very intelligent but cynical and discontented laboring man, who never lost an opportunity of railing against the rich. In one of his denunciations he heard the man say: "I will make an exception of one rich man, and that is Mr. Longfellow. You have no idea how much the laboring men of Cambridge think of him. There is many and many a family that gets a load of coal from Mr. Longfellow without anybody knowing where it comes from."

\*\*\*\*\*

When "Hiswatha" appeared it was sharply attacked in certain newspapers, and Field, his publisher, after reading something particularly savage, went out in a state of excitement to see Longfellow. The poet heard the account, and then in a casual way said, "By the way, Mr. Field, how is the book selling?" "Enormously; we are running presses night and day to fill the orders." "Very well," said Longfellow quietly, "then don't you think we had better let those critics go on advertising it?"

\*\*\*\*\*

"Longfellow," says Mr. Howells in *Harper's*, "was patient of all things, and gentle beyond all mere gentlemanliness, but it would have been a great mistake to mistake his mildness for softness. It was most manly and firm; and of course it was braced with the New England conscience he was born to. If he did not find it well to assert himself, he was prompt in behalf of his friends, and one of the fine things told of him was his resenting some things said of Sumner at a dinner in Boston during the old proslavery times; he said to the gentlemen present that Sumner was his friend, and he must leave their company if they continued to assail him."

\*\*\*\*\*

Miss Longfellow, the poet's daughter, in one of the magazines, gives a pen picture of a "Longfellow in Home Life." She tells about the poet's care of his books, and about the promptness with which he answered letters and paid bills. "An unpaid bill weighed on him like a nightmare." His treatment of the unending stream of callers is described.

"His unselfishness and courtesy prevented him from showing the weariness of spirit he often felt, and many valuable hours were taken out of his life by those with no claim and no appreciation of what they were doing." Miss Longfellow gives this beautiful example of her father's thoughtfulness for others: "Whenever he saw in a newspaper any pleasant notice of friends or acquaintances, a review of a book, or a subject in which they were interested, he cut it out, and put the scraps in an envelope addressed to the person, and mailed them when several had accumulated." Longfellow was so reserved, and talked so little about himself, that sometimes a volume would appear in print without his having mentioned its preparation even to his family. But the sweet nature of this great man was shown in no way more finely than his relations with his children.

\*\*\*\*\*

Longfellow, the "poet of childhood," loved and was loved, says a writer in the *Youth's Companion*, by the children, and his later years were brightened by many proofs of their affection. It would be hard to recall anything more characteristic and touching than an occurrence described by the same correspondent: "Mr. A. and his family, of New York, were visiting Westminster Abbey. Poets' corner attracted them, of course, and here they paused longest before the bust of the American singer. Nellie, the eldest daughter, carried a rose. As they turned away she layed it reverently near the gentle face. Her sister Mabel, a child of

eight, was missed from the party a few minutes later. Looking backward they saw her stand on tiptoe to place something within the marble drapery. 'What were you doing, Mabel?' the father asked when she rejoined them. 'Nellie had a rose, and I hadn't anything,' the child said gravely, 'so I bit off one of my curls and gave Mr. Longfellow that.'

\*\*\*\*\*

Another story is related by Prof. Luigi Monti, an intimate friend who frequently dined with the poet. One Christmas day he was walking to the house, when he was accosted by a girl about twelve years old, who inquired the way to Mr. Longfellow's. He told her he would show her the way, and when they reached the gate she said, "Do you think I can go into the yard?"

"O yes," was the reply, and he pointed out to her the window where Longfellow would probably be. When he entered the room, he found the poet was standing with his back to the window, so that his face could not be seen. "Do look out of the window and bow to that little girl, who wants to see you very much."

"A little girl wants to see me very much? where is she?" He went to the door and called to her, "Come here, little girl; come here, if you want to see me." He invited her in, showed her "the old clock," the chair presented him by the Cambridge school children, and many other very interesting things. She went away with heart aglow.



As a fond mother, when the day is o'er,  
Leads by the hand her little child to bed,  
Half-willing, half-reluctant to be led,  
And leave his broken playthings on the floor,  
Still gazing at them through the open door,  
Nor wholly reassured and comforted  
By promises of others in their stead,  
Which, though more splendid, may not  
please him more;

So Nature deals with us, and takes away  
Our playthings one by one, and by the  
hand  
Leads us to rest so gently that we go  
Scarce knowing if we wish to go or stay,  
Being too full of sleep to understand  
How far the unknown transcends the  
what we know.

—Longfellow.

## THE HOME OF EVANGELINE.

BY ARTHUR C. KEMPTON.

"Then he beheld, in a dream, once more the home of his childhood,  
Green Acadian meadows, with sylvan rivers among them;  
Village and mountain and woodlands; and walking under their shadow,  
As in the days of her youth, Evangeline rose in his vision."

—*Longfellow, in Evangeline.*

**I**N my dreams, both by day and by night, the "green Acadian meadows," with "village and mountain woodlands" frequently arise, for the home of my

England. Then came the French, discovering the finny treasures on the banks of Newfoundland, and calling the whole eastern coasts of America "New France." It was not until the year 1604 that an actual settlement was made in what we now call Nova Scotia. Then it was that the truly romantic history of Acadia began. Settlers came from France, and all expected to grow rich by trading in furs. Canada was the Klondike of the seventeenth century. Up the beautiful Annapolis basin sailed the French ships, and founded there a city called Port Royal, the ruined forts of which may be seen to-day.

the Treaty of Utrecht, according to which these lands were ceded to Great Britain.

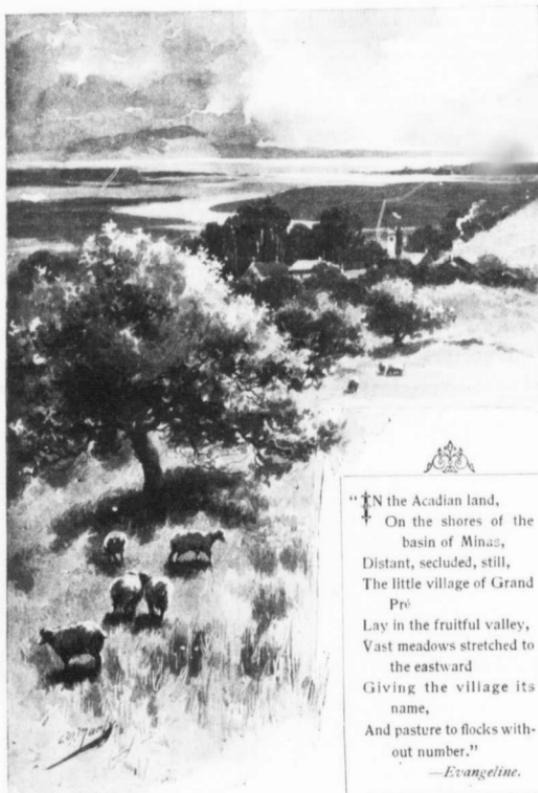
This dawn of peace, however, was soon darkened by clouds of war. Queen Anne died in 1714, and in the following year a sloop of war visited the settlements to proclaim King George, and administered the oath of allegiance. The French repeatedly refused to take the oath, and after each refusal became more bold in their defiance of British power. They held themselves in readiness to take up arms against the English the moment war was declared between the two Crowns, and to restore Acadia to France. Incited by them, the Indians grasped their tomahawks and scalping knives and wrought havoc among the English settlers. The British were too weak to enforce their claims, and for many years their authority was defied with impunity.

But with the founding of Halifax in 1749 the "weak knees" of the British lion were strengthened. Governor Cornwallis again commanded the French subjects to take the oath of allegiance. In reply he received a declaration with a thousand signatures, stating that they were determined not to take the oath. Jesuit missionaries incited the French and Indians to open hostilities. French forts began to be erected. Hopes began to be openly expressed for a speedy change in government. In this crisis the authorities in Nova Scotia and Massachusetts decided upon backing their demand with their arms. Patience had ceased to be a virtue. The desperate situation demanded desperate measures. It was determined to scatter the troublesome French among the British colonies so that they could no longer unite in offensive measures; and the hope was expressed that gradually they would become British in their sympathies.

The execution of this sentence was committed to Colonel Winslow, a man in whose nature was both the milk of human kindness and the bone of human firmness. He shrank from the task to which his loyalty as a soldier urged him. With ships of war he appeared suddenly before the French settlements of Acadia. Then it was that the people of Grand Pré saw

" . . . The English ships at their anchor  
Ride in the Gasperon's mouth, with their  
cannon pointed against us,  
What their design may be is unknown."

This hidden design was soon revealed. The Acadians were taken prisoners and placed on board the ships. Every effort was made to keep families and villages together upon the same ship. The first embarkation took place on October 8th, 1755. Many remained behind, lurking in the woods or returning to their old haunts, whence they waged a guerilla warfare against the English. But their power was broken, and they were no longer a danger to the province. Of the exiles, one party overpowered the crew of the vessel that carried them, ran her ashore at the mouth of the St. John River, and escaped. The rest were distributed among the colonies from Massachusetts to Georgia. Their welcome was naturally not the most cordial, and though they were not ill-treated, their lot was a hard one. Many of them reached Louisiana, where their descendants are to-day. Some, after in-



“**I**N the Acadian land,  
On the shores of the  
basin of Minas,  
Distant, secluded, still,  
The little village of Grand  
Pré  
Lay in the fruitful valley,  
Vast meadows stretched to  
the eastward  
Giving the village its  
name,  
And pasture to flocks with-  
out number.”

—*Evangeline.*

GRAND PRÉ, NOVA SCOTIA.

childhood is in their midst. Charles Dudley Warner declared Nova Scotia to be "the most poetic place on earth." Rock-ribbed and sprayed with ocean foam, broken with rugged mountains and peaceful valleys and flowing streams, Nova Scotia is like modern Scotland or ancient Greece.

Five years after Columbus discovered America, Cabot planted the British flag upon these sounding shores, and claimed them in the name of King Henry VII of

But the English still claimed the country. They founded colonies in Virginia and New England. War broke out between the mother countries, and spread across the Atlantic to the colonies. Indian arrows flew with leaden bullets, and war-paint marched side by side with colored uniforms. Premiums were set upon the scalps of white men, as bounties are now given for the skins of wolves and bears. The horrors of those times are indescribable. But peace dawned with

credible hardships, made their way back to Acadia, where they were permitted to stay unmolested. Their descendants are still to be found along the south-western shores of Nova Scotia, and no citizens are more loyal to the country than they.

Such are the facts in that sad chapter of human history from which Longfellow prepared his *Evangeline*. His beautiful poem is probably more unjust to the British than the British were to the French. Parkman says: "New England humanitarianism, melting into sentimentality at a tale of woe, has been unjust to its own."

Happily is he who can make a pilgrimage to *Evangeline's* land to-day. It is one of the most delightful trips on earth. As Charles Dudley Warner drew near to Grand Pré he "expected to see written over the railway crossing the legend: 'Look out for *Evangeline* when the bell rings.'" There you will find the poem embalmed in the scenery. All must admire the poetic insight of Longfellow in portraying so perfectly a country he never saw. From the car window you see in the distance a grand promontory rising above the bay, and you know at once that this was in the poet's mind when he wrote:

"Away to the northward Blomidon rose."

This wedge of rock is perfectly described by one who said: "Blomidon pushes into Minas Basin like a plowshare abandoned by some lazy giant, the red loam still cleaving to its purple sides."

Although Longfellow says:

"Naught but tradition remains of the beautiful village of Grand Pré,"

there is to-day a "beautiful village of Grand Pré." If it be the month of June, "the odorous air of the orchard" is all around you, and on every side are fruit trees revelling in countless blossoms of pink and white, a veritable garden of the gods. You are reminded of those words:

"A footpath led through the orchard wide, and disappeared in the meadow."

Yonder stretch the meadows, spreading like western prairies for miles along the shores. In these orchards are apple-trees so ancient that their fruit was picked by the Acadians more than a hundred years ago. A few summers ago I ate an apple from a tree that had bloomed in *Evangeline's* day!

The "thatch-roofed village" is gone, but many a "well with its moss-grown bucket" may be found in Grand Pré. They will show you, also, an old blacksmith forge, decrepit enough to have been "the forge of Basil the blacksmith." There is an ancient church, with its rafters hung with cobwebs, reminding one of that other church from whose belfry

"Softly the Angelus sounded, over the roofs of the village."

A long, rusty key is thrust into your hand with the confident assertion that it was the key to *Evangeline's* church. A great cow-bell, eaten with holes by the moisture of the earth in which it lay until accidentally discovered, is said to have been the very one worn by *Evangeline's* heifer.

Most interesting of all is the clump of willows said to mark the site of the ancient church into which the Acadians were decoyed. And close beside them is an old French well, said to have been the priest's. These willows were probably brought from Normandy by the early Acadians. The "fitful rustle of their sea-green leaves" tells a tale that we would like to understand.

"Willow of Normandy, say, do the birds  
Of Motherland plain in thy sea-chant low?  
Or voice of those who brought thee in the  
ships  
To tidal waves of Acadie?—Vain words!  
Grief unassuaged makes moan that Gaspareau  
Bore on its flood the fleet with iron lips!"

There beneath the spreading branches of those ancient willows, with their soft murmur in your ears like some voice from the other land, is the best place in all the earth to sit and dream of *Evangeline* and recall the days that are gone.

"List to a mournful tradition still sung by the  
pines of the forest,  
List to a tale of love in Acadie, home of the  
happ'y."

#### LONGFELLOW'S APHORISMS.

**M**R. LONGFELLOW, like other writers, was in the habit of jotting thoughts upon scraps of paper. Many of these he used in his books. Here are a few especially good things from his pen:

Many critics are like woodpeckers, who, instead of enjoying the fruit and shadow of a tree, hop incessantly around the trunk, pecking holes in the bark to discover some little worm or other.

There are but few thinkers in the world, but a great many people who think that they think.

Perseverance is a great element of success. If you only knock long enough and loud enough at the gate, you are sure to wake up somebody.

The happy should not insist too much upon their happiness in the presence of the unhappy.

Each day is a branch of the Tree of Life heavily laden with fruit. If we lie down lazily beneath it, we may starve; but if we shake the branches, some of the fruit will fall for us.

In youth all doors open outward; in old age they all open inward.

Every man is in some sort a failure to himself. No man ever reaches the heights to which he aspires.

A great part of the happiness of life consists not in fighting battles but in avoiding them. A masterly retreat is in itself a victory.

He who carries his bricks to the building of everyone's house will never build one for himself.

Too many enthusiasts think that all is safe because they head right—not mindful that the surest way of reaching port is by following the channel, and not by going straight across the sandbanks and the breakers.

A young critic is like a boy with a gun; he fires at every living thing he sees. He thinks only of his own skill, not of the pain he is giving.

See some good picture in nature if possible—or on canvas; hear a page of the best music, or read a great poem daily; you will always find a free half hour for one or the other, and at the end of the year your mind will shine with such an accumulation of jewels as to astonish even yourself.

#### HOW GIBRALTAR IS GUARDED.

**W**HERE Gibraltar is a continuous state of siege it could not be more carefully guarded, according to the account of Mr. Chatfield Taylor in "The Land of the Castanet." The vigorous rules of a foreign post are never relaxed; and that it is a foreign post, held by force in a foreign country, is never forgotten.

At retreat the gates are closed; at reveille they are opened. None but Englishmen are allowed to enter without a pass, and none but residents permitted to spend the night. The Spanish laborers from San Roque who come for the day are forced to leave at nightfall. A bell of warning clangs like an alarm of fire before retreat is sounded, and then the streets are thronged with green workmen from Spain—men, women, even children, hurrying to get beyond the gates before the closing of the town.

At sunset the warden, bearing the keys, marches through the streets to the stirring strains of the fife and drums or the braying notes of Highland pipes, and locks the gates for the night. Again at the hour of taps, martial music echoes through the town as the pipers of the Black Watch or the drummers of some regiment of the line swing through the narrow streets, their red coats glinting in the lights which glare from shop or tavern, their feet falling in measured time upon the glistening cobbles of the pavement.

The batteries of ponderous modern guns, and El Hacho, the signal tower, are now closed to visitors, so one no longer gazes, as at a former visit, across the straits to the misty hills of Morocco where the Moorish cities of Tangier and Ceuta nestle by the sea.

You used to scramble on donkeys over the crest of the rock, and visit St. Michael's cave below; cockney gunners used to point the great guns at Africa, and detail their carrying power and calibre; but the authorities have grown suspicious, and now but half the "Gib" is shown to the foreign visitor, while even the whereabouts of the newest batteries are kept a secret.

MR. RUSKIN tells us that the first lesson he learned was to be obedient. "One evening," he says, "while I was yet in my nurse's arms, I wanted to touch the teacup, which was boiling merrily. It was an early taste for bronzes. I suppose, but I was resolute about it. My mother bade me keep my fingers back—I insisted on putting them forward. My nurse would have taken me away from the urn, but my mother said, 'Let him touch it, nurse.' So I touched it, and that was my first lesson in the meaning of the word liberty. It was the first piece of liberty I got, and the last which for some time I asked for."

## THE PARABLE OF THE BICYCLE.

BY R. WALTER WRIGHT, B.D.

"Without a parable spake he not unto them."—*Matthew* xiii. 34.

**C**HRISt spake in parables of things He saw in Palestine nearly 1900 years ago. If living in Canada to-day He would gather practical instruction from the locomotive, the trolley car, the electric light, the telephone. Hear ye therefore the parable of the bicycle.

## I. THE MACHINE.

There are three principal parts, two wheels and a seat, representing three parts of human nature.

The hind wheel is the propulsive power, in human nature the emotional, the energy, the push of the individual. The good bicyclist pedals well—no one can be a success in life unless he can make it go. The moral philosopher would give these powers one name, the phrenologist another; some would call them force of character, others snap; their possession makes one man a whirlwind, a steam-engine, the lack of them makes another a drone, a snail. They made Caesar the warrior, Luther the reformer, Pitt the statesman. It is recorded of Hezekiah that he did it with all his heart and prospered. It was Paul's indomitable energy that like a mighty heart sent the gospel throbbing through the Roman empire.

The fore wheel is the guiding, balancing power. It is the intellectual in man. The psychologist would speak of perception, memory, judgment; the phrenologist of individuality, imitation, comparison; but others would be content to style it acuteness, or tact. No matter what strength a rider put into his back wheel, if he cannot manage the fore one he is soon in the dust or in the ditch. Propulsion is not everything in life; if a person has no judgment, no balance, down he goes. Benjamin Franklin the philosopher, Stephen Gerard the millionaire, Humphrey Davy the scientist, Abraham Lincoln the statesman, Wellington the invincible soldier, all succeeded largely by knowing how to manage the front wheels of their bicycles. Some great men even have been lamentably deficient in common sense; witness Dean Swift, Shelley and Beethoven. A man must manage his own fore wheel. Every man makes his own track. In the perfected safety bicycles of the present day, the wheels are of the same size. Activity and good sense should be likewise proportioned.

The seat is an important part, the throne of the supreme executive power. Emotion and intellect are great things, but above them is selfhood, will-power, conscience. Here is the seat of character, principle, true manhood. So we see the bicycle represents the whole inner man.

## II. ITS MANAGEMENT.

The person who has confidence in himself and in the machine speedily becomes its master. A man who has no faith in himself and in his work is doomed to failure. When Calhoun was in Yale Col-

lege he firmly believed he could reach the Hall of Congress in the following three years. Faith in self, in man, in God, these are mighty matters, if we are to be successful riders on either material or spiritual wheels.

It is easier to ride fast than to go slow. It is less trouble to run an express train at sixty miles an hour than a mixed at ten. Everything clears the track for the lightning express, but the accommodation is side-tracked, broken up, backed up, and bumped about, and trainmen must ever be on the alert. The hardest way in the world to live is barely to keep things going; true for any man—day-laborer, business man, Christian. No one ever feels so well as when living on fast schedule time; it is hard work to go slow. Push hard on the pedals of prayer and self-denial and Christian work and it becomes a pleasure.

We must learn to overcome difficulties. No one is a rider till he can climb hills, push through a piece of bad road, and face a north-wester. Many give up trying to be Christians because the effort is fatiguing, but if we cannot wheel up a heavy grade we need not expect to reach the New Jerusalem.

If you wish to avoid a thing do not look at it. If you fix your eyes on a stone, crash into that stone you will go. Do not fix your eyes upon life's dangers and obstructions, think of the path of duty rather than of the stones in it. Look ahead, be hopeful. Somebody snubs you. You look at it till what was only an insignificant little bit of a snub becomes as big as a bank barn.

A good rider learns to avoid ruts and stones. Sometimes in spite of all effort he will run into one; so sometimes in life we may run into somebody, encounter someone's wrath, but generally, save when a matter of principle is involved, to have a collision or to strike a stone means lack of skill. A man who is always bumping into something is a poor rider. A man may say, I'm going straight ahead, I don't care what comes. But the good bicyclist knows how to wiggle around rough places. Another says, "I'll teach this fellow a lesson, I will," and he pitches right into him. He teaches him about as much as the wheelsman teaches the stone or the puddle, rolls him over, or stirs him up, but breaks his own machine, bruises his own limbs, and spoils his clothes.

He learns to oil his wheel and keep plenty of air in the tubes.

When the Lord was making human nature, He not only put in feelings and brains, and moralities, but he oiled all up with good nature, and filled the tires of life with humor; He made a man who could be glad, who could think, who could pray, and also who could laugh. You take up a Christian paper, it may be the Epworth Era, and you find pages of solid, helpful reading, and then you come to a funny column, jokes and humor. Someone says, "They might have left those things out." No, no! When God made man He put in poetry and argument and sermons, but he also put in a funny column. Every church, every convention, every home, needs a funny column, a person who sees the humorous

side of things. Sometimes there is nothing but vinegar in the goblet of life, and then somebody comes along with the alkali of the ridiculous, pours it in, there is an effervescence, and the goblet bubbles over with fun. Pump up your pneumatics if you wish a smooth ride through life.

## III. THE MANAGER.

A wheel without a rider is useless. Men are more than machinery. Never had the Church such complete organization as now, but the constant call is for good, strong, skilful men and women to manage and make it mightily effective. More bicycles than good riders, more musical instruments than musicians, more Sunday Schools classes than good teachers, more pulpits than good preachers. Character, spiritual life, is more than muscle, than brains, than books, than machinery.

A good rider rides almost unconsciously; his wheel becomes a part of himself, as the pen in the hand of a skilful penman, or the keyboard under the fingers of an accomplished musician. Absolute control—this is Christian character in its highest form. Christ on the seat! Everything in life, being, character dominated by the living man, the man himself, the willing servant—slave—of Jesus Christ; this is perfect action, life, character. The hard work of pedalling and balancing life's wheel becomes easier and easier, till finally it becomes automatic. Always effort, always watchfulness it is true, but no longer a grievous machine, an awkward externality to be managed. What is the matter with the drunkard, the swearer, the impure person, the miser? Alas, he does not know how to manage his wheel; it flings him!

Arthur, Ont.

## A BOY'S RELIGION.

**T**HE late Henry Drummond said to a company of boys: "Boys, if you are going to be Christians, be Christians as boys, and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right and beautiful thing for her; but if you cannot read your Bible by the hour as your grandmother can, or delight in meetings as she can, don't think that you are necessarily a bad boy. When you are your grandmother's age you will have your grandmother's religion."

Now, there is a great deal in the above for a boy to take to heart, for some boys have the idea that they will be expected to put aside most of their propensities if they take upon themselves the duties of Christian boys. This is a mistake. No one expects, no one wants them to give up the natural rights and feelings of boyhood. They are not to be in the least grandmotherly or grandfatherly, but they are to be happy in the way that God intended all youth should be happy.

One of the truest-hearted Christian boys I know is also the merriest. No one would think of calling him "grandmotherly." He reads his Bible, too, and goes regularly to church, to Sunday School and to prayer meeting.

## The Quiet Hour.

### DAY BY DAY.

Charge not thyself with the weight of a year.

Child of the Master, faithful and dear ;  
Choose not the cross for the coming week,  
For that is more than He bids thee seek.

Bend not thine arms for the morrow's  
loud,  
Thou mayest leave that to thy gracious  
God ;  
Daily only He saith to thee,  
Take up thy cross and follow Me.

### THE WITHERED HAND.

What was the cure for the withered hand? There was but one cure. The services of the synagogue were not enough. The solemn ritual, the round of confession and sacrifice, of singing and the Word: each of these was a help toward the healing power, but nothing more—hands that pointed and lifted the sufferer nearer to the Great Restorer. At last, before the man there stood the living Christ, as he stands before all who seek him. Then swiftly comes the being made whole. That living Presence sought; that great love appealed to; that mighty power trusted; his Word waited for, believed, obeyed. Thus may every withered hand be stretched forth perfectly whole.—*Max Guy Pearce.*

### DEMOLISH THE IDOL.

When Mahmoud, the conqueror of India, had taken the city of Gujrat, he proceeded, as was his custom, to destroy the idols. There was one, fifteen feet high, which its priests and devotees begged him to spare. He was deaf to their entreaties, and seizing a hammer he struck it one blow when, to his amazement, from the shattered image there rained down at his feet a shower of gems, pearls and diamonds—treasures of fabulous value, which had been hidden within it! Had he spared the idol he would have lost all his wealth. Let us not spare our idols. It is to our interest to demolish them. If we shatter them there will rain about our hearts the very treasures of heaven, the gifts and graces of the Holy Spirit; but if we spare our idols we will miss riches unsearchable.—*John McNeil.*

### THE WORK THAT POLISHES.

It is the rough work that polishes. Look at the pebbles on the shore! Far inland, where some arm of the sea thrusts itself deep into the bosom of the land, and expanding into a salt loch, lies girdled by the mountains, sheltered from the storms that agitate the deep, the pebbles on the beach are rough, not beautiful; angular, not rounded. It is where long white lines of breakers roar, and the rattling shingle is rolled about the strand, that its pebbles are rounded and polished. As in nature, as in the

arts, so in grace; it is rough treatment that gives souls as well as stones their lustre; the more the diamond is cut the brighter it sparkles; and in what seems hard dealing, their God has no end in view but to perfect his people's graces. Our Father, and kindest of Fathers: He afflicts not willingly; he sends tribulations, but hear Paul tell their purpose: "Tribulation worketh patience, patience experience, experience hope."—*Guthrie.*

### A BOUNTIFUL SUPPLY.

You can choke a lamp with oil, but you cannot have in your hearts too much of the divine grace. And you can get all that you need if you choose to go and ask it from Him. Remember the old story about Elisha and the poor woman. The cruise of oil began to run. She brought all the vessels that she could rake together, big and little, pots and cups, of all shapes and sizes, and set them one after the other under the jet of oil. They were all filled; and when she brought no more vessels the oil stayed. If you do not take your empty hearts to God and say, "Here, Lord! fill this cup, too; poor as it is, fill it with thine own gracious influences," be very sure that no such influences will come to you. But if you do go, be sure of this, that so long as you hold out your emptiness to Him, He will flood it with His fulness, and the light that seemed to be sputtering at its death will flame up again.—*Alexander MacLaren, D.D.*

### SURRENDER AS AN EVIDENCE OF STRENGTH.

To surrender is defeat and loss and shame. It is the downfall of power and prestige. To avert the surrender of Ladysmith no sacrifice appeared too great. The very possibility of such disaster is intolerable to British pride and awakens memories of Yorktown. Yet there is a surrender which is the victory of strength. The act which shames when an exalting foe has conquered becomes an honor when a friend disarms our enmity with Love. Not otherwise is our surrender unto God. He triumphs not by Force. Not to an enemy do we capitulate. The bitterness of defeat envenoms not the heart. God surprises us in the strongholds of our pride, overwhelms us with goodness, disarms us with his grace—and asks for our swords. Our warfare is revealed as a blunder. We have been blind. We have been in the wrong. Surrender is the act of honor and the evidence of manliness. Then God restores unto us the freedom of the Kingdom and an honorable position in His service.—*Rev. W. A. Frooman, Winnipeg.*

### WHAT O'CLOCK?

The car was bounding merrily over the stony street; the passengers were engrossed in their papers or chatting pleasantly with their neighbors.

The sudden clang of the bell brought the car to a stop in front of the engine-house at the hour of twelve; the vibrations of the car bell had hardly passed away before the deep peal of the fire-bell told us it was noon. Almost instinctively

three of us took our watches and compared our time with that of the fire-bell.

One of the three was seen to turn back the hands three minutes, shut up the watch and replace it in his pocket, with an air which seemed to say: "This is a common occurrence."

If it is necessary to set our watches right and be in accord with a standard of time, how much more important it is to be morally right according to a standard of conduct.

God's Word is the standard; the Spirit bears the message to us—conscience is the timepiece.

What o'clock is it by your timepiece I Go to him who rolls the sun along—and be set right.—*H. T. Crane.*

### GROWTH IN GRACE.

What is growth in grace but being emptied of self and filled with the wisdom and strength of God? And where shall it be found except in the dark places of trial, in deserts apart, in Gethsemanes and judgment halls! When Satan has sifted us; when perhaps we have yielded to the blandishment of sin and lost our strength as Samson lost his braided locks; when we suffer the pangs of remorse and shame and cry out for purging of hyssop; then come wisdom and strength, less boastful but more confident, and we are bound to God with chains that cannot be broken. The rainbow comes after the storm; peace when we have agonized for it. It is hardly possible to say "Thank God" for tears and poverty and heart aches; but if all the bitter things of life are working together for our good, we may at least endure them with our finger upon our lips. Yes, and maybe, some time, with open eyes beholding, we shall see clearly the philosophy of God's dealing with us; as did poor Thomas Arnold when he raised himself upon his bed to say with his last remnant of strength: "Thank God for pain!"—*D. J. Burrell, D.D.*

### "I AM HERE."

The Rev. F. B. Meyer says: "I once crossed the Atlantic in the midst of a violent storm. Most of the passengers were kept below; in fact, all of them, except another man and myself. We wished to watch the sea in its fury, and so were lashed to the rail under the bridge, upon which our brave captain stood, watching with equal care the ship and the storm.

"As our vessel plunged down into the depths, sinking, as it seemed, into an endless abyss of whirling woe, and rose again on the crest of a mountainous wave, between the gasps I shouted to the captain above, 'Are you there?'

"Words cannot tell what a sense of security filled my heart as I heard, above the roaring of the storm and the beating of the waters, his voice, calm, steady, and cheerful, 'I am here.' More than once during that fearful storm I asked the same question, and always there came back to me upon the gale the same cheerful, reassuring answer, 'I am here.'"

Our great Captain above, whose loving care guides our lives through all the storms and turmoil of this world, is always within call.

## Missionary.

### Great Missionaries.

DAVID BRAINERD.

How one earnest life influences another is illustrated in the case of David Brainerd, who first became interested in missions through reading of the work accomplished by John Eliot, whose career was sketched in last month's ERA.

David Brainerd was born in Connecticut, New England, in 1718, and was brought up in the strict doctrines of Calvinism. From a child his mind was deeply impressed with religious truths, and he frequently prayed that God would open up his way into the Christian ministry.

In the year 1739 he became a student at Yale College, but his naturally frail constitution could not stand the strain of hard study, and he was sent home to die. Recovering, he returned to college, but soon got into difficulty. With other students he had felt the influence of the revival under Wesley and Whitfield, and had developed an intense religious enthusiasm, which was not altogether discreet. In the heat of discussion he had said that one of his tutors "had no more grace than a chair." Upon this being reported to the faculty, the culprit was called upon to make public confession and retraction. This he declined to do, and the authorities expelled him from the institution. Strong, but ineffectual efforts were made for his restoration. Shortly after this he commenced his labors among the Indians at a place called Kent. He had scarcely any acquaintance with the Indian language, and yet the people seemed greatly impressed by the earnestness of his preaching. The Society for Propagating Christian Knowledge, of Scotland, having heard of his missionary enthusiasm, engaged him, and he commenced his labors under their direction at a place called Kanaumek, near Albany.

He was in an extremely bad state of health at this time. He would often become so weak as scarcely to be able to stand, and the pain from which he continually suffered showed that he already possessed the seeds of a terrible lung disease. In this state he arrived in Kanaumek, riding and wading through swamps, forcing his way through the luxurious vegetation of the forests, and toiling over the rocky mountains which surrounded his future halting place.

His lodging was in the hut of a Scotch family recently arrived from the Highlands, but their coarse fare and straw beds were ill suited for one of his frail constitution. But of his health he had no thought.

For some time he lived among the Indians altogether away from the whites, but he was wholly dependent on himself for his means of sustenance. He would not enter into a wigwam and partake of even the poor fare which sufficed for the Indians' meal; but, like Eliot, compelled himself to provide for his wants: and we

can well imagine the straits into which he was driven in his efforts to supply himself with food. He was forced to go ten or fifteen miles for all his bread, and when he laid any quantity by for the future, it would get sour or mouldy before he ate it. Sometimes he complained that for days together he had none at all, not being able to send any one for it, nor able to catch his own horse in order to go himself. Once, when in a dilemma such as this, he made some cakes out of Indian meal he had by him, and fried them, and then "blessed God as much for my present circumstances as if I had been a king."

His life among the Indians was a terribly hard one, yet, when entering upon his work, he had sold all his personal effects, and devoted the proceeds towards the maintenance of a pupil at the college; and now, by depriving himself of almost the necessities of life, he was able to save a considerable sum to be devoted to charitable purposes.

The hardships and perils through which Brainerd passed are almost incredible. Of him it may be truly said, "He died daily." Death seemed to stare him constantly in the face, and met him at every turn of the way. The constant fear of breaking down spurred him on to win as many souls as possible before the end should come. Often sorely stricken with sickness, he was always urging himself to do more, and to do it quickly lest it should be too late. Much of his preaching seems to have been thrown away since the good seed was not carefully tended, and his visits were too transient to be entirely successful. Yet at last the cloud showed the silver lining, and darkness began to flee before the rising sun.

At a place called Crossweeksing, in New Jersey, he had the intense joy of witnessing a most remarkable religious awakening. The power of the Holy Ghost was upon him, and as he preached the Indians were impressed in a wonderful manner. Scarcely had he been in the settlement two or three days before everyone was making the enquiry, "What shall we do to be saved?" The penitence of these poor Indians greatly affected the missionary. When they gathered for their evening meal in the wigwam, they would wait until he came to bless the food. Each sermon which Brainerd preached seemed to be productive of increasingly satisfactory results, and many were savingly converted. Brainerd himself says that a most surprising concern fell upon the whole Indian population. From all parts the people came streaming in, holding his bridle, and crowding round his horse to catch a few words of instruction. He stood among them and talked about the love of God, while the air was filled with their cries for mercy. One of the striking features of this revival was the fact that the preaching to which they listened had nothing of the terrors of the law in it. Brainerd specially observes this, and expresses surprise to find the hearts of these Indians so melted by the story of the love of Jesus. He thus describes this awakening:—"I stood amazed at the influence which seized the audience almost universally, and could compare it to nothing more aptly than the irresistible force of a mighty torrent, or swelling deluge, that with its insup-

portable weight and pressure bears down and sweeps before it whatever is in its way. Almost all persons of all ages were bowed down with concern together, and scarcely one was able to withstand the shock of this surprising operation. Old men and women who had been drunken wretches for many year, and some little children, not more than six or seven years of age, appeared in distress for their souls as well as persons of middle age. It was very affecting to see the poor Indians, who the other day were hallooing and yelling in their idolatrous feasts and drunken frolics, now crying to God with such importunity for an interest in His dear Son."

The reality of this great spiritual awakening among the Indians was proven by the thoroughness of their change of life. They asked the missionary for instructions, and were willing to do anything which would conform their conduct to principles of the Christian religion. They began to pay their debts, to lay aside all exhibitions of temper, and to live with each other in brotherly love.

In February, 1746, he opened a school for children. About thirty entered it and made surprising progress, several being able in five months to read the New Testament. He also conducted a night school for the older people. The spiritual work, which of course was his chosen concern, continued to show signs of real success. He adopted the method of taking with him on his missionary journeys half a dozen of his more earnest and capable Christian converts, and these were of great assistance. Of his converted Indians Brainerd speaks with evident confidence: "I know of no assembly of Christians where there seems to be so much of the presence of God, where brotherly love so much prevails, and where I take so much delight in the public worship of God in general, as in my own congregations; although not more than nine months ago they were worshipping devils and dumb idols. Amazing change, this! effected by nothing less than the divine power of Christ. This is the doing of the Lord, and it is justly marvellous in our eyes."

He found his work greatly hindered by the condition of his health. The hardships he had to encounter had broken his constitution, and he was well aware that his incurable disease must soon prove fatal. Frequently he was obliged to sleep in the woods at night, and this caused him to spit blood, and often was so feeble that he was scarcely able to sit on his horse. Upon consulting a physician he was frankly told that he had not the slightest chance of recovery. Such a statement to most men would lead to deep depression, but to this man of God it did not interfere in the slightest with his cheerfulness of heart and brightness of conversation.

His physicians, possibly recognizing that his habit of incessant activity was a necessity to his life, now gave him the advice that if he would continue riding as much as possible it would tend to prolong his life. He acted upon this recommendation, and almost until his death he was constantly in the saddle, and swiftly passing from place to place, although the effort caused him exquisite

suffering. "There is no rest," he cried, "but in God. Fatigues of body and anxiety of mind attend us both in town and country. No place is excepted."

For a month or two he was confined to his bed, from which he wrote a number of letters to friends. These epistles breathe the spirit of intense devotion to God and consecration to his work. He fell asleep in Jesus on the 9th of October, 1717. He was only in his thirtieth year when his earthly task was completed, and he was called to his eternal home.

"Be a witness for the Faith! He spent his day,  
In toils and perils oft, poor souls to save,  
To point his Indians to the glorious Way.  
The Truth, the Life, to rest beyond the grave;  
Then, having walked with God in peace, lay down,  
Who shares Christ's cross receives the victor's crown."

### Hereditary Tendency in Missionary Effort.

The missionary spirit is both hereditary and contagious. It would greatly interest those who have time and opportunity to do so, to trace these two tendencies: 1st. By finding out how many missionaries have gone from certain neighborhoods and families. 2nd. By studying the reason why some churches and families give so much more to missions than others who are financially better able to give.

What shall we say about the other side of the question? Is the tendency to neglect Christ's great commission hereditary? How long will it take some of our Methodist members and churches to produce a missionary and send him forth? Again, why is it that the majority of our Epworth Leagues are neglecting to remit their givings quarterly for the support of their missionary? Is it because their fathers neglect to forward theirs to the General Fund until the very last months of the year? This is a tendency as evidenced by the monthly report of the Epworth League givings. Will the Leagues please make a study of this matter and send in the money every quarter? Let us make a strong and victorious fight against our hereditary tendencies to neglect this important part of the Forward Movement for Missions.

### Prayers and Missions.

Among the Jews there is the saying, "He prays not at all in whose prayers there is no mention of the kingdom of God.

If the word of missions were purely a human enterprise, the neglect of the prayer, "Thy kingdom come" might be excusable.

Joseph Hardy Neesima said, "Let us advance upon our knees."

If the church must resort chiefly to prayer for missionary workers, workers and church must labor together in prayer for the desired conversions.

It has ever been through prayer that missionaries have been secured.

Foreign work, as a rule, has been least fruitful in conversions where the church has least lavished her prayers.

There is no other way than prayer to fill the treasury of the Mission Boards, and supply the means for an immensely widened work in the foreign field.

The mission that is not a training school of prayer may accomplish much in civilizing and enlightening, but it will be of little spiritual power in the land.

Missions have progressed slowly abroad, because piety and prayer have been shallow at home.—Robert J. Speer.

Pray ye therefore the Lord of the Harvest to thrust forth laborers into His harvest.

When ye pray say "Thy kingdom come"—the words of the Lord Jesus.

### News Items.

In the Port Simpson District, B.C., there are six Leagues. These are organizing into a District League.

ZION League, Woodham, has organized a Forward Movement for Missions, and hopes to introduce systematic study.

THE Bedford District Epworth Leagues from September, 1899, to March 12th, 1900, have paid \$230.57 toward the support of Rev. D. Norman, their missionary in Japan.

THE Epworth League of Boissevain, Man., has adopted the plan of holding monthly missionary meetings, and have many members who give systematically to missions.

ALTHOUGH Haven League, Wendover, Guysboro' District, N.S., has not organized a Missionary Department, yet every member of the League is praying and giving to missions.

WHEATLEY League, Windsor District, last year contributed \$30 for missions. Not having a missionary library, they use the missionary books in the Sunday School library. This plan might be followed with advantage by many Leagues which have not as yet been able to buy a missionary library.

REV. ROBERT EMBERSON visited the Epworth Leagues of the Brighton District during the first part of April. As a result of Mr. Emberson's visit there is an increased interest in missionary work, and the district is looking forward to having a share in the support of a representative in the mission field.

A MISSIONARY Conference will be held in Albert College during May. The Epworth Leagues of Belleville and Picton Districts will unite with the Albert College students in discussing missionary questions. Dr. Livingstone, Dr. Winch, Rev. Robert Emberson, and other former students of Albert College, will be among the speakers.

This month letters have been received from Dr. Ewan, Chentu, China; Dr. Service, Clayquot, B.C.; Rev. W. Stone, Claoose, Vancouver Island, B.C.; Dr. Hart, Kiating, China; Rev. D. Norman, Japan, and Rev. C. B. Freeman, Queen Charlotte Islands, B.C. Copies of these letters may be had on application to F. C. Stephenson, 568 Parliament Street, City.

REV. MR. PERKINS, one of the British Wesleyan Missionary Secretaries, attended the Ecumenical Conference in New York. Mr. Perkins is deeply interested in the Young People's Forward Movement for Missions, and has helped the Campaigners in introducing "Pray, Study, Give," for a Young People's Forward Movement for Missions in the Wesleyan Guild throughout Britain.

THE Missionary Vice-President of Florence Epworth League writes: "We hardly ever have disappointments in our League meetings. We never close our League at any season of the year, and always have a good attendance. Thirty-two are giving to the Forward Movement. Some of these have commenced since the visit of our brother, Rev. Goro Kaburagi, who was a great help to us.

HOLSTEIN Epworth League last year gave \$30 to the Forward Movement, and is making an effort to increase that amount this year. The President of the Missionary Department is working to increase the missionary givings, by giving the League members missionary information and leading them to deeper consecration. He has adopted the plan of explaining to all new League members the "Pray, Study, Give" plan, and asking them to join in prayer and study for the growth of the kingdom of God.

### The People in Mars and Home Missions.

"I wonder if Mars is inhabited! If I were only certain, I would invent some means by which I could help the people. We here on earth have so much which is beautiful—our surroundings are artistic, our culture and refinement would be of great value to the people in that far-off planet. The thought of how I may help them absorbs me, the sight of the stars stirs my whole being with the desire to know." Just then this great would-be Mars missionary was interrupted in his star-gazing by a poor beggar pulling his coat-tail, and saying, "I'm here, mister; I wish I was in Mars, and could let the likes of you know."

EVERY Christian is called of God to some service; the point of careful and prayerful seeking is to know just what, to find the providential path. The pious Payson had the true and sensible spirit when he said, "I would undertake to govern half a dozen worlds if God called me to do it; but if He did not call me to do it, I would not undertake to govern half-a-dozen sheep."—The Watchman.

## Hints for Workers.

### The Lesser Ministries.

A flower upon my threshold laid,  
A little kindness wrought unseen;  
I know not who love's tribute paid,  
I only know that it has made  
Life's pathway smooth, life's borders  
green.

God bless the gracious hands that e'er  
Such tender ministries essay!  
Dear hands that helped the pilgrim bear  
His load of weariness and care  
More bravely up the toilsome way.

Oh, what a little thing can turn  
A heavy heart from sighs to song!  
A smile can make the world less stern;  
A word can cause the soul to burn  
With glow of heaven all night long!

It needs not that love's gift be great—  
Some splendid jewel of the soul  
For which a king might supplicate,  
Nay! true love's least, at loves true rate,  
Is title most loyal of the whole.

—James Buckham.

### How To Succeed.

There is an institution called a "college" near London, where young women as well as men, are taught to make flower gardens. To an enquiry as to whether boys or girls were the best pupils, he said: "You can't say that one is better than the other. Girls have very neat fingers, and they are sometimes as strong as boys; I have known them hoe as long without getting tired. Those succeed, whether they are boys or girls, who put their whole heart into the work." The same law holds good in relation to Christian work.

### Tactful Workers.

They are to be found in the local society. The real object of a young people's work in a local church is not met, nor its value in the best sense increased by the importation of equipped workers, but by the development from its own ranks of such workers. The possibilities that are not only under, but within the hand of the organization are lost sight of, in the desire to see and hear and possess some product of another church. Set yourselves to work at meeting your own problems, and the probabilities are that you can do the work better than the more talented stranger. Let the home diamonds shine. An old farmer picked out of the stream where he was watering his beast a stone that attracted his attention. He took it in the house and laid it upon the mantel, then worked on just as hard, and remained just as poor as ever. A stranger came in and saw the diamond, and they went out and found the sand full of them. Your church is a diamond field of tactful

workers: pick them out and polish them. If you are ever rich as a church you must become so through the value of your own members.

### Everyone as he is Able.

A traveller, standing outside Cologne Cathedral, expressed his admiration of its beauty. "Yes," said a laborer, who was near, "It's a fine building, and took us many a year to finish." "Took you!" exclaimed the tourist. "Why, what have you to do with it?" "I mixed the mortar, sir," was the modest, yet proud reply. The laborer had a right to feel that he had a share in the grand work. In the same way, by his consecrated service, everyone can help in the work of building up human society into a holy temple for the Lord.—*The Quiver*.

### "Go Home and tell thy Friends."

How much there is in these simple words of our Lord! What thoughts they ought to stir up in the hearts of all true Christians!—"Go home and tell thy friends." Home is the place above all others where the child of God ought to make his first endeavors to do good. Home is the place where his best affections ought to be concentrated. Home is the place where he should strive daily to witness for Christ. Home is the place where he was daily doing harm by his example so long as he served the world. Home is the place where he is specially

bound to be a living epistle of Christ, so soon as he has been mercifully taught to serve God. May we all remember these things daily! May it never be said of us that we are saints abroad, but wicked by our own fireside; talkers about religion abroad, but worldly and ungodly at home!—*Bishop J. C. Ryle*.

### Spiritual Equipment.

No man and no age can afford to be unspiritual. No believer can safely neglect his spiritual preparation for the performance of the great moral tasks which call to him as with trumpet tones of the other world. As he is a madman who would go forth to modern battle without a strategic plan, without auxiliaries, without ordinance and ammunition—in a word, without being armed; so is he foolish beyond description who, esteeming himself to be a prophet or priest of Jehovah, would go forth to teach or to move the world without having been sent, without a message, without a heavenly baptism—in a word, without a spiritual equipment.—*Exchange*.

MARY LYON said: "If you want most to serve your race, go where no one else will go, and do what no one else will do." Look for positions that will make the heaviest demands on your self-sacrifice, test the fibre of your sainthood most severely; and remember every inch of your journey that "God can accomplish wonders through a man if he will only get low enough to let Him use him."

## Prominent League Workers.

MR. W. H. MOSS.



Mr. W. H. Moss was born in the town of Dundas, Ont., in the year 1859, and has lived there ever since. It was not, however, until the year 1887, at a prayer-meeting during the pastorate of Rev. Dr. Ross, now of Guelph, that he was converted. He immediately joined the

Church, and has been a faithful Christian and loyal Methodist ever since, actively connected with its various organizations and laboring with painstaking for their up-building. All who attend the services—ministers and people—will testify to the genial welcome and words of cheer given by W. H. Moss. In Epworth League work he is specially active, taking a prominent part, not only in the local and district societies, but in the Conference League as well, on the programmes of which he is always welcome.

At the last session of the Hamilton Conference Epworth League he was elected its president, and at the late International Convention, in Indianapolis, he took a prominent part in the programme, and acquitted himself in a creditable manner.

In all that pertains to the welfare of his native town Mr. Moss has always been interested, and has several times been a member of the Board of Education, of which he has had the honor to be chairman. He was an active member of the Chautauqua Literary and Scientific Circle, holding one of their diplomas, and is now president of the local reading circle, one of the best in Canada. May many more years of increasing usefulness be granted him.



**Practical Plans.**

**An Evening with Longfellow.**

1. Devotional exercises.
2. Prayer Meeting topic.
3. Hymn.
4. Essay—"Life of Longfellow."
5. Song—"The day is done."
6. Reading—Several short poems—"The Rainy Day," "The Psalm of Life."
7. Song—"I stood on the Bridge at Midnight."
8. Essay—"Evangeline."
9. Duet—"Excelsior."
10. Essay—"Miles Standish."
11. Questions and discussion of essays.
12. Roll-call, with quotations from Longfellow.

**Systematic Visiting.**

The League at Bothwell, Ont., has undertaken a systematic plan of visiting. The town has been divided into five sections, and two members assigned to each. They call at every home not known to be connected with some church, and invitations are extended to the church, the Sunday School, and the Junior League. Quite a number of new families have, in this way, been reported to the pastor.

**Check 'em Off.**

In some societies the members do not realize what a small percentage takes part each time. Have the secretary, at the beginning, write on the blackboard the number of members; under it, the number present, and subtract. Then let him keep tally on the board, in plain view, of the number taking part. It will be a little distracting—yes. But it will be an eye-opener, and better than going on in a careless, indifferent way.

**Invitation Committee.**

The Epworth League of Christian Endeavor of St. James Church, Montreal, recently tried a novel plan of reaching the young people of the congregation who were not members of the society. An "Invitation Committee" of six persons was appointed. The members were instructed to personally ask young people to attend the next regular meeting of League. When the service was held it was found that some 43 persons had been invited and 30 had responded by attending. The six members of the Invitation Committee were relieved, and six others appointed to act for another week. The names of those who had been asked and had not accepted the invitation, were handed over to this new committee, and a second invitation was extended. This was repeated several times until some of the non-members began to think that the League really wanted them. The membership was by this means greatly increased.

**Brought to Trial.**

In the League of Euclid Avenue Church, Toronto, recently a public trial was held. The defendant was an individual called "Incorrigible Grumbler." He was proceeded against in regular style, and the evidence showed that he well deserved his name, as he had been grumbling indiscriminately against the preacher, the choir, the Superannuation Fund, etc. Of course he was found guilty, and the judge, in pronouncing sentence, had a fine opportunity of saying some strong things about the habit of grumbling.

**Print Your Programmes.**

Print your programmes. Our attention was recently called to the fact that some of the leagues, representative ones at that, are saving money by having one copy in the League room. This may work two ways. While money is being saved members are being saved also, and the League is practically working against one of its most important committees, the Lookout. It is poor economy to save at one end and lose double at the other.—*The Wesleyan.*

**Street Services.**

Would it not be worth while for our workers in towns both large and small, to hold street services now that the summer season is here? Singing, a brief, straight out testimony to the present power of Christ, a march to the church, singing, or any other method, might glorify the Saviour, who often preached in the street and by the roadside and in the fields.—*Rocky Mt. Ch. Advocate.*

**A Bulletin Board.**

No Society that has not yet tried it can have any idea of the convenience of a Christian Endeavor bulletin board. It should be neatly formed, nicely painted, and should be placed in the vestibule where everyone entering the prayer meeting room will see it.

It may be used in all sorts of ways. The topic for the evening may be posted upon it for the convenience of visitors. Chairmen of Committees will place upon it calls for committee meetings. The socials will here be announced with full particulars.

The President and the Lookout Committee will use the bulletin board for little spurs and admonitions urging the society to more faithful work. The information committee may occasionally write out pieces of inspiring news regarding Christian Endeavor progress in different parts of the world, and set them before the eyes of people through this medium.

The bulletin board furnishes an opportunity for advertising the Tenth Legion, the Quiet Hour, and other special Christian Endeavor projects. It is becoming a custom for the managers of conventions to send out "dodgers" and preliminary programmes, together with particulars regarding transportation rates, and if these are kept before the society

through the bulletin board, the convention will be far better advertised than by a hurried reading at some society meeting.

This list does not by any means exhaust the possibilities of the bulletin-board, and if you once install this useful adjunct to your work, you will wonder how you got along without it.—A.R.W., in *C. E. World.*

**Some Suggestions to the Mercy and Help Department.**

1. Keep a chapter scrapbook, in which clippings showing how to do charitable and philanthropic work are pasted. The discoveries and experience of other chapters thus become available.

2. Have a record book, where the name and residence of strangers, the sick, the aged, and the needy are kept. Without such a book many will drop out of mind and be forgotten. With such a book the new committee can take up the work where the former committee left it.

3. Where possible, have a deaconess one member of the Mercy and Help Committee. She can be depended upon for much valuable information, and not seldom is the best almoner of the chapter.

4. The country chapter can send fruit and vegetables, that otherwise would be wasted, to the Deaconess Home and Hospital in the city. Not a few such institutions are in large part supported by rural chapters.

5. District your community. Make some one responsible for every district to report the newcomers—the non-church-goers—the sick, the aged, and poor to the Mercy and Help Committee.

6. The committee should have conveniences, as wheel chairs, to lend to the sick who are too poor to own them.

7. Cultivate the friendship of the physicians. Consult them about the time and length of your visits, and they will soon regard you as allies and become your helpers and advocates.—*E. L. Handbook.*

**Getting Men to Work.**

Apreros of a working session we had a talk with a bright, energetic minister the other day about his method of getting his men to work as he did. "Why," he said, "I study my man for months, till I know what he can do, and what he is not able to do. One day I go to him and say, 'Do this for me, if you please.' I give him no chance to refuse, but he knows that I expect him to do it. I never ask a man whether he will do it or not. I assign him work, and set him at it." The method is worth thinking out. Few men will deliberately refuse work that is laid upon them; and most men will refuse to take work upon themselves. But the preliminary study is the crucial thing in this method.—*Dominion Presbyterian.*

THE "declining member" in the Endeavor Society, who invariably declines when he is elected to an office, or placed upon a committee, is bad enough; but he is not to be compared to the one who silently accepts positions of responsibility, and straightway proceeds to do nothing at all.—*Lookout.*

The Canadian . . .

## Epworth Era

ORGAN OF THE EPWORTH LEAGUES AND  
OTHER YOUNG PEOPLE'S SOCIETIES  
IN THE METHODIST CHURCH.

Published Monthly at TORONTO, ONT.

REV. A. C. CREWS, - - Editor.  
REV. WM. BRIGGS, D.D., Publisher.

**SUBSCRIPTION PRICE**, 50 cts. per year. The price will be the same for one copy, or for one hundred. It is the lowest figure at which a paper like this can be published.

**RECEIPTS** should be sent direct to the office of publication addressed to REV. WILLIAM BRIGGS, Wesley Buildings, Toronto; or to C. W. COATES, Methodist Book Room, Montreal; or REV. S. F. HURON, Methodist Book Room, Halifax, N.S.

**ALL ORDERS** for Topic Cards, Pledge Cards, Charters, Epworth League Reading Course or other League Supplies, should be sent to one of our Book Rooms at Toronto, Montreal or Halifax.

**COMMUNICATIONS** for this Paper, News Items, etc., should be addressed to the Editor, REV. A. C. CREWS, Wesley Buildings, Toronto.

### Ecumenical Missionary Conference.

#### Editorial Correspondence.

The greatest event in the Christian world during the past month was the meeting of the Ecumenical Missionary Conference at New York, which was attended by over two thousand delegates from all parts of the world. They came together, not to legislate, but to pray and plan for the speedy evangelization of the world and to recommend measures which will most effectively further this object. The Conference furnished an illustration of unity of feeling and purpose, as nearly every missionary society in the world was represented. Although widely differing in doctrine and church government, they are all united in accepting the Saviour's command to preach the Gospel to every creature.

✠

The meetings were held in Carnegie Hall, New York, commencing on Saturday, April 21st, and continuing to May 1st. It takes something very unusual to make much of a stir in New York, but the papers gave considerable attention to the Conference. One of them remarked that in any other city the assembly would have been "an event," but in the great metropolis it was simply "an incident." Be that as it may, the influence of the gathering for good will be considerable, for it will be reported widely by the religious press.

Carnegie Hall, which is capable of holding four thousand people, was crowded at every session, and overflow meetings were frequently held in adjoining churches.

✠

It was announced that there were over six hundred missionaries in actual attendance. They were given the best seats, and the most prominent places on the programme, and were always listened to with great attention. They were not all orators by any means, but most of them had a wonderful story to tell. The audiences were marvellously enthusiastic, and the applause was often loud and long. The people seemed to be influenced by "matter" rather than by "manner," for

upon more than one occasion a subject which was presented in the form of a paper, and every word read in a quiet way, stirred up wonderful manifestations of appreciation.

✠

Across the front of the hall, above the platform, there stretched a large map of the world, which was colored in such a way as to show what portions were christianized, and what countries still remained in heathenism. Strange to say, the whole of Canada was represented as pagan. Rev. Robert Johnston, D.D., of London, Ont., called attention to this blunder in a few appropriate remarks. He spoke of the aggressive work of the various Canadian churches, and said that with God's blessing the Gospel had been so faithfully preached, that only about forty thousand pagans remained in the Dominion. The Doctor protested vigorously against the falsehood of the map which declared Canada to be a heathen country. Referring to what had been so emphatically said in the Conference about the importance of disseminating missionary information, he thought the man who made the map should obtain some accurate knowledge of the facts before attempting anything of the kind again. The Canadians present greatly enjoyed Dr. Johnston's remarks.

✠

Speaking of Canadians—there were not nearly as many present as one would have expected to see. Considering the proximity of Ontario to the Conference and the importance of the occasion, the attendance was rather small. The people of the United States take much more stock in affairs of this kind than do our people. Among the delegates and visitors from our church, the following were noticed: Revs Dr. Sutherland, Dr. Henderson, Dr. Ryckman, Dr. Wakefield, Dr. Potts, A. D. Morton, S. F. Huestis, G. H. Robinson, A. P. Latter, W. E. Hassard, E. R. Young, jun., G. Agar, Dr. Stephenson, Dr. Allison, W. J. Ferguson, Rev. A. J. Irwin, Rev. J. R. Real, and Mrs. Real. There may have been others, but I did not happen to see them.

✠

The Conference was honored by the presence of President McKinley, Ex-President Harrison, and Governor Roosevelt. Mr. Harrison occupied the chair at the afternoon meeting, and delivered an address in the evening. He made a decided hit in referring to Admiral Dewey's remark, that the duties of the President were "simple." Addressing President McKinley, he said: "It is an honor for us that you should leave for a time those great and grave duties, which some one has recently called 'simple.'" When he spoke the word "simple" the audience laughed so loudly and cheered so much that it was impossible for the General to continue for a moment. The reference was understood by every one. The Admiral's characterization of the duties of the Chief Executive of the United States as "simple" has gone round the world and penetrated even the mission fields. The missionaries laughed as quickly and as heartily as the politicians.

Among other good things the President paid the following tribute to the missionaries through whose efforts so much has been accomplished for civilization: "The story of Christian missions is one of thrilling interest and marvellous results. The sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude and homage of mankind. The noble, self-effacing, willing ministers of peace and good-will should be classed with the world's heroes. Wielding the sword of the spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease, and danger, and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labor no sacrifice. 'Away with the word in such a view and with such a thought,' says David Livingstone: 'it is emphatically no sacrifice; say, rather, it is a privilege.'"

✠

When General Harrison rose to take charge of the afternoon meeting he was very warmly received. He said: "I count it a great honor—a call to preside over the deliberations of this great body. It is to associate one's self with the most influential and enduring work that is being done in this day of great enterprises. A view of the whole army is a good thing; the heart is strengthened by an enlarged comradeship. It gives promise that the flanks will be covered and a reserve organized. After days in the brush the sense of numbers is lost. It greatly strengthens the soldier and quickens his pace when he advances to battle, if a glance to right or left reveals many pennons, and a marshalled host moving under one great leader to execute a single battle plan."

✠

Governor Roosevelt thus expressed his appreciation of missionary work: "I wish it was in my power to convey my experience to those people—often well-meaning people—who speak about the inefficiency of foreign missions. I think if they really could realize but a tenth part of the work that is being done, and the work that has been done, they would realize that no more practical work, no work more productive of fruit for civilization could exist than that work being carried on by the men and women who give their lives to preach the Gospel of Christ to mankind—the men and women who not only have preached, but have done; who have made action follow pledge, performance square with promise."

✠

Rev. Judson Smith, D.D., referred to the unity of the Protestant Churches in carrying on missionary enterprises. He said: "Lately we have seen a new and wonderful thing. In the war of the British against the Boers men from Can-

asia and India and Australia have stood with those from Britain and proved at once their valor and their loyalty. The unity of the British Empire on every continent in both hemispheres is thus revealed and confirmed. So, at the front, in this missionary campaign, we find Protestants of every name and land standing shoulder to shoulder and moving as one. We gather here to rehearse what God has done in the century past, to marshal anew our Christian forces, and to await the call of God for the century to come. His purpose is plain, the field is open, the march has begun, and it rests with us what share we shall have in the glorious toil and yet more glorious victory."

✕

During the Conference Dr. James S. Dennis gave some valuable statistics of foreign missionary work. Figures are usually considered dry reading, so that only a few will be given. Of all classes of societies engaged directly and indirectly in mission work there are 449, to which might be added the women's auxiliary societies, 88 in number, making 537 in all. The income is \$19,126,120. The foreign missionary force is 15,460, including 5,063 ordained missionaries; 702 physicians, of whom 484 are men. The total native force is 77,338, of whom 4,053 are ordained. The total number of principal stations is 5,571, and of other stations 26,247. There are 11,039 organized churches, with a membership of 1,317,684. The number of additions during the year was 84,186. There are 15,032 Sunday Schools, with a membership of 771,928.

The literary department shows 421 Bible translations. The Bible Societies report a total of 2,535,466 volumes circulated—91,761 Bibles, 226,741 Testaments, and 2,216,964 portions.

✕

Rev. Augustus H. Strong, President of the Rochester Seminary, thus pertinently expressed the missionary obligation that rests upon the Church: "I derive the authority for foreign missions," he said, "from the single word, 'go'—'Go ye into all the world and preach the Gospel to every creature.' It is the sublime order ever given upon earth. When I think of the breadth of the world to be subdued, of the time it has taken to subdue it, of the small numbers and narrow views of those disciples—the audacity of that command seems insanity. The authority for foreign missions is the authority of Christ's character, of His work, of His love and of His life. How slowly has that authority dawned upon the minds of men! What are the churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfil the purpose of foreign missions!"

✕

Rev. J. Hudson Taylor, founder of the China Inland Mission, was one of the most prominent among the missionary delegates. In one of his addresses he said: "God has often placed me in positions in China where I had to put great trust in Him. In fact, I had to trust in Him, for there was no one else to whom I could look for help, and He never once

failed me. He has always provided for me in His own way and time. I have been robbed in the interior of China of every cent I had, but I have never yet gone to bed hungry. Nearly a half century ago I formed the China Inland Mission, and from the day of its inception to the present time we have never taken up a collection, but depended entirely upon volunteer contributions, and we have never lacked for any good thing. Verily, we have taken no thought of the morrow, but like the children of Israel who gathered manna in the wilderness, those who gathered most had no surplus, and those who gathered least had no lack."

✕

One of the most interesting features of the Conference was "The Missionary Exhibit," which was intended to illustrate the customs and beliefs of the people among whom missionary work is being carried on. Curios were brought from many countries, and there were a number of ancient gods of stone and brass. One of the most interesting exhibits came from Alaska. Beside a profusion of pipes and tobacco pouches made by the North American Indians was a toilet case once used by Sitting Bull. It was made to hold paint and brushes for decorating the face and body of the noted warrior. With opium pipes, and ancient and modern embroidery of the Japanese and Chinese, stood a model of the first Christian church erected in China. A half decayed board marked by Japanese characters in the Japan booth bore the first edict, issued in 1682, against Christianity. The handwriting of Chinese Gordon appeared on a sugar mould captured by him in the Soudan.

✕

Special attention was given to woman's work for missions. One whole day was given up entirely to the ladies, besides a number of meetings held at various times in the churches. On woman's day the crowd at Carnegie Hall was immense, and consisted almost entirely of women. Up to that time the ushers had succeeded in keeping the aisles clear, but upon this occasion they were simply overborne, and every aisle was packed four deep. Of course, this was against the laws and regulations of the city of New York, and a partially successful effort was made to clear the aisles. One of the New York papers thus characterized the ladies' meeting: "There's a heap of difference between a meeting run by men and one run by women. Men are prone to think more or less of what the audience will think of them, of the effect of what they will say and all that, while women, utterly regardless of such things, let themselves out and act just as if they were in their own houses."

✕

A large number of lady missionaries from various parts of the world were introduced to the audience and greeted with the Chautauquian salute. The lady in charge of the service said: "I asked one of the young women why she was a missionary, and she said: 'I am a missionary because a young man asked me to go to Japan and make a home for him.' Now, ladies, that is a perfectly legitimate call." The audience agreed with the speaker.

Speaking on "Hearts and Influence," Mrs. Shaeffer said that there was no influence without heart interest; that interest presupposed knowledge, and that, therefore, the dissemination of information about missions was imperative before aggressive work could be done. Mrs. Miller, in her paper, made a plea for dignity and directness in giving. She ridiculed the church "entertainment" method, and her words were heartily applauded. Mrs. Armstrong said that proportionate giving was the biblical method; that a proportionate part of every Christian's income should be sacredly set aside for God as an act of worship. The "earth" and "the fulness thereof" had been turned over to man with the express stipulation that one-tenth of the product should be returned to Him. He had planned, thus, to provide for the running expenses of His work. The New Testament command was to "give as God has prospered you."

✕

Miss Irene Barnes, London, Secretary, Church of England Zenana Missionary Society, said: "We are striving to-day to give the negro an education, for the only hope of his salvation is in his education, and it is my opinion that this need is best met by the industrial and manual-training schools. To educate properly the negro the most important thing is to educate his will." Miss Isabella Thornburn of India, said: "The necessity for the higher education has never been questioned. There are two colleges for women in Japan, two in Turkey, and two in India. It was once declared that you might as well try to scale a wall five miles high, as to educate the women of India. I am happy to be able to say this morning that the wall has not only been scaled, but entirely thrown down, so that now the usual question asked when an Indian is seeking a wife is, 'Is she educated?'"

✕

It was a real treat to hear the singing, as most missionaries are good singers. The hymns were not of the light and trashy character frequently used at Conventions, but the good standard music of the churches was selected. Such hymns as "Holy, holy," "How firm a foundation," "From Greenland's icy mountains," "Rock of Ages," "All hail the power of Jesus' name," etc., were sung with wonderful volume and enthusiasm.

✕

The Conference was generally considered a great success. The papers given were of a high order, and the repeated necessity for overflow meetings testified to the general desire to learn all that could be learned about the important work. The New York *Sun* said: "No revival of religion that New York has seen in the last decade has awakened anything like the deep religious feeling that the Ecumenical Conference seems to be arousing. Literally thousands upon thousands of people who before this had probably not given foreign missions more than a passing thought, have developed intense interest and intense enthusiasm on the subject since the Conference opened last Saturday." All the addresses and papers given at the Conference will be published.

### Literary Lines.

ENGLAND produces 7,500 books each year, of which 2,500 are novels.

It would seem from the failure of Harper Bros., and D. Appleton & Co. that there is not much money in publishing standard books at high prices.

THE *Methodist Magazine* for April had an interesting article on Joseph Parver, by the late Rev. J. E. Lancelotti. It was Brother Lancelotti's last literary work.

THE Library of the Wesleyan Theological College, Montreal, has facsimiles of four of the most ancient Greek Testaments, a possession not equaled by any other institution in Canada.

A PERFECT COPY of the first folio of Shakespeare was recently sold in London for \$8,500—the record price for this book. Many interesting manuscript notes are scattered through the volume.

AN idea of the amount of editorial work involved in the publication of a magazine is gained by the knowledge that the regular staff of editors of *The Ladies Home Journal* numbers twenty-six men and women. These do not include the scores of special contributors.

### Methodist Chat.

It is expected that the General Conference of the Methodist Episcopal Church, to be held in Chicago, in May, will bring together 15,000 Methodists.

OUT of the \$20,000,000 proposed as the Methodist Episcopal Twentieth Century Fund, the secretary, Rev. Dr. Mills, reports \$5,158,000 or a little over one-quarter, as already raised.

THE late Dr. James Martineau said in a conversation with a Methodist minister in England: "I have always felt an attraction towards the religious life of the Wesleyan community as ideally conceived by its hymn-writers, and practically approached in its provisions for spiritual culture."

A WESLEYAN SOLDIER at the Moulder River picked up what he at once saw to be a class ticket in an unknown tongue. He gave it to the chaplain (Rev. E. P. Lowry) who found it to be Basuto. Though its owner was not discovered, the ticket proved a capital introduction to the native male drivers, several of whom were Wesleyans, and Mr. Lowry arranged for service with them.

BISHOP WALDEN's address before the Denver preachers' meeting on "Methodism in the City," as reported by the *Rocky Mountain Advocate*, has this statement: "We have heard it said that if a map of the city of Chicago is studied and a pin is put in the map to indicate where strategically, related to street cars, etc., a Methodist Church should be, a visit to the locality will find a Methodist Church there."

REV. DR. BRISTOL, President McKinley's pastor, was recently asked if the President was a consistent Methodist. He replied: "In his earlier years Mr. McKinley was an enthusiastic worker in the church. At Canton, Ohio, his native place, he was superintendent of the Sunday School for many years, and it is only because his country requires all his time that he has been reluctantly compelled to relinquish this work. He regularly attends morning service every Sunday at the Metropolitan Church, Washington. He never fails to partake of the Communion unless very important official duties prevent him. He takes a keen interest in everything pertaining to his church, and is a very liberal contributor to the mission funds and all evangelistic work. Mrs. McKinley is also engaged in many kinds of religious and philanthropic labor."

In discussing the question of ministerial invitations the *Melbourne Spectator* says: "The uninvited are always with us. Why some men get invitations, while some others do not, is a question before which one's attitude is sometimes that of a hopeless stare. We hardly expect to solve it. But observation warrants the statement that the most stable upbuilding of a church is sometimes done by men after whom stewards do not rush like fish after a brass spoon bait, which flashes and dazzles. And a great deal of good work will still be done year by year by men who come to Conference, saying 'No,' when brethren ask them, 'Have you any light about your own appointment?'"

METHODIST Conferences in the United States are experiencing the same difficulty that has been met in Canada in billeting members of Conference. A New York pastor recently said: "The old-time spirit of hospitality does not exist in this city. In the case of the present session, I must say that I did not find my church members anxious to entertain. After begging around the whole church I found six who were willing to take visiting clergymen into their own homes, and the remainder of those allotted to me have been entertained in hotels at the expense of my church." It seems evident that the billeting system will have to be superseded by some other method.

### General Religious News.

THE Methodist Episcopal Churches in Buffalo are planning to remove the entire indebtedness resting on their buildings, amounting to \$127,000.

THE British and Foreign Bible Society has distributed 110,000 copies of the Testament, or the Gospel of St. John to the soldiers in South Africa; 8847 copies in the Dutch language has been sent to the Boer prisoners.

THE Rev. Dr. Maclaren, of Manchester, speaking recently of the problem of evangelizing the cities and larger towns, stated his belief that it can be most effectively done by establishing mission halls, in which laymen may minister to the people.

DURING the past nine years the chapel-cars sent out by the Baptist Publication Society have been the means of organizing eighty churches. During the same period 8,750 persons have made profession of faith who were brought to a decision for Christ in the meetings held in the chapel-cars.

THE Brotherhood of St. Andrew has opened an attractive house in Manila, called Holy Trinity Mission, which is overworked almost continually. Thus far its opportunities are taken advantage of chiefly by soldiers, and it is a great boon to them. But services for the Filipinos are held occasionally, and doubtless this side of the work will be pushed as fast as may be possible.

### Woman's Work.

NEW YORK deaconesses made 3,879 religious calls in a single month.

THE Epworth League of Wesley Church, Minneapolis, takes for one department of its special work, Asbury Deaconess Hospital.

THE World's Young Women's Christian Association has arranged for a home to be opened in Paris during the Exposition for the accommodation of English girls employed at the Fair.

THE offices of the National W. C. T. U. are being moved to Evanston, to "Rest Cottage." It is to be a financial saving of \$12,000 a year in rent. Nevertheless, it is regarded as an experiment, and may prove to be wasteful economy. In that case the headquarters will be brought back to the Temple.

THE Christian Endeavor Society of Whittier Ladies' College has changed its name to Young Women's Christian Association in order to bring the organization into harmony with societies in other colleges.

THE World's Woman's Christian Temperance Union meets in Edinburgh, Scotland, June 22nd to 29th. About two hundred delegates are expected to go from America. The official party sails June 6th, from New York, on the *Noordland*.

LADY RANDOLPH CHURCHILL has begun her serious work of caring for the wounded in the Transvaal. The hospitals being overcrowded with sufferers, they were willingly transferred to the hospital ship, the *Maine*, and their removal was personally superintended by Lady Churchill, and the poor fellows long upon her as a veritable ministering angel.

### Prominent People.

THE Czar of Russia is said to be an omnivorous reader, and much prefers his library to the office of state.

IN an address before a Young Men's Christian Association gathering in New York recently Mr. Ira D. Sankey stated that Mrs. Fanny Crosby, author of "Safe in the Arms of Jesus," and other well-known hymns, who is blind and now over eighty years of age, was in destitute circumstances, and a collection was taken up for her benefit.

REV. CHARLES M. SHELDON is to spend several months in England and Scotland, speaking before churches which have invited him. He will also be a prominent figure at the International Convention of Christian Endeavor in London in July, and after that will return to America, making his headquarters in the East for four months and lecturing frequently. The subjects on which he will speak in England are Church Federation, the Stewardship of Wealth, Temperance, and kindred themes.

A BOOK just published on men and things in South Africa has a typical story of Kruger and his ways of thought. He received one day two applications for grants of land, one from the Reformed Church, the other from a Jewish community. Both were granted, but presently the Jews complained that their piece of land was much the smaller. Kruger at once replied: "The others believe the whole Bible, and, therefore, receive an acre of land; you only believe half, and so are granted only half an acre. Why, therefore, complain!"

THIS is the portrait of Richard Blekmore, the author of "Lorna Doone," as painted by Hall Caine: "An elderly man, of more than the middle height and full proportions, with a clear-cut face, clean shaven, except for a tuft of gray hair, in the manner of fifty years ago, down the cheek. He wore a straw hat with a wide brim, and gave generally the impression of a comfortable old Quaker. His eyes were neither large nor brilliant, and gave no hint of having looked on the burning bush. The expression was very calm, and there was a solid strength in face, figure and bearing. I should have said he was then a man in good health, on fairly good terms with life, and that he had certainly slept 'o' nights."

THE *Youth's Companion* says that some time ago Colonel Frederick N. Dow, of Portland, Me., a son of Neal Dow, was visiting friends in Quebec, and while seeing the sights of the city and its surroundings took a public carriage to visit the Falls of Montmorency. At a half-way house on the road the driver pulled up his horses and remarked: "The carriage always stops here." "For what purpose?" asked the Colonel. "For the passenger to rest," was the reply. "But none of us drink, and we do not intend to treat. The driver had dismounted, and

was waiting by the roadside. Drawing himself up to his full height, he said, impressively: "I have driven this carriage now more than thirty years, and this has happened but once before. Some time ago I had for a fare a drunk from Portland, Me., by the name of Neal Dow, who said he wouldn't drink, and what was worse to the point, he said he wouldn't pay for anything else to drink." The son found himself occupying the same ground as that on which his father stood.

### Leaguets.

The Epworth League will be eleven years old on May 15th. Some reference to the anniversary should be made in every Society.

The Church, not the League, stands first. The true League, in its organization, spirit, work, is a part of the Church. The pastor is bishop of the church, and Christ is supreme over all.—*Secretary Thinkield.*

The Epworth League is the happy thought of Methodism. Its quickening influence is being felt throughout our connexion. It is the young faith of the Church in motion; the prophecy and fulfillment of the perpetually renewing life and strength of the body of Christ. The pastor who fails to organize an Epworth League, and bring its forces into action, misses his opportunity, and drops, with his church, behind the advancing columns of the victorious workers.—*Dr. Du Bose.*

ONE of the primary purposes of the League, and the one indeed which chiefly influenced the original organization, was to constitute and maintain a well-disciplined force to be passed onward in perpetual succession from the ranks of youth to the places of official responsibility and trust in the Church. To complete this discipline, an abundant and diversified work must be found for the youthful armies, and such work as involves the spirit and the detail of active Christianity.—*Secretary Du Bose.*

CANNOT our Epworth Leagues be more active in promoting an era of religion in the home? Can they not consider how it may be done? How they may add to the searching power of family prayer, family reading, the Christ-life in the home, the quiet hour, the spirit of devotion and love? Where is there a better and nobler field? There are brotherhoods of the quiet hour for them to join, the unseen brotherhood of those saints who are waiting for the downpouring of the Holy Spirit on the world.—*Dr. Spencer.*

### Gems of Thought.

ATTACHMENT to Christ is the only secret of detachment from the world.—*A. J. Gordon.*

A WELL-BOUNDED man touches life at many points; he fills up his environment.—*Zion's Herald.*

To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own.—*James.*

EVERY evil to which we do not succumb is a benefactor. We gain the strength of the temptation we resist.—*R. W. Emerson.*

It is one of the fine sayings of Dr. South that "though idleness be a sin which the devil loves to tempt men to, yet he is never guilty of it himself."

COMPLAINING that other people do not sympathize with us is a habit which we fall into when we are not sympathizing with other people.—*Edward Leigh Pell.*

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain.—*Drummond.*

HERE the solution of the problem of sanctification is compressed into a sentence. Reflect the character of Christ, and you will become like Christ.—*Henry Drummond.*

God never has built a Christian strong enough to stand the strain of present duties and all the toms of to-morrow's dates and sufferings piled up on the top of them.—*Theodore L. Cuyler, D.D.*

YOU never can tell when God will take a little word you may drop, like an arrow shot at a venture, and cause it to strike some hoarse between the joints of the harness and bring him down. Therefore, let no opportunity slip for speaking a word for Christ.—*A. F. Schaeffer.*

### Pertinent Paragraphs.

BEWARE of using the personal pronoun "I" too freely in your talk when you are talking in a room full of people. Egotists are often amusing and entertaining, but as often they are very much out of order.—*Ladies' Home Journal.*

SOME one advertises that he will tell how to raise money for the church. Humpf! no secret about that. Raise the standard of Christian living, and the people will pay the church bills quite as naturally as they pay for their bread and butter.—*Lookout.*

THE Michigan Advocate tells of a city pastor who spoiled his good sermons by yelling at his congregation, but who at last was favored by the Lord with a "prudent wife" (Prov. 19:14) who got hold of his manuscript and inserted in red ink at short intervals, "Don't holler so loud." This did the business and the congregation "rejoiced for the consolation."

HAVE you ever thought of the fact that multitudes of men have missed opportunities, but there are few who have not had them? The wise man grasps them as they pass; the fool cries after them when they are gone. "Fortune is an old proverb that says: 'Fortune may knock once at every gate,' but frequently it is not to enter, but only to inquire who lives next door.—*The Methodist Protestant.*

THE Observer says: "We fear that many a person's idea of moral improvement is quite similar to the view held by the little girl as to the proprieties of street attire, who, on being asked by her mother, when about to take a walk, if her hands were clean, replied: 'Not very. Shall I wash them, or put on my gloves?'" There is altogether too much so-called reform in this world, which is not a washing, but a putting on of concealing gloves."

WHEN Moses dies, God has Joshua fully trained to take his place; when Elijah steps into the chariot that is to take him to glory, God has Elisha there in readiness to receive his falling mantle; when Stephen is stoned to death, Paul is prepared by God to take up his mission. Thus, though the man disappears, his work is carried forward, and is, through the energizing influence of God's Spirit, made operative all through the ages.—*William M. Taylor, D.D.*

MR. Moody is reported to have said: "I feel sure the great majority of people do like singing, and I purpose to make it a prominent feature of all my services. It helps to build up an audience—even if you do preach a dry sermon. If you have singing that reaches the heart it will fill the church every time." Now, please observe this was not a matter of personal taste. Moody had no ear for music. It was his sagacity, his shrewd perception of the power of song over the masses of mankind. We are suffering now from two hundred years' neglect of sacred music, a thing of which

Luther said, "The devil can stand anything but good music—that makes him roar."—*Dominion Presbyterians.*

### Interesting Facts.

MARCONI thinks that the present limit of 86 miles for wireless telegraphy will shortly be raised to 150 miles.

NEARLY 200 skilled telegraph operators from the British post-telegraph department have gone to the seat of war in South Africa.

A BOOK weighing twelve hundred pounds has been made for a Chicago proprietor of a patent medicine, to be used as a scrap-book for testimonials.

THE Duke of York is said to have accepted from a resident of Cork a thousand packets of Shamrock seed, to be sown on the graves of Irish soldiers in South Africa.

THE three hundred paintings made in Palestine, by J. J. Tissot, the French artist, to illustrate the life of Christ, are being sold to a public museum in Brooklyn, N. Y. The price is \$60,000.

WHEN Queen Victoria ascended the throne more than forty per cent of the people of Great Britain could not write their names. At the present time only seven per cent of the population are in that condition.

It is said that the largest belt ever made was turned out by a Canadian concern. It measures 3,529 feet long and is of rubber, its weight being nine tons. It is made for the grain elevator of the Intercolonial Railway at St. John, N.B.

JOSEPH GILLOTT was a working jeweller in Birmingham, England. One day he accidentally split one of his fine steel tools, and being suddenly called on to sign a receipt, and not finding a pen handy, he used the split tool as a substitute. This led to making pens of metal.

THE new electric cars in Corea are making no end of trouble. The people not only stand still at the curious thing, but stand in the way and do not go till they are compelled to. One child was killed and instead of remembering the real cause they sought it in the new invention. They even think it a reason why they have no rain and have burned one car and destroyed two others.

A RESTAURANT for workmen has been established by Sir Thomas Lipton in London, with a donation of half a million dollars. There are facilities for serving ten or twelve thousand persons daily, and the dining rooms have accommodation for one thousand five hundred persons at a time. The cost of a full meal is nine cents, and hot meals are sent to schools anywhere within a radius of three miles for one cent per head.

PARIS is working hard to outdo the Chicago "Ferris Wheel" and its own Eiffel Tower for the exposition of this year. There is a tower whose top accommodatingly comes down to the ground to pick up passengers and let them off. A wire cable links the top of the Eiffel Tower with the pinnacle of the Treasures' Palace, and from a chair which travels on this aerial track one may get a birds-eye view of the grounds.

HINDU men and women do not sit down to meals together. The order is men first, women after. The women of the household must wait upon all the men folk, even down to the youngest boy, before they themselves can touch a morsel. When the men have finished the women are at liberty to take what is left. But we need not conclude that the ladies get only scraps. They prepare the meals, and no doubt look after their own interests.

## From the Field.

### Dominion Church.

In the city of Ottawa, two blocks from the Parliament Buildings, and quite near to the leading hotels, stands a substantial looking stone building, known as Dominion Methodist Church. It was erected in 1876 when Methodism throughout Canada was asked to contribute to establish a church which would



REV. DR. ROSE.

be a home for Methodist members of Parliament, and which would worthily represent our denomination in the national capital. It is a fine structure, but does not show to the best advantage on account of the site upon which it stands being somewhat limited, and surrounded by other buildings.

The auditorium is spacious and beautiful, providing accommodation for about 1,500 persons. The woodwork of the interior is finished in white presenting a very neat appearance.

Excellent provision has been made for the Sunday School, Epworth League of C. E., and other departments in the comfortable lecture room, parlors and class rooms. The school under the direction of Mr. S. S. Allan, and the League with Mr. Gibson as president are doing excellent work.

The pastor, Rev. S. P. Rose, D.D., is greatly beloved by his congregation, and highly esteemed as a strong preacher who never brings anything but a first-class sermon into the pulpit. The congregations are large, and in them may frequently be noticed many men prominent in public life.

### Home Missionary Work.

Judging from the following report the Missionary Committee of the Cardinal Epworth League has been doing practical home missionary work:

"One thousand assorted tracts were obtained from the Methodist Book Room, and one thousand invitations to League meetings and the various church services were printed. These, with religious papers such as *Ottawa*, *Pleasant Hours*, *Christian Endeavor Herald*, *Epworth Era*, etc., were systematically distributed among the various boarding houses, and among the men employed upon the public works of the village. Upwards of eighty boarding-houses and families were visited in this manner, and some five or six hundred souls were pointed to the Saviour. The sick were visited also, advantage being taken of these opportunities to offer prayer and to press the claims of Christ.

"The expenses incurred in the purchase of literature have been met by special collections in the League. God has been graciously pleased to permit us to see blessed results from this work.

"In August last it was decided to join the Young People's Forward Movement in connection with the Brockville and Matilda districts. Our representative in the foreign field, Dr. Service, visited us for the purpose of explaining the object of the Movement and to organize the Society. It is expected that \$25 will easily be raised."

### Canadian Evening.

"Canadian Poets" was the subject at the Epworth League in the Methodist Church, Regina, at an April meeting. Mr. J. W. Smith presided. The programme was as follows: Selection from Bliss Carman's poems, by M. Eugene Sly; "Our Bit of the Thin Red Line," by Miss Mahel Boyd; selections from Roberts' poems, by Miss E. M. Burnett; "Poetry and Poets," by J. B. Hugg; solo, "The Gates of the West," by Miss May Boyd; selections from the works of John Kearnigan, of Toronto, (whose pen name is "Khan"), by Mrs. A. D. Wright; solo, "Men of the Northern Zone," one of Mr. Kearnigan's poems, by Miss Ida Simpson. There was a good attendance, and the programme was very enjoyable.

### Evangelistic Services.

The corresponding secretary of Crampton League, Avon Circuit, writes:

"Our Epworth League was organized four years ago and we have had the usual difficulties of other country Epworth Leagues to overcome. Our members are regulars, none too many in numbers but substantial and persevering. The young people all attend well and have helped us with their presence and song. Evangelistic services were held



DOMINION CHURCH, OTTAWA.

here the last three weeks in March under the leadership of Evangelist A. G. Viner and Rev. J. H. Beer. The services were a season of rich blessing. The truth was presented with such simplicity, earnestness and power that it could not fail to reach the heart. There were many remarkable answers to prayer during the services. A large number of young people were converted, also several children. Last Thursday evening we held a reception service after the usual Epworth League service and doubled our active membership, and others yet to join, and more associates are to be promoted to active membership.

### A Prize Offer.

The *Halfpenny Wesleyan* offers as a prize a year's subscription to this paper, for the best programme for a literary evening. The *Wesleyan* takes occasion to speak a good word for the *Era*, and says, "It is a paper that should be found in every home of the Methodist Church where is a League member."

### Prohibition Won.

An interesting debate "Prohibition vs. Governmental Control," took the place of one of the regular Epworth League meetings in the Methodist Church, Smith's Falls, recently. The affirmative side was ably championed by Misses M. Anderson and F. Robinson, while the negative got a satisfactory handling from Miss L. Rose and Mrs. George Weekes. Both sides were very cleverly handled. The debate was decided by popular vote, the affirmative side getting the decision. The debate all through was very much enjoyed.

### From the Far West.

In our March number we gave some account of Indian League work at Kishipin, B.C., the mission of Rev. W. H. Pierce, who has been in Ontario during the past winter. We have received the following well written letter from the president, Mr. John Brown, which shows that the League is prospering:

"We started our League meeting-house two years ago, and cut the lumber with whip-saws, using six in the work, taking two men to each saw—twelve men in all. We gave our own work and the use of the tools trying to get a house to worship God in. However, whipsawing is hard work and the men got sick, so we got us a small saw-mill to run with a water-wheel. It runs easier than the whip-saw. The work of the Epworth League among the Indians is different from what it is among white people. We have to use means to draw the heathen people to the meetings, and it takes something quite different to draw out heathen Indians to what it does to draw ordinary white people. I became a Christian six years ago, but I find it very slow work trying to understand the Bible; still I am learning all the time. We use the drum and flag on the street, and march similar to the Salvation Army, and hold open-air meetings in front of the heathen houses. The people here have chosen me for their captain, and I wish you to ask the white Leaguers to pray for me that God may strengthen me in the work. We go to the coast in the summer catching salmon for the canneries, and we work for the Methodist Church there during the season. On Sunday mornings we get out on the street about six o'clock and have an open-air meeting before the prayer-meeting."

### Successful "At Home."

The "at home" given by the Epworth League of the Methodist Church, Almonte, last month, proved a very pleasant and successful affair, about one hundred members of the Pakenham and Carleton Place leagues being present. The basement was prettily arranged for the occasion, and a short but interesting programme was given. A quartette by Misses Hamlin and Sherriffs and

Moyses Rea and Anderson was followed by prayer by Rev. Mr. Chisholm, of Carleton Place. Master Williard Holliday then read an address of welcome to the visitors, after which a fine cornet solo was given by Mr. Archie Greig. Vocal solos were well received from Miss Laura Scott of Pakemham, and Mr. J. P. Anderson, with readings by Miss Ross and Mr. Fulton Timmins, and a short address from Rev. Mr. Chisholm. Light refreshments were served at the close of the programme, and a half-hour devoted to social intercourse, and a pleasant evening closed by all joining hands and singing "God be with you till we meet again." Rev. Mr. Jamieson, pastor, occupied the chair.

### Personals.

REV. S. T. BARTLETT announces that he cannot continue the work of looking after stamps for missions after April 20th of this year.

REV. MR. OTTERBRIDGE recently lectured on "The Wonders of the Starry Heavens," at Shelburne, N.S., under the auspices of the Epworth League.

We regret to learn that Mr. William T. Ellis, one of the most energetic workers of the Bell Street League, Ottawa, has been quite ill. He is now on the way to recovery.

MR. L. H. SMITH gave an interesting address to the League of Front Street church, Strathroy, on his visit to City Road Chapel, London, Eng., and presented to the League two beautiful pictures of Wesley's church and tomb.

During the past month we had a pleasant call from Mr. W. H. Sowton, of Plymouth, England, secretary of one of the most prosperous Wesley Guilds in the South of England. He reports that the Wesley Guild is still making wonderful progress.

MR. JAMES SIMPSON, ex-president of the Toronto Conference Epworth League, recently addressed the Canadian Socialist League of Toronto, on "Church Unity." He is a strong believer in the advantages that would accrue from the organic unity of the churches.

The officers and teachers of Collier Street Methodist Sunday School, Barrie, recently presented Miss Thirza Johnson with a fountain pen and a set of books of the Epworth League reading course, together with a kindly worded address, expressive of the high esteem in which she is held, and the unanimous regret which is felt at her departure from their midst.

### Just a Line or Two.

A LEAGUE worker writes from Wallaceburg that they are aiming at doubling their missionary givings.

ZION Tabernacle Sunday School, Hamilton, pledged 242 scholars on Sunday, March 25th, against the use of cigarettes.

"WHAT HUMANITY OWES TO MISSIONS" was the subject discussed by the Morrisburg League at its last missionary meeting.

THE Epworth League at Fergus recently debated on the question: "Are the pleasures of anticipation greater than those of realization?"

NEW Leagues have been organized at Cedar Hill, on the Pakemham Circuit; Weyburn, N.W.T.; North End, St. John, N.B.; and at Malden, on the Amherstburg Circuit.

THE League at Union, Port Stanley Circuit, has had a very prosperous year, the membership having increased from 34 to 57. The vice-presidents have been faithful in looking after their departments, and not a single member has refused to take a topic when requested. This is a good record.

A YOUNG men's club has been organized in the Metropolitan Church, Toronto. The meetings are held on Thursday evenings, with an attendance ranging from twenty-five to fifty.

THE *Forest Standard* reports the Epworth League of that town as "developing a good amount of new talent among the young people, and increasing in numbers and efficiency."

### Christian Endeavor Doings.

THE Tenth Legion enrolment has reached Number 16,667.

ELEVEN daily newspapers in Philadelphia are glad to receive weekly Christian Endeavor news.

ONE junior society reports a "sermon drill" by its members. The pastor's morning words are reviewed, and the result is helpful.

THE Endeavor Society of Fourth Presbyterian Church, New York, has organized cooking and sewing classes in its work among the poor.

A CHRISTIAN Endeavor Society at Herne Hill, England, raised \$500 to build a woman's hospital on one of its Chinese mission stations.

A CHINESE Christian Endeavor Society has been organized in Cooke's Church, Toronto. It has the honor of being the first Chinese Society in Canada.

THE next annual convention of the Manitoba Christian Endeavor Union will be held in Winnipeg, May 24-30. Mr. John Willis Baer will be one of the speakers.

DOES work among the Chinese pay? The Congregational Chinese Endeavorers of San Francisco gave \$1,441.30 to missions last year, and the Presbyterians over \$401. Each has about 40 members.

ENDEAVORERS of the Christian Church, Creston, IOWA, made one hundred New Year's calls on the older members of the church. They went in a body and sang a hymn at each place. Where there were sick or infirm ones, a prayer service was held.

FREQUENTLY Endeavorers fill wall pockets in waiting rooms of railroad stations with good literature, but the Immanuel Baptist Endeavorers of Cleveland, Ohio, make use of tables, and keep them well filled with bright, up-to-date literature, with the permission of the railroad authorities.

THE north-east branch, Philadelphia, Christian Endeavor Evangelistic Committee holds Sabbath meetings regularly in two fire engine houses and two police stations. The firemen enjoy singing as well as they do rushing to put out a blaze. They had an attendance of 200 in one police station.

THE *Christian Endeavor World* has published a Social Purity number, containing a number of valuable articles by Sylvanus Stall, Mary Wood-Allen, Anthony Comstock and others. These are to be republished in an attractive five-cent pamphlet, entitled "A Pure Life." It ought to be largely circulated among young folks.

At the recent meeting of Christian Endeavor Union of Clinton, Ont., the following resolution was passed: "That whereas in the opinion of the Executive of the Local Union of Young People's Society of Christian Endeavor of the town of Clinton, concerts and gatherings of a secular nature held Monday or Wednesday evenings have a distracting effect upon the attendance of the mid-week services of the town churches, such gatherings will not be recognized by members of the Local Union."

HERE is an encouraging record of good work accomplished by a New York Christian Endeavor Society: "Our president, one

year ago, appointed ten persons who were to make it their special endeavor to bring to our church and Christian Endeavor meeting those that were not in the habit of attending. During the year they added an aggregate of 150 persons to the attendance, an average of three at each service. More than fifty different persons are included in this summary. Ten of these have joined the Society as active members.

### This and That.

AN unusual incident occurred recently in Uddington Parish Church. The preacher was in the middle of a sermon on the war, when a lady suddenly rose up, and declaring that it was "War, war every Sunday," marched out of the church, shutting the door with a slam.

THE authorities of Harvard University have done an admirable thing in placing their superb facilities at the disposal of 2,000 Cuban teachers during a six weeks' summer school, to be held this season. The Cubans will have free tuition and rent and the use of Memorial Hall for a dining-room, and a fund of \$100,000 is now being raised to provide for their necessary expenses.

"I WISH," said a doctor, who had been watching a group of school-children troop out of a candy store, where they had been spending their pennies, "that I could form a society among little folks in which each member would pledge to spend all his pocket money for fruit instead of candy." Parents ought to use their influence in this direction. The craving for sweets can often be satisfied by a banana, an orange, some dates or raisins—any of which are more healthful than cheap candies. If the children must have candy, teach them to make it themselves at home as early as possible.

FOUR churches had official recognition in the Army and navy—Anglican, Roman Catholic, Presbyterian and Wesleyan. Every recruit is asked to which of them he wishes to be allotted for parade service. A flippant young fellow, joining at Aldershot the other day, said, in answer to the usual question, that he had no religious belief at all. A wicked gleam shone in the eye of the officer on duty. "Sergeant," he said, "this man has no religious belief. See that he attends parade service with the Wesleyans at eight o'clock, with the Presbyterians at nine, with the Roman Catholics at ten, and with the Church of England at eleven." After that Sunday the recruit gave in his adhesion to one of the four Churches.

MR. HENRY BROADBENT wrote to the *Methodist Times* reproaching Hugh Price Hughes for his "support of the roswayism of Johannesburg in its lust for gold," and declaring England's action in going to war with the Boers "an unexampled crime." "When the Boers are defeated," he continues, "and the god of gold reigns in the place of man, where then will be the once fair famed power of this journal?" Mr. Hughes replied, "We assure our much esteemed correspondent and friend that when the Boers are defeated this journal will use all its 'power' to secure for the Boers the sacred rights, the justice, and the humanity which the Boers have so savagely refused both to the natives of Africa and to our correspondents, fellow countrymen, and co-religionists."

THE Examination Papers for the Epworth League Reading Course are now ready, and can be had by applying to the General Secretary, Room 9, Wesley Buildings, Toronto. The Examination may take place any time during the month of May.

## Anecdotal.

### He Knew It.

It is one mark of a quack, says the *Hospital Gazette*, whatever school he may belong to, that he never admits his own ignorance.

A "hedge doctor," a kind of quack in Ireland, was being examined at an inquest on his treatment of a patient who had died. "I gave him ipecacuanha," he said.

"You might just as well have given him the aurora borealis," said the coroner.

"Indade, yer honor, and that's just what I should have given him next, if he hadn't died."

### Forethought.

The Atlanta, Ga., *Constitution* published the following story:—

"As we were passing a street beyond the Atlanta Medical College, and on which a number of negroes reside, we heard an old negro calling out to his wife:

"Manda! Has you got dem chickens corralled in de smoke-house like I told yer?"

"No! An' I like to know what's de matter wid you, dat you's so 'tickle' about dem chickens all at once," she replied.

"Nebber, an' dat's 'tuff till dem chickens is housed." When I hears dat dem niggers ober dar de next year is gwine to have a party to-morrow night, I wants to be sho' dat none ob my chickens doesn't 'tend it. You hear me?"

The chickens were at once locked up."

### Had Heard It Before.

Children have long memories and are not easily deceived a second time. Thus the *Post-Dispatch* reports the discomfiture of a St. Louis mother who took her five-year-old son to the photographer's, being particularly anxious to get some good pictures.

The child's idea of the affair, however, seemed not to harmonize with that of his mother; for when the man with the camera began to adjust the lens and direct it toward little Edward, that young person set up a howl.

In vain did his mother do her best to quiet him. Edward did not want his picture taken.

"Why, my child," she said, soothingly, "the gentlemen won't hurt you! Just smile and keep still a moment, and it will be all over before you know it."

"Yes, I know, mamma," whimpered Edward, with the tears running down his cheeks, "but that's what you told me at the dentist's!"

### A Bit of History.

The following story, which has just leaked out, affords an insight into an interesting bit of Canadian history, and is characteristic of one of Canada's best public men.

At the time of the American Civil war, the late historian, Kingsford, was travelling to Canada in a railway carriage, which had as a passenger a prominent American general. The general was roundly abusing the British Government, and ended with an attack upon the Queen.

At the next station the "fire-eater" got out to stretch his legs, and Mr. Kingston followed him. Walking up to the general, he said, "Sir, you have said some nasty things about my Queen, and I will just give you three minutes to apologize." The Yankee tried to pooch-pooch the whole thing, but Kingsford, watch in hand, sternly told him he meant business, and there was only a

minute more of grace. The general, seeing how the game went, apologized handsomely.

There were several spectators of this scene, and one of them some time after told Mr. McDonald, the Montreal tobacco millionaire. He was delighted at the patriotic story, and Kingsford became his closest friend. When the historian died, Mr. McDonald settled an annuity on his family, and followed it up by endowing the well-known Kingsford chair.

### His Best Ideas.

That the American "man with the hoe" does not find the life of the farm stultifying must surely be inferred from the words of an old tiller of the soil, who came across a classical volume, and found in Plato a kindred spirit. The *Youth's Companion* tells the story.

The good American farmer called upon a doctor, and was ushered into the library. At once the well-filled book-shelves drew his attention.

"Are you fond of reading?" asked the doctor.

"Well, yes," returned the farmer, modestly. "I should be pleased to lend you a book to take home with you," said the other. "Just take any one you'd like."

"Oh, I'm no good at selectin'," replied the old man. "You, pick one out, doctor."

So the doctor, in a spirit of fun, gave the farmer a book written by Plato. The old man went his way, and at the end of a week reappeared with the book under his arm.

"Well," queried the doctor, "did you read the book?"

"Yes, I did," was the emphatic answer. "And what did you think of it?"

"It was fast-rate," responded the farmer. "I've read it through from kiver to kiver. I never heard tell of this fellow Plato before, but all the same I'm glad to find that the old chap has been writing up some of my very best ideas."

### His Choice of a Bed.

In Howard's Magazine, which is published by and for colored Americans, Mr. B. Washington tells an anecdote of his early life, which has much significance for both black and white men. He was the son of a field-hand on a Virginia plantation, and after slavery was abolished he worked in a coal mine. One day he heard of the school at Hampton, and that a poor boy could there earn his education. He resolved to have this education, and started for Hampton, not even knowing where it was. He made his way on foot across the mountains of West Virginia, and found himself at last in Richmond, penniless, hungry, exhausted and without a friend or shelter of the night. Now there are thousands of idle negroes in Richmond, and many open doors to haunts of vice, warm, bright and friendly. It is easy to imagine the temptation in them to an ignorant boy who had known nothing of life but as a slave and coal-digger. Mr. Washington, however, simply states that he crept under a board sidewalk and there slept all night, and in the morning went to the wharves, where he found a boat unloading pig iron. The captain employed him until the job was done. The wages he earned paid his way to Hampton. He went direct to General Armstrong and told him his errand.

"If you are worth anything, I'll give you a chance to work your way," was the reply of the keen-sighted soldier.

The result we all know. No colored man probably ever has helped his race so efficiently as the boy who turned his back on the warm, gay saloons in Richmond to sleep under the sidewalk. Almost every man starts out in life with some high purpose in view. To each of us comes the trial hour of hunger and want, when the wrong path seems warm and friendly, and the right cold and hard. What shall we choose?

### Knowledge That Was Power.

In one of the great squares of St. Petersburg stands a magnificent column one hundred and fifty feet in height, erected to commemorate the reign of the tsar, Alexander the First, the ally and afterwards the rival of Napoleon. On the occasion of a public celebration, the present tsar wished to have the great shaft illuminated, and round lamps of an enormous size were ordered from a leading glass manufactory.

After two or three experiments the workmen discovered to their consternation that that it seemed impossible to blow bulbs so large by the force of human breath. The blowers blew till they were utterly exhausted, but the bulbs remained far below the required size.

A handsome prize was offered to the first successful blower, and the men renewed their efforts, but to no purpose. At last a big fellow, shaped like a barrel, stepped forward and quietly remarked that he was sure he could do the trick. The crowd laughed good-humoredly, but the man merely said:

"I want to rinse my mouth; it's dry."

"They gave him a cup of water. He rinsed his mouth, taking plenty of time, and then applied his lips to the tube. Slowly and steadily the ball of hollow glass grew. Soon it reached the dimensions of its nearest rival. Then it became bigger, bigger, until it approached the required size. Then it attained it. Then it passed it.

"Stop, stop," cried the crowd. It's getting too big."

The man repeated his feat until the required number of bulbs were blown.

"How did you do it?" asked the foreman.

"Where's my money?" said the man, by way of reply.

When he felt the roubles in his palm an expression of genial satisfaction overspread his rough features.

"Why, it's easy!" said he, and then he explained how he had retained some of the water in his mouth, how he had gradually blown it into the molten ball, and how the expanding steam had instantly come to his assistance.

### A Country Solon.

In new districts where lawyers of profound learning are not to be had for magistrates, the country justice of the peace, with common sense, and a sense of justice, makes an acceptable substitute. Nevertheless, there are numerous examples in which the proceedings of county justices would be the better for more knowledge of the law. Lawyers relate queer instances of their proceedings, some of which are thus described by the *Youth's Companion*:

In Franklin County, Pennsylvania, not long ago, a German justice of the peace is said to have presided in a case brought by himself for a divorce from his wife. After testifying in the case himself, and hearing all the evidence of other witnesses, he threw the case out of court on the ground of insufficiency of evidence! His rigorous sense of justice and self-abnegation are likely to rank in history above those of the Roman judge who condemned his own son to death.

When this story was told lately by a Pennsylvania lawyer, another matched it with an account of a country judge up in the mountains, who was presiding in an important horse-stealing case. Although it was properly a jury case, the lawyers on both sides agreed to dispense with the jury, requesting the judge to "act as jury." The judge took the request literally, and also felt that there should be, to satisfy the law, nominally a jury.

After mounting the bench and considering a long time, the judge left the bench, entered the jury-box, and had himself sworn by the

clerk. He heard the evidence there, but when an objection was made on a law point he left the box, mounted the bench, and posed on it as judge, returning to the jury box when the testimony was resumed.

After the evidence was all in, he wrote out his instructions as judge, and handing the document to one of the attorneys, requested him to read it to the jury. After listening in the box to the instructions, he had himself conducted from the room by the sheriff, and locked in the jury-room to consider the case, and prepare a verdict.

"How long did he stay out?" asked one of the lawyers to whom the story was being told.

"Six hours."

"What was the verdict?"

"He reported that the jury was unable to agree, and as judge discharged himself."

### An Invaluable Man.

The directors of the Chicago, Burlington, and Quincy Railroad Company met one Sunday morning in a Chicago hotel. They sent word to Mr. Charles G. Hammond, the superintendent of the road, that his presence was required. His reply, sent back by their messenger, we quote from the *Evangelical Herald*:

"Six days in the week I serve the Chicago, Burlington, and Quincy Railroad Company, but the seventh is the Sabbath of the Lord my God, and on that day I serve Him only."

"Instead of discharging him, the directors were sensible enough to see that in Mr. Hammond they had a man who was simply invaluable; but a weaker man would have obeyed those men rather than God.

### How She Came There.

A Scotch farmer, says *London Answers*, who was a bachelor, and a little past his prime, finding his comforts in life rather meagre on account of his indigent circumstances, decided that the best thing he could do was to marry a certain middle-aged neighbor of his who did not lack for money.

He went, wooed, and won, and his estate soon took on an air of greater prosperity. One of the first purchases he made with his wife's money was a horse.

When he brought it home, he called his wife out to see it. After admiring the animal, she said:

"Well, Sandy, if it hadna been for my siller it wadna hae been here."

"Jenny," replied Sandy, "if it hadna been for yer siller, ye wadna hae been here yerseel!"

### "Them Willets."

Bill was a London costermonger, a fierce, fighting, drinking cestermonger, to whom everybody was an enemy from police to parsons. No fine words nor any bribes could get over Bill, nor over Bill's wife either. In vain for her the attractions of the mothers' meeting; and for him in vain the charms of an entertainment. But one day Bill was broken down, and his wife was won for the meeting. It was Bill himself who explained how it came about:

"Prays you ain't no better'n some of the rest of 'em as comes foolin' round, but blow me if yer didn't a know me down when yer come and put them wickets round our baby. Yer never said nuffink more'n, 'Good mornin', and I'm so sorry for yer—and the flower says it better'n I can."

"And my ole gal, she says, 'I'll join her ole meetin' next Toosday, that I will.' She took on so about them willets, yer see. They did speak if yer like, they did."—*Mark Gay Ferne*.

### Scotch Shopping.

The Scotch opinion of "bargain day" is shrewdly set forth in a recent conversation described as occurring between an English matron and Mr. Angus Melver:

"I suppose, Mr. Melver," said she, "that they had bargain days in Glasgow?"

"Ma conscience, no! It wadna do ava!"

"Indeed," replied the lady, "Why, I thought bargain days would just suit your people!"

"Weel," said he, "that's just it. It wad suit them ower weel. If they had bargain days, naebady wad buy onything on the ither days, ye ken!"

### A "Cannibal" Queen.

The Duke of Cambridge has for years attended divine worship at Christ Church, Mayfair, on Sunday mornings. Once upon a time the verger, having heard that the Duke had gone out of town, thought it safe to use the royal pew for the accommodation of Queen Emma of the Sandwich Islands, who happened unexpectedly to arrive at the door.

But no sooner was her dusky Majesty comfortably settled than the Duke himself came in. "Oh, sir," stammered the poor verger, "I thought your Royal Highness had gone down to the country; and—and—I've put the Queen of the Cannibal Islands into your Royal Highness's pew!"

"The Queen of—? God bless me! Show me into some corner, will you, as far away from her as possible," and the old veteran fairly turned tail and fled to the shelter of the remotest region of the free seats. But Queen Emma, to do her justice, was no barbarian. Dean Stanley once said that of all the eminent foreigners who had taken over Westminster Abbey, Queen Emma of the Sandwich Islands had shown the most intelligent interest in the building and its historical associations, and the United States President, General Grant, the least.

### Why He Was an "Episcopal."

Bishop Dudley, of Kentucky, hunting among the mountains to find scattered members of the Protestant Episcopal fold, finally found a man who was currently reported to be "an Episcopal." In answer to the Bishop, who asked the mountaineer if it were a fact that he was an Episcopalian, the man replied:

"Oh, yes, I'm an Episcopal."

"Where were you confirmed?" inquired the Bishop. The poor man had never even heard the word. "Where, then, were you baptized?"

"I know all about that," replied he, "though precious few folks is baptized in these parts; but I don't know whether I was ever baptized or not."

"Then why do you call yourself an Episcopalian?" continued the Bishop.

"Well, now, stranger, I'll tell yer," said he. "Some five or six years ago I was summoned down to Louisville as a witness in one of those 'moonshine' cases, you know. Well, we was kept over Sunday, and after breakfast, as I knowed nobody thar, and nobody knowed me, I tuk a walk down the street from my lodgin's, and directly I saw everybody goin' into a big fine church, and sez I to myself, 'I'll go too. So I went in and sat down, and in a little while the hymns stopped a-jingling; thar was some kind of big music rolled around, and then it stopped too, and a feller in a long white gown he got up at the other end of the room from me, and said something or other I couldn't hear, and then every man, woman, and child in that room got down on their knees, and sez they: 'Oh, Lord, we've dun the things we ortn't to ha' dun, and we ain't dun the things we orter to ha' dun,'

and sez I to myself, that's me. I'm one of them very kind of fellers, and when we all cum out I asked a feller what kind of a church that thar was, and sed he, 'It's an Episcopal Church,' and so, stranger, I've called myself an Episcopal ever since that trip to Louisville.

### A Fraternal Send-off.

Congressman Charles B. Landis, of Indiana, whose speech against Brigham H. Roberts caused him to be dubbed the "New Demosthenes of the House," tells in *Success* the following story of his first experience in public speaking:

"It seems but yesterday," he told me, "that I got up and faced that first public audience of mine. I had spoken a few sentences in fear and trembling, complimentary to the farmers on taking so much interest in public questions, when my brother yelled, 'Good! Good! Bravo! Hear! Hear!' He wanted to encourage me, you see. When he grew quiet, I proceeded. A few minutes later, when I had scored a good point—in John's opinion—he broke loose again in such applause that it sounded like a fractious horse in a lively stable. The effect on the audience was magical. No one knew he was my brother. What my speech failed to accomplish John's enthusiasm brought about. I got to laughing, and so did the crowd. It was easy for me then, for I abandoned all of my set phrases, and told a few good stories, such as all country audiences enjoy. When the meeting was dismissed, John was the first one to rush up and say, 'You did great.' I did not have the heart to scold him, for I had learned, through him, the great lesson of success in public speaking—the getting in touch with one's audience, by talking to them, not at them."

### "Speak Like You Do When You Laugh."

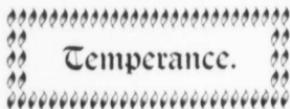
A baby of three years, says a recent writer, once preached me a sermon, and I pass it on for the benefit of other downcast and dependent ones who need to learn to "rejoice evermore."

"How is the baby?" I asked, dreading, standing at the foot of the staircase leading up to a chamber where the little one lay ill. I was tired, unhelpful; my mood came out in my tone.

"Peek like you do when you laugh," called the weak little voice upstairs; and if ever I felt rebuked by an angel, that was the moment. It has come up to me a hundred times since; I hope I am the brighter and cheerier for it.

"Speak like you do when you laugh." That means sparkle and gladness and goodwill. Those fretful lines at the mouth-corners don't come from laughing. The weary ones around the eyes have another origin. But the plainest outward sign of despondency is that in the tone. The sick feel it; that is why "visitors are forbidden." Little children are infallible weather prophets; they will not "take to" you. And you and I—just common working men and women, neither sick nor young nor old, but busy and often tired—welve—yes, that is the word—we love the bright, loving, laughing, happy voice. "Speak like you do when you laugh."

A PREACHER in Western Ontario who had a somewhat exaggerated idea of his own ability as a preacher, and who was continually talking of his own sermons happened to hear a bishop who delivered a very impressive discourse. After service the preacher interviewed the bishop and said to him: "Bishop, doesn't it tire you preaching great sermons?" "No," replied the dignitary, "I never preach any." "Well," said the humiliated brother, "It tires me."



### Smash the Traps.

General Booth tells the following anecdote: "A little girl, whose older brother's lack of compassion for small creatures distressed her, injected this into her bed-time prayer: 'O Lord, don't let the little birds get into Robbie's trap in the garden. Please, don't let them! Oh, I know they won't! They can't. Amen.'"

"Dolly," said her mother, "what makes you so certain?"

"Why, 'cause 'cause I went out in the garden and smashed the trap."

"We pray for souls threatened by the traps of Satan," said the General, "but that's not enough. We must smash the traps."

### Run it by Water.

A young lumberman whose habits of drinking had given the "blind staggers" to his business reformed and ran his saw-mill with profit. While in the transition period he met Tom, an old friend.

"How are you?" asked Tom.

"Pretty well, thank you; but I have just seen a doctor, to have him examine my throat."

"What's the matter?"

"Well, the doctor couldn't give me any encouragement. At least, he could not find what I wanted to find."

"What did you expect him to find?"

"I asked him to look down my throat for the saw-mill and farm that had gone down there in drink."

"And did he see anything of them?"

"No; but he advised me if ever I got another mill, to run it by water."

### "It's Breaking My Heart."

The newspapers never reported a more pitiful story than the following: A wretched mother dropped dead about four weeks ago at the feet of a son who had been a burden and a sorrow to her. This son, who was thirty years old, instead of helping his mother, spent his wages for whiskey. At last the mother concluded that committing him as an habitual drunkard might lead to his reformation. She was called to the witness-stand to swear to the complaint, but the strain was too great for her, and she fell dead with the words on her lips: "It's breaking my heart!" No orator, living or dead, ever delivered a temperance lecture equal to this in pathos and eloquence.

### A Conclusive Argument.

A noted temperance lecturer once visited the shop of a hatter, and asked him to give something to "the cause." The shopman coldly replied that he had no interest in it.

"I am sorry to hear that," he said, "for it shows me that you are not acquainted with your own business."

"If you are more familiar with the business than I am," said the man, with some spirit, "I shall be happy to take lessons of you."

"Well," said the lecturer, "you deal in hats, and intend to make a little money on every hat you sell?"

"Certainly."

"Whatever makes men content to wear old, worn-out hats does your craft an injury?"

"Yes."

"Well, sir, if you and I were to walk out along the wharves, and through the streets and lanes of this city, we should see scores of men wearing on their heads old, miserable, slouched hats, which eight years ago to have been thrown into the fire. Now, why don't these men come at once and buy of you?"

"That is not a difficult question to answer," said the shopman. "They are too poor to buy hats."

"What has more influence than liquor in emptying their pockets, and not only that, but injuring their self-respect to such an extent that they are willing to wear old clothes?"

"Nothing," said the man, hastily. "Here is some money for your cause!" — *Ram's Horn.*

### Intemperance and Crime.

Have you ever read a newspaper that did not publish some crime that could be directly traced to intemperance? Listen to a statement that a Brooklyn magistrate has recently made: In eight months, thirteen thousand eight hundred were brought into the second division of the magistrate courts of Greater New York for drunkenness, and five thousand seven hundred and thirty-one for disorderly conduct, nearly all of whom were intoxicated as well as disorderly. Nearly ninety per cent. of the arrests in Greater New York are the result of indulgence in spirituous liquors. *The Chicago Tribune* says that saloons are responsible for the 53,000 murders committed in the United States during the last fourteen years. This does not include other crimes. "Intemperance causes greater loss of life than war, pestilence, and famine combined," Gladstone once said.

### A Tomahawk Well Used.

An Indian chief, seeing that his young men were being weakened and ruined by the "fire-water" which was brought by the white traders, forbade that any more liquor be brought within his limits.

A Frenchman dared to come and bring a keg of whiskey, and was about to draw it, when the chief discovered the violation of his prohibitory law.

The old man drew his tomahawk from his belt, cut the hoops from the keg, spilled the whiskey on the earth, then turned to the trader, and holding the tomahawk over his head, said: "Go home, you dog. If you bring the fire-water again, I'll split not only the keg, but your head, too." The speech was short but sufficient.

### It Saves the Boys.

The best argument I have found in Maine for prohibition was by an editor of a paper in Portland, that was, for political reasons, mildly opposed to it. I had a conversation with him that ran something like this:

"Here were you born?"

"In a little village about sixty miles from Bangor."

"Do you remember the condition of things in your village prior to prohibition?"

"Distinctly. There was a vast amount of drunkenness, and consequent disorder and poverty."

"What was the effect of prohibition?"

"It shut up all the rumshops, and practically banished liquor from the village. It became one of the most quiet and prosperous places on the globe."

"How long did you live in the village after prohibition?"

"Eleven years, or until I was twenty-one years of age."

"Then?"

"Then I went to Bangor."

"Do you drink now?"

"I have never tasted a drop of liquor in my life."

"Why?"

"Up to the age of twenty-one I never saw it, and after that I did not care to take on the habit."

"That is all there is in it. If the boys of the country are not exposed to the infernalism, the men are very sure not to be. This man and his schoolmates were saved from ruin by the fact that they could not get it until they were old enough to know better. Few men are drunkards who know not the poison ill after they are twenty-one. It is the youth the whiskey and beer men want."

— *North American Review.*

### An Easy Start.

Dr. Lobb tells the story of a man who stood at a bar pleading for a glass of liquor. The bar-tender refused him, having been warned not to sell him any. He tried to bribe the man to supply him, but the bar-tender was firm. "You have had delirium tremens," he said, "and I dare not sell to you." The man was angry, and he stepped aside sullenly to make room for two young men, who gave their order and received their drink without demur.

The first man was annoyed, and he said to the bar-tender: "You would do less harm by giving me the liquor than giving it to them. I am ruined, body and soul, and it can make no difference to me now how much I drink; but those young men will be ruined by it, as I have been. When I was of their age you sold me liquor freely enough. Now, after I have been drinking for years, you refuse me and you ruin someone else." Then, turning to the young men, he said: "Keep on thus, and in a few years you will be like me."

DRUNKENNESS is not only the cause of committing a crime, but the encouragement of drunkenness for the sake of profit on the sale of drink is certainly one of the most criminal methods of assassination for money ever adopted by the bravoes of any age or country. — *John Ruskin.*

ONE of the rules which Andrew Carnegie made for his own guidance upon the road to success is this: "Never enter a bar-room, nor let the contents of a bar-room enter you." A young man who does not understand that strong drink is a foe to professional advancement has not as yet mastered the A, B, C of the alphabet of success.

BHUP CHANDRA PAL, an educated Hindoo, is in the United States, lecturing on the temperance question. He is an eloquent and interesting speaker, and says many suggestive and striking things. In a recent address he said that Hindoo logic was utterly unable to understand some things found in Western civilization. For instance: To exhort men to temperance and sobriety, and then become the sale of the thing which makes them drunken, was incomprehensible to the Oriental.

DR. BARRETT, the Y.M.C.A. representative with the Canadian soldiers in South Africa, says: "I think it a crying shame that our 'Christian' public is sending men on such a solemn errand, and has loaded down the ship with liquor and tobacco which are free to the men, at the discretion of the officers. On the other hand, there is not a free temperance drink to be had. Take for instance the officers' mess; at every meal there are decanters of liquor on the tables free to all, with as many cigars and cigarettes as one can smoke; but when a few of us want a drink of soda water, we pay fifteen cents per bottle. Many a man has taken his first drink and cigar during these days. However, since we have entered the hot weather this form of 'rations' has been more or less restrained, and lime juice substituted."

## The Sunday School

### Earning Money.

A wise primary teacher made the giving of the children a matter of special attention, according to the Heidelberg Teacher. When the time for the offering came she asked how many had earned the money they brought. Nearly a third of them raised their hands and were given opportunity to tell how the money had been earned. Then she asked one of the little boys why it was better to earn the money, and he promptly responded, "Cause then it's my giving and not papa's." Let us have such training as that in all our Sunday Schools. How easy it would be to double the benevolent offerings of the Church! Try it in your school.

### The Offering.

That was a wise primary superintendent of whom we heard recently. She made the giving of the children a matter of special attention. When the time for the offering came she asked how many had earned the money they brought. Nearly a third of them raised their hands and were given opportunity to tell how the money had been earned. Then she asked one of the little boys why it was better to earn the money, and he promptly responded, "Cause then it's my giving and not papa's." Let us have such a training as that in all our Sunday Schools. How easy it would be to double the benevolent offerings of the church! Try it in your school.—*Heidelberg Teacher.*

### A Guide.

Do you realize, fellow-teacher, that you are set to act as a guide in the Interpreter's House, in which the King of the highway of life has placed many wonderful things for the enlightenment, warning, and encouragement of his pilgrims? This house, you remember, in Bunyan's great allegory, lies between the Wicket Gate and the Palace Beautiful. The Wicket Gate represents him who is the Door, the Way, the Truth, and the Life. The Palace Beautiful represents the Church and its fullest privileges. Our aim should be first to lead the unsaved to Jesus Christ; then to so expound and explain the teachings of the inspired Word that they shall be qualified to make a sincere and intelligent profession of their faith.—*The Bible Teacher.*

### The Spirit of the Sunday School.

The spirit of the Sunday School should be a spirit of true worship. The primary purpose of the Sunday School is to instruct its members in the truths of God, that these truths may become the foundation of their Christian living. But the truths will fail to make the desired impression upon the hearts and lives of the scholars unless the entire service is pervaded by the spirit of worship, of reverence. To this end the order of the exercises should be so arranged by the superintendent as to foster this spirit, and all the exercises should be conducted thoughtfully and reverentially.

At a teachers' meeting the question was asked: "What is the purpose of the opening service of the Sunday School?" Two answers were given, the first one being, "For the worship and praise of the Lord;" and the second, "To prepare the hearts and minds of the scholars for the lesson." Both answers are right, but each needs the other for its complement. The entire Sunday School

session is for the worship and praise of the Lord through song, prayer, responses, and Bible study.

If you would have this spirit of reverence pervade your school so that it shall be felt by every one, the example must be set by the leaders. Irreverence and disorder are due many times to the officers or teachers, who are forgetful of the power of their example. "Be thou an example of the believers."—*Superintendent and Teacher.*

### Purpose of the Sunday School.

The ultimate purpose of all Sunday School teaching, as of all other parts of the work of the Sunday School, is religious. The conversion of the pupil and his development in Christian character are the ends for which the Sunday School exists, as they are the ends for which the Bible was given. These ends to be sought in the Sunday School mainly are through instruction, and in particular through the teaching of the Bible. Mainly, we say, but not exclusively, the Sunday School teacher is not simply a teacher. His religious influence on the pupil ought not to be limited, cannot be limited, to that which he brings to bear through the knowledge of the Bible which he imparts, or which the pupil under his instruction gains. He is, or ought to be, the friend and pastor of the pupil as well as his instructor. Whether he intend it or not, he will through his own character affect the character of his pupil. In a large proportion of cases certainly the teacher fails to make full use of his opportunity if he does not by conscious and direct effort seek to exert on his pupil a helpful religious influence.—*Bibleworld World.*

### Love in the Sunday School.

The absence of love has broken up many a class, and made barren much teaching. Its absence has turned teaching into a weariness of the flesh, and Sunday School attendance into an early morning funeral occasion. Christ the Master must be loved, the scholars must be loved, work must be loved for their sakes! But the love springs not up at will for this or that, God or man. True, but the love of which we speak is shed abroad in our hearts by the Holy Ghost which is given unto us. If love speeds not your footsteps, opens not your lips with warm messages, warms not your heart into a glow of desire—then—then where is your personal standing in the love of God.—*Evangelical Sunday School Teacher.*

### Things a Superintendent Should Know.

That he belongs to the school, not the school to him.

To have an orderly school, he must begin with himself.

When to speak approvingly.

When to resign.

When to speak—when to keep silence.

Whether there are any books of "doubtful usefulness" in the Sunday School library.

### All for Her Class.

I know a consecrated, wealthy lady who is a Sunday School teacher. She has kept the same class until some of her scholars are now between thirty and forty years of age. If they are absent two Sundays, she calls on them or writes them a short note, in which she tells them where the lesson for the next Sunday will be found, and adds some pleasant remark as follows: "We expect to have an interesting lesson." Moreover, when her pupils move away she still keeps track of them, if possible, anticipates their hardships, and sends them help in a delicate way. One

of her pupils moved from this country to Ireland, and when calamity overtook him his relief was thoughtfully, graciously, and wonderfully supplied. When a good opportunity for marriage presented itself she refused it, because she feared she might not have the free control of her money and time for Christian and benevolent purposes.—*The Young Folks.*

### New Scholars.

It is one thing to get new scholars, and quite another to make them feel at home. The best way to make new scholars feel at home is to see that they early become identified with the real school life. This means acquaintance and sociability. The United Church Sunday School, of New Haven, has a very beautiful way of bringing this about by printing every month the names of all new scholars together with the names of those who introduced them. This list of names is put into the hands of all.—*The International Evangelist.*

### S. S. S. S.

Four Ss. They stand for Sensible Sunday School Scholars. Here are some of the sensible things they do:

1. They study their lessons.
2. They come every Sunday.
3. They bring their Bibles.
4. They bring an offering.
5. They help their teacher.
6. They sing and read with the school.
7. They try to bring new scholars to the school.
8. They are a real pleasure to their teacher and a real help to the whole school.—*J. R. Pepper.*

### A Mistaken View.

Many Sunday School teachers, mainly in our big cities, deeply lament the limited benefit which their scholars—who, in a great number of cases, have no religious influence at home—derive from their one hour's association with them on the Sunday afternoon. To many young Christians it seems that the labor expended upon preparation and on teaching is waste of both time and energy; and some are led to abandon their classes through discouragement and apparent unsuitability for the work. Of course this is a mistaken view to take of any effort put forth for God; but we have known some who have discontinued active service for Christ on this account, and we fear that not a few good workers may thus have been lost to Church.—*The Christian.*

### Memorizing Scripture.

The only way to train up Bible generations is to fix the Bible securely in the memories of the children. This is one great lack of the present Sunday School methods, that so little is made of committing the Bible to memory. We might well learn a lesson from the Waldenses, and their method of preserving the Bible truth. Amid the terrible persecutions and the destitution of their life in the Alpine Mountains, they taught their children to memorize chapters, so that whatever might befall the written copies of the Bible, large portions of it might be secure in the memories of their youths and maidens. In secret meetings, where they went by night barefooted or with shoes bound with rags, so that they might not be heard in passing, it was their custom to listen to the gospels recited in turn by the young, each one responsible for a certain portion. It was this knowledge of and love for the Word that built their sturdy character and lay at the basis of their remarkable history.—*The Watchman.*

## Devotional Service.

By REV. T. J. PARR, M.A.

### MAY 20. "THE POWER OF A TEMPERATE LIFE."

(QuARTERLY TEMPERANCE MEETING.)

HOME READINGS.

Mon., May 14.	What is temperance? . . . 1 Cor. 9: 25-27	
Tues., May 15.	Need of personal purity. . . . .	Titus 1: 15; 2: 2-25
Wed., May 16.	The power of influence. . . . .	1 Cor. 8: 2-8; 13
Thurs., May 17.	Help by example. . . . .	1 Thess. 1: 1-10
Fri., May 18.	The safe community. . . . .	Ps. 114: 19-25
Sat., May 19.	How to more public. . . . .	Isa. 60: 1-12

In this age, inclined to excesses, temperance in all things should be maintained as a Christian principle—temperance in food, in drink, in dress, in work, in pleasure, in expenditures, in all appetites and activities. Temperance, in its first meaning, does not signify abstinence; it means moderation in things right in themselves but wrong in excess. It has come to mean, however, in reference to certain things, total abstinence, particularly in reference to intoxicating liquors. To obtain a broad view of our topic, we should, therefore, take both meanings into account—total abstinence in regard to certain things, moderation in regard to certain other things. When we say, "he is a temperance man," we mean that the man in question refrains entirely from the use of ardent spirits as a beverage—he is a total abstainer. When we read the injunction of the apostle, "add to knowledge, temperance," we understand he means self-restraint, holding oneself according to the principles of Christian moderation. Epworth Leagues should be a living embodiment of both meanings of the term, exemplifying the virtue of abstinence from strong drink, and moderation in all things.

#### A CASE IN POINT.

We have a most impressive illustration of this topic in the case of Daniel and his three companions in Babel. They had been taken captive from Jerusalem, by Nebuchadnezzar, as trophies of his conquest. Intelligent, cultured, of handsome appearance, and of good address, they were selected to form part of the attendants at the king's court. In token of their subjection to their new master their names were changed, and they were expected to conform to the secular and religious usages of heathen Babel. For three years they were to be dieted in a way ordered by Aspenaz, an officer of the King, so that their health and good appearance might be improved. But the religious principles of Daniel and his friends stood in the way of their submission to the King's orders. They had been taught the lesson of temperance in all things, and they refused to eat of the things at the King's table. In their home in Palestine they had become used to a plain diet, and had come to regard rich and highly-flavored foods as harmful. As Jews they were forbidden by the law of Moses to eat certain kinds of food, as well as food prepared in a certain way. Besides, what the heathen used of animal food had been already offered in sacrifice to their idols, while a portion, both of the meat and drink on their table, was presented as an offering to the same false deities. Daniel and his friends saw that to partake of the royal provision was to connect themselves with idolatry and heathen worship and to transgress the law of God. He had been so taught that his teaching had passed into conviction, and from conviction had evidently become a matter of conscience. So

when they left their own country they did not abandon their old manner of life, but brought their convictions and principles along to their new home and their changed conditions. They did not act according to the more modern adage, "When in Rome, do as the Romans do." But their motto was, put in modern terms, "When in Rome, do as the Romans do, but do what you believe to be right." Daniel determined to make it known from the first day of his residence in Babel that though but a young Jewish slave he was the servant of the living God. It was no small risk. Their resolution might cost these young men their lives. But there is something better even than life.

#### RELIGIOUS PRINCIPLE TESTED.

When a person accepts Christ, and determines to live the Christian life, his sincerity will soon be brought to the test. The gold must be submitted to the fire to prove its reality, and cleanse it from dross. The trial of faith is a rule in God's government, and the universal experience of all peoples. The trial may be a severe one of God's people. It may be dependent for a time, but "My grace is sufficient for thee," and, if faithful, the trial shall issue in "praise and honor and glory at the appearing of Jesus Christ." Believers are to be like Apollon—"approved in Christ." The means of testing the sincerity and steadfastness of our faith are often dangerous situations, involving danger, trouble or loss. We have placed before us on the one hand worldly loss, but the favor of God and the transitory favor of the world, but a wounded conscience and the displeasure of God. Which shall it be? We are called upon to choose between the treasures of Egypt, and the more abiding treasures of the Kingdom of God. Which shall we possess? We know what Daniel did. He is a worthy model.

#### SELF-DENIAL NECESSARY.

Daniel and his friends must choose between the dainties of the king's table and the plain diet of an humble slave. There was a considerable difference between the king's savory dishes and mere boiled beans and water. But there was a principle at stake. The choice was soon decided on. God's help enabled Daniel, instead of yielding to the temptation of luxury, to practice self-denial in order that his appetite might not betray him into sin. Like his ancestor Moses, he "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." The Saviour's rule is for all time: "If any man will be my disciple, let him deny himself and take up his cross and follow me." Such endurance and self-restraint results in the strengthening of character, and a fitting for Christian service in the world. But do not suppose, young people, that self-denial and self-restraint will rob you of joy and contentment rather will you find that submission to Christ in all things is the pathway to highest happiness and widest influence. Yet, remember that duty and not happiness is your chief business.

#### COURAGE AND RESOLUTION.

We need both courage and resolution to serve God and keep a good conscience in the world. To be faithful to God, and faithful to the end, one must, like Daniel, "purpose in his heart," and through grace adhere to it. Joshua exhorted the people more than once before encountering the Canaanites, to be strong and of a good courage, and not be afraid. It is impossible to be a loyal Christian and a fearful coward at the same time. One of the early promises which we may appropriate these days, is, "Thy shoes shall be iron and brass,"—prepared to acquit ourselves with Christian bravery under all circumstances. He that putteth his hand to the plow and looketh back, is not fit for the kingdom of God, neither for the enjoyment of it himself, nor the extension of it to

others. A Christian needs to be a hero, for there is as much need for true heroism on the home field as on the battle-field. But what is the foundation of true courage? Faith in God. Through faith, "out of weakness men are made strong, woe valiant in fight, and turn to fight the armies of the alien." Faith makes men heroes, and in religion a man must either be a hero, or lose much reward and renown.

#### FLASHLIGHTS.

1. You must learn to control yourself before you can hope to control anything else.
2. Every time a horse runs away, he is more likely to run away again. So with your passions.
3. Every ounce of strength used on what is lower, is so much taken from the service of what is higher.
4. A temperate life sees things in their proper proportion, lives for eternity and not for worldly trivialities. And this is power.
5. Over-doing in one direction means under-doing in all others, as you cannot draw water out of a pond without lowering its entire level.
6. A temperate man is like a well tempered plate—he will not yield or bend, but springs back again. He is not the slave of inclination.
7. The proper basis for all temperance is faith in God, and in Jesus Christ our Lord. Here is both the true motive and efficient help for self-denial and self-mastery.

#### POINTS FOR THE PRESIDENT.

Have you a Whatsoever Committee? If not, you should have one. It is the business of this committee to look after the matters that do not come within the sphere of any other committee, such as ventilating the room, putting the topic on the blackboard each week, mending the hymn books, etc. Do not keep the same members on the committee longer than one term, but give all the members a chance to prove their originality and inventiveness. Treat the topic this week in the broad scriptural way, as indicated in the foregoing explanation.

### MAY 27.—"HAVE PATIENCE"

Matt. 18: 21-35.

#### HOME READINGS.

Mon., May 21.	Adding to temperance. . . . .	2 Pet. 1: 1-11
Tues., May 22.	Which are the common virtues? . . . . .	Mark 10: 17-22
Wed., May 23.	How does one help all? . . . . .	Rom. 5: 1-15
Thurs., May 24.	Minor vs. the major virtues. . . . .	2 Kings 5: 1-13
Fri., May 25.	What patience secures. . . . .	Rom. 15: 1-4
Sat., May 26.	The victorious and patience. . . . .	Jas. 1: 1-4

#### THE TOPIC STATED.

A certain king about to take account of his servants. One was brought unto him who owed him ten thousand talents. Having nothing with which to pay, the king commanded that he and his wife and children be sold to pay his debt. The servant, having pleaded with his lord to have patience with him, the king was moved with compassion, set his servant free, and forgave him his debt. But this same servant went out and found one of his servants which owed him only a hundred pence. The servant who had just been forgiven by his master took his debtor by the throat and commanded him to pay what he owed. This servant in turn fell down saying, "Have patience with me, and I will pay thee all." But he would not, and cast the servant into prison until the debt was paid. Our topic of patience, then, refers particularly to having patience with the mistakes, failings, and sins of our fellow-men.

#### KEY-NOTES.

The key-notes of this parable are to be found at the beginning and end. It was spoken in order to show that a man should set no limit to the forgiveness of injuries; and in order to show this, the parable goes

into the deep things of God. It shows that the motive power which can produce in man an unlimited forgiveness of his brother is God's mercy forgiving himself. At the close it lays down the law that the habit of extending forgiveness to a brother is a necessary effect of receiving forgiveness from God.

(4) *The practice of forgiving injuries.*—The text clearly indicates clearly that the injuries which man suffers from his fellow are trifling in amount, especially in comparison with each man's guilt in the sight of God. There is a meaning in the vast and startling difference between ten thousand talents and a hundred pence. Forgive, because you have been forgiven in the law. We have offended much, therefore we should forgive much. Unforgiving!—

(5) *The principle of forgiving injuries.*—Where shall we find the motive for forgiving others? From an upper spring in heaven, continues Arnot, the motive must flow; it can be supplied only by God's forgiving love, on us bestowed, and by us accepted. When, like little closed vessels, we are filled by union with the Fountain-head, forgiving love to others will burst spontaneously from our hearts at every opportunity that opens in the intercourse of life. But receiving and bestowing forgiveness has another meaning. It is not only obedience to a command enjoined, it is the exercise of an instinct that has been divinely generated in the new nature. The method by which this and other graces operate is expressed by the apostle thus: "It is no more I that lives, but Christ that liveth in me." When Christ is in you, he is in you not only the hope of glory, but also the mainspring of forgiveness to an erring brother.

SPECIAL CASES.

The law of patience with the mistakes, failings, and sins of our fellows, and the disposition to forgive because we have been forgiven, has various practical applications, as suggested in Epworth League Bible Studies. It applies to the ignorance, faults, words, and eccentricities of others. It implies, also, patience with our enemies. In fact, it is the golden rule at work in the spirit and practice of mercy.

(a) *Patience with others' ignorance.*—Sometimes it requires more patience to bear with the ignorance of those about us than with their positive faults. We should remember our own ignorance. This first debtor of the parable owed his Lord ten thousand talents. His servant owed him only a hundred pence. In the sight of God how small and poor must our wisdom appear; how vast our ignorance. Yet how patiently God bears with us. Shall we hear less patiently with those about us—little children, young people, the ignorant poor, and others whose minds are yet in the undeveloped state?

(b) *Patience with others' mistakes.*—The same lesson come to us under this head as under the former. It is so easy to minify our own blunders, and to magnify the blunders of others. In God's sight what blunders we all are, even to the most careful! Yet he forgives us—with patience with us. Shall we, after so much forgiveness and patience from God, harden our hearts against our brothers because they happen to make mistakes that affect us unfavorably, or do us positive harm? The infinite patience of God teaches the finite patience of men.

(c) *Patience with others' faults.*—Paul exhorts us, when a brother is overtaken in a fault, to restore such a one in the spirit of meekness, considering ourselves lest we also be tempted. What faults has not God forgiven us? *Faults in motives*—with what mixed motives do we render service for God? Love of self, love of applause, love of respectability, love of position, with what small admixture of the pure love of Christ inspire our good deeds! *Faults in worship*—how our best moments of worship are marred by intrusion of worldliness; how our very prayers are imperfect by reason of mind-

wandering and selfish petition! Even our acts of worship need the mercy and patience and forgiveness of God. Conscious of these our own faults, and many others with them, we extend the feeling of patience and mercy and forgiveness to the faults of our fellows.

(d) *Patience with others' words.*—How easy it is to misinterpret the spirit of another when we want to misinterpret it! It is impossible to speak in language so clear that one may not misunderstand if he wants to. Before we judge another concerning his language to us, we should be sure that he meant exactly what we think he meant. Then, if the language be insulting, we should be generous and forgiving. That will need a great deal of the Christ spirit. "Oh," says some one, "it is more than flesh and blood can bear." Well, if you are followers of Christ, you are more than flesh and blood—you have the indwelling Spirit of God.

BY WAY OF ILLUSTRATION.

"Philip, king of Macedon, showed great moderation even when he was spoken to in shocking terms. At the close of an audience which he gave to some Athenian ambassadors, who were come to complain of some act of hostility, he asked whether he could do them any service. 'The greatest service thou couldst do us,' said Demochares, 'would be to hang thyself.' Philip, though he perceived all the persons present were highly offended at these words, answered with the utmost calmness of temper, 'Go tell your superiors that those who dare make use of such infamous language are more haughty and less peaceably inclined than those who can forgive them.'"

(e) *Patience with the eccentric.*—Many persons find it easier to be patient even with their enemies than with those whom we often refer to as one-sided persons—the peculiar, eccentric, visionary, fanciful, etc. Again, it will help us to remember what God has forgiven us in this respect. He who charges even the angels with folly must regard the wisest of men as immature, unwise, and in many ways visionary and peculiar. It will also help us to remember that on a thousand things there is no positive standard of conduct and of thought. Those whom we familiarly refer to as "eccentrics" probably regard us from their point of view in the same light as we regard them. We must learn the principle of give and take. We expect others to have respect for our opinions. We should also respect theirs; or, if we cannot respect their opinions, we can at least have patience with the persons who hold the opinions. We should patiently seek to lead them to higher levels of thought, the more reasonable modes of life, the more correct beliefs in politics, religion, and so on. At any rate, if we ask God to be patient with us, we must, if we are even logical, to say nothing of being merciful, have patience with others.

(f) *Patience with our enemies.*—A prominent educator a few years ago called the attention of a graduating class to the use they might make of their enemies. He showed them that a good enemy would reveal weaknesses in themselves which they did not suspect and which their friends did not have the courage to tell them of. There is much worldly wisdom in this advice. Jesus had a little different programme. He tells us to love our enemies, to bless them that curse us, to do good to them that spitefully use us and persecute us. In the prayer which he taught us, we ask God to forgive us our trespasses as we forgive them that trespass against us.

The prayer of the unforgiving man: "O God, I have sinned against thee many times; I have been often forgetful of thy goodness; I have broken thy laws; I have committed many secret sins. Deal with me, I beseech thee, O Lord, even as I deal with my neighbor. He has not offended me one hundredth part as much as I have offended thee, but I cannot forgive him. He has been very un-

grateful to me, though not a hundredth part as ungrateful as I have been to thee, yet I cannot overlook such base ingratitude. Deal with me, O Lord, as I deal with him. I remember and treasure up every little trifle which shows how ill he has behaved to me. Deal with me, I beseech thee, O Lord, as I deal with him." Can anything be more shocking and horrible than such a prayer? Yet this is just the prayer the unforgiving man offers up every time he repeats the Lord's prayer.

POINTS FOR THE PRESIDENT.

Now the warm weather has come, it would be a good idea to arrange for a few open-door meetings on the lawns of some of the members of the Epworth League. You could have seats provided and all other conveniences arranged before hand. Have an organ and arrange for good music. Conduct the meeting much the same as an indoor meeting. You will find this very pleasant and attractive.

JUNE 3—"HOW TO BE A GOOD NEIGHBOR."

Lehke pp. 25-27.

HOME READING.

Mon., May 28. The self-centered life. Rom. 12: 13; 2 Tim. 3: 1-5  
 Tues., May 29. Preferring one another. Rom. 12: 10-15  
 Wed., May 30. God's ideal neighbor. Lev. 19: 13-15  
 Thurs., May 31. A review of neighborliness. Gen. 41: 6-7  
 Fri., June 1. Some neighborhood courtesies. Prov. 25: 17, 18  
 Sat., June 2. Holding fast to friends. Prov. 27: 8-10

One of the most needed lessons for the present age is taught in the parable of "The Good Samaritan." The relation we ought to sustain to those about us, and to the larger world beyond our immediate contact, may well engage our most thoughtful attention. Indeed, the practical ills in family, industrial, commercial, and national life are a result either of the ignorance of the law of altruism, or of the violation of that law when known. The news of recent "strikes" in various parts of Canada and United States indicates a disregard for the fundamental Christian precept of love for one's neighbor. Let the authoritative voice of Christ be heard, "Sirs, ye are brethren," and great peace would fall on our disturbed industrial conditions. This parable should be studied in its application to modern times.

A DANGEROUS ROAD.

The road from Jerusalem to Jericho went literally down, the descent in less than twenty miles being about 3,500 feet. It was a very dangerous road, lying much of the way in a deep ravine, through soft rocks, in which caves and chambers abounded, affording shelter to robbers, who, from them, sallied forth to prey on travellers. It is still necessary to have an escort in passing over the road. The roads about London a hundred years ago will furnish an illustration of the dangerous state of the highway from Jerusalem to Jericho in our Saviour's time.

THE UNFORTUNATE VICTIM.

Somewhere along this dangerous road a tragedy was enacted, an awful crime was committed. A solitary man appears going towards Jericho. Issuing from one of the caves, or springing from behind some rock, a band of ruffians fall on him. Very likely he stands on his defence. Swords are drawn, blows are struck. Overpowered at length by superior numbers, he is forced to the ground. With all haste they plunder his person, nor stop till they deprive him of his clothing, and parting with a blow or two to finish their work, on the rule that dead men tell no tales, they hurry off, leaving him on the ground, insensible, helpless, dying, in a pool of blood.

## THE FAMOUS TRAVELLERS.

1. *The Priest.* "By chance there came down a certain priest." This is a most likely occurrence, as Jericho was one of the residences of the priests. About 12,000 priests and Levites, who used to attend the temple at Jerusalem in courses, resided in Jericho. And who would be more inclined to render help to the wounded man than this fellow-countryman of his? But no, he passed by on the other side of the ravine. He did not even stop to look at the sufferer, much less to enquire what he could do for him. And he was either going to return from the sacred duties of his office. Ah, yes, how true it is, one may occupy a very sacred position, and yet have a cold, hard heart! This is not true religion, only its counterpart. Doubtless he had *excuses* enough to satisfy his own mind. He was tired, or in a hurry, or it was a hopeless case, or he could not bear to look on suffering, or he was afraid of the return of the robbers. These were excuses, not reasons. There is a wide difference between the two. But let us be plain with ourselves. Do we ever pass by human want that we ought to relieve? Do we ever keep out of the way of those who need our help? Do we not conjure up excuses to quiet our conscience, and make our Christian service easy?

2. *The Levite.* The Levites performed the humbler services of the temple, such as cleaning, carrying fuel, and so on as chorists. They were also writers, preachers and teachers. The scribes and lawyers were frequently of this tribe, which, in fact, was set apart by Moses as the intellectual body of the nation. This Levite "came and looked on him." He did a little more than the priest, but resisted the good impulses which probably stirred within him. His intellectual training did not make him compassionate; nor did his relation to sacred things move his sympathies. He was an example of spurious holiness—sanctity divorced from charity.

3. *The Samaritan.* The Samaritans were half heathen, a mixed race of Jews and Gentiles, accepting the Pentateuch only as their Bible, erroneous in some points of doctrine, and greatly despised by the priests and Levites. Our Lord selects this case, but does not mean to teach by it that the Jews as a people were worse than the Samaritans, nor that religious people are less compassionate than worldly people. Yet it is a fair inference that some men are better in practice than their wrong creed would lead us to expect; while others who are theoretically right may be practically all wrong. The Samaritan "had compassion on him." From this feeling all the subsequent actions flow—*he had compassion.* And the first step in becoming "good Samaritans" is to obtain this feeling—this sympathy large enough to enfold all men as brothers, and to give help in time of need. But how is this quality obtained? Edicts of law, good resolutions, beautiful moral examples, and the whole array of human contrivances fail to create it. It is learned from Christ. It is the product of its purest and highest form of the indwelling spirit of Christ—where he dwells and has sway, there is compassion.

## THE SEARCHING QUESTION.

The great Teacher, after describing this vivid scene, asked the question, "Which now of these three proved nearest unto him that fell among thieves?" The lawyer had asked, "Who is my neighbor? Whom am I to love as myself? And Jesus gives these three characters, and asks which of these showed by his acts that he was indeed a neighbor? But no answer could be given, "He that showed mercy." "Go and do thou likewise," said the Master. He to

whom you ought to show mercy in order to become his neighbor is your neighbor, was the substance of the Master's reply.

## PRESENT-DAY APPLICATIONS.

If you really belong to the kingdom of heaven on earth, you must possess and cherish and display the spirit of loving your neighbor as yourself. Your neighbor may not live next door; he may live at the other end of the city among the neglected ones. You are neighbor to the man whose ground joins yours *underneath*—the man on the opposite side of the globe. Your neighborliness is especially needed by those who are attacked by the great world's robbers—drunkenness, poverty, oppression, malice, slander, and the like. You are to treat the poor, the outcast, the degraded, as your neighbors, and give them all possible aid. You are to treat the Indians, and the foreigners, and the colored race, the ignorant, the neglected, the imprisoned, as your neighbors. Every village, town, city, hamlet, countryside in Canada, has some portion of this duty on its hands. It can only be performed in the spirit indicated by this parable, "Love your neighbor as yourself." The person who refuses to do this has fallen far below the Christian ideal. The nation that neglects it is robbed of one of the elements of national greatness.

## FLASH-LIGHTS.

1. The religion of Jesus is the religion of compassion.

2. Being in the line of religious work does not make a man religious. Having a share in Christian service does not make a man Christ-like.

3. My neighbor is everyone who, in the providence of God, is brought into such contact with me, that I can and ought to affect him in some way for good.

4. The course of events is always being so ordered as to bring new persons within our circle, that we may act toward them a neighbor's part.

5. Christ teaches that the sphere of the Christian's heart is the whole world, and that the sphere of his hand embraces every one he can help.

6. Humanity is better than orthodoxy if only one can be had; and inhumanity is worse than heterodoxy, if one must be endured.

7. It is the characteristic mark of genuine love that it does not ask whether or not, the neighbor *deserves* love, but whether or not he *needs* love.

8. Some manifestations of love—the attentive look, compassionate heart, the helpful hand, the willing foot, the open purse, the ready remembrance, that mere kindness does not earn eternal life. "Love thy neighbor as thyself," is only half of the law. The other half condems us if not fulfilled—"thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

9. Things that prevent us from being neighborly: (a) *Pride*—for neighbors are often far below us in social position. (b) *Business*—for we do not always place first our Father's business. (c) *Sloth*—for neighborliness requires time and pains. (d) *Timidty*—for it needs a courageous man to be a good neighbor.

## POINTS FOR THE PRESIDENT.

Appoint a week in advance three active, and three associate members to bring in two-minute answers to the question: "How I try to love my neighbor as myself." Request the replies to be written. Cut out the "Flashlights" from the ERWORTH ERA and pass the slips among the members present to be read after the address on the topic. This plan might be tried frequently with profit. Make the summer meetings of the League short but substantial. Don't exceed fifty minutes.

## JUNE 10.—"LIVES THAT LIFT."

Luke 13: 28, 31.

## HOME READINGS.

Mon., June 4. Lives that lift. John 5: 23; Matt. 12: 28; Tues., June 5. Remembering others. Rom. 15: 7-9; Wed., June 6. Meeting responsibility. Matt. 20: 31-40; Thu., June 7. Laying our weights. Gal. 2: 1-14; Fri., June 8. Bearing burdens. Mark 9: 1-13; Sat., June 9. Lifting men. Gal. 9: 12-29.

Our Lord taught the meaning of his kingdom not by definition, but by parables whose beauty, strength and naturalness were well fitted to convey to all minds, the origin, nature and results of the kingdom of God. One parable taken by itself does not explain fully the Saviour's conception of the kingdom which he came to establish. For example, the parable of the mustard seed, and the parable of the leaven, each emphasizes a different phase of the kingdom of God on earth. That of the mustard seed is *extensive*; that of the leaven *intensive*—the first refers to the growth and size of the kingdom; the second shows mankind as animated and transformed by divine influences. The mustard seed portrays the kingdom as an organization, ever widening and efficient, whose leaven bestows the permeating spirit, which is the central life and force of the kingdom's power.

## AN ESSENTIAL PRINCIPLE.

The parable for study contains a great principle or law, which operates both in the kingdom of nature and of grace. It is the law of silent, unconscious growth, development and assimilation. This law has many wonderful illustrations in the natural world.

The growth of the vegetable kingdom is a standing miracle of the power of God. The farmer sows his seed, which to all appearance is withered and lifeless. But each grain contains, hidden within its shrivelled exterior, the germ of life which needs only time and favorable circumstances to develop. It is put into the ground, concealed from view. It dies, but from its death there shoots forth a living blade. It grows, strengthens, branches, reproduces, ripens. It is now golden grain ready for the blade of the reaper. The seed, small though it was and unprovisioned, yet contained life, producing germination and reproduction—first the blade, then the ear, after that the full corn in the ear.

## LEAVEN ILLUSTRATES THE LAW.

The process of leaven is no less remarkable. A handful of leaven is hid in a little more than a bushel of meal, according to the parable. That leaven, which usually consisted of a lump of old dough in a high state of fermentation, and which, like our yeast, was to ferment the bread, contained a latent principle or power, which contained life, producing germination and reproduction—first the whole, and the desired change is wrought in it.

## THE KINGDOM OF HEAVEN.

Now, to these marked developments of a hidden and expansive life in nature, Christ compares the kingdom of heaven which he came to set up. There is a latent life, a silent, unconscious power in Christianity that works out the purposes of God in a manner truly wonderful. God has chosen to regenerate this sinful world in the same manner that leaven operates in bringing about its astonishing change—the law of silent, expansive, all-permeating, and all-prevailing spiritual influence. And this central and essential law has signally marked the entire history of Christ's kingdom in the world. It is hidden. It has not drawn to itself much observation. It does not even

yet, so far as its real spiritual essence is concerned, attract universal attention. But it is operating, and it will continue to operate silently and effectively, until the whole mass of humanity shall be brought under its converting power. We see signs of this happy consummation. Then shall the kingdoms of this world become the kingdom of the King of kings.

#### EVOLUTION DOES NOT EXPLAIN IT.

The leaven which is to transform the world is placed in it from without, not evolved from within. It is the gift of God, not the product of the human mind, nor the result of worldly forces. Progress there is, but a beginning there must be. Christianity was introduced into the world from a source external to the world. Jesus Christ came into the world that it might have life, and more abundant life. The parable of the leaven teaches that just as the meal did not develop its own yeast, so the world did not evolve the Christian faith. The woman put the leaven into the meal, and Christianity was put into the world; it was a revelation to man—its origin was external to humanity although adapted to human conditions; it came from Him of whom it is said: "In him was life, and the life was the light of man."

#### CHRISTIANITY A VITAL FORCE.

1. *Christianity is really alive.* Careful investigation has shown that the process of fermentation entirely depends upon the presence and growth of certain living organisms forming the ferment. Christianity is itself a living presence, not a mere dull, dead principle—a life, not a book; a person, not a set of rules; a present power, not an absence sovereign.

2. *Christianity is at work, as well as alive.* It is the habit of leaven to show an incessant desire for activity. It is a type of marvellous work and increase. Huxley says that the corpuscles which float in yeast are living organisms. They multiply with great rapidity by giving off minute buds, which attain to the size of their parent. Yeast will increase indefinitely when grown in the dark. So Christianity is incessantly at work, and constantly increasing by its own inherent life. So should all professors of Christ's religion exhibit unremitting activity in behalf of the doctrine and principles in which they believe. A listless, idle, lazy Christian is an anomaly.

3. *Christianity works in a congenial sphere.* Leaven is hid in meal, the material which has an affinity for it, and upon which it is specially fitted to act. The leaven is placed where it is wanted, where it can work, and where it can work with success. But mark! leaven is not better suited to work in meal than Christ in men's hearts for their salvation, and in this world for its rectification.

4. *Christianity transforms men.* Leaven changes meal in which it is placed, and Christianity regenerates and reforms men; it makes them like Christ by filling them with the life of Christ. Christ, who is a spiritual life, puts His life into each part of a man: (a) the life of His thoughts into his thinking; (b) the life of His love into his affections; (c) the life of His righteousness into his conscience; (d) the life of His obedience into his will. Old things pass away and, behold, all things become new.

#### FLASHLIGHTS.

1. Christianity transforms into its own nature that with which it comes in contact.

2. Christ's best, most powerful work is unseen; it is in the soul. It proceeds in conquering power from inside outward.

3. You are in the world for two purposes at least: to make yourself good; to make others better. And one way to become better yourself is to try to make others better.

4. If you want to uplift men, get on higher ground than they. You are always working against the downward gravity of sin.

5. Do not despair of your society if it has two or three earnest workers. That is all any society needs to become efficient. They will not long remain two or three. A little leaven leavens the whole lump.

6. Leaven is continually working upon that which is next to it; it works from particle to particle. So each true Christian, leavened by Christianity, operates as divine influence upon his neighbor.

7. Living, active, consecrated Christianity has a measureless transforming power. It has already leavened the governments, the commerce, the business, the social customs of the nations of Christendom, and it is still working.

8. The parable illustrates the history of every Christian soul; for Christ is hidden in the soul, and becomes the secret source of its life, until the whole man is brought into submission to the will of that central authority.

9. Young people, take hope and courage from this parable. It indicates the final triumph of Christianity, despite all opposing forces. You are not connected with a losing cause; you are on the winning side, and one day, if faithful, with the victors you shall be crowned.

#### POINTS FOR THE PRESIDENT.

This parable was selected for topic study less than a year ago. But such suggestive, inspiring truth will bear repetition. Have some one prepare a brief paper or address on "The great growth of Christianity." You will find data in April Epworth Era, page 105. Have another brief paper or address prepared on "Christ's Kingdom, its central life." Suggestions for this will be found in the foregoing exposition under "Christianity a vital force." Have the "Flashlights" read by the younger members of the society. Hold a brief testimony service, having as the object of thought, "How the leaven of Christ's kingdom is influencing my personal life!" Have your music, scripture and plan of service arranged before hand. Have everything bright, brief and spiritually helpful. If any work should be done well, it is Christ's work.

#### STRAWS.

"Why didn't you keep that boy?" asked one merchant of another, referring to a boy who had applied for a position in his office.

"I tried him, but he wrote all morning with a hair on his pen. I don't want a boy who hasn't sufficient gumption to remove a hair from a pen."

"That is a very slight thing for which to condemn a lad."

"Pardon me, but I think it a very sufficient reason. There was a hair on the pen when he began to write, for I put it there to test him. I am satisfied that I read his character from that one thing."

"I didn't keep her because her finger nails would turn her down anywhere," said one member of a law firm to another in response to a question about a stenographer and typewriter whom he had had on trial. "She was a competent person, I think, but her nails" he shrugged his shoulders and the subject was dropped.

"Oh, yes, she wrote a good letter," said the same man, speaking of another applicant. "There was one thing I didn't like, and that more than counterbalanced the good points in her application. I don't want a typewriter who is careless about her machine. Her letters were blurred; her machine needed cleaning. If she wasn't careful enough to clean her typewriter when writing a letter of such importance to herself, she would be sure to be slovenly in her everyday work."

"I can't stand his voice. I'd as lief hear a buzz-saw," said a man about a boy who applied for a position in his office.

"Tell that young woman we can't take her. Make up a good-sounding story if you can. She wears too many rings for us," said an editor-in-chief to his associate, speaking of a lady who was seeking a position as sub-editor.

One might go on indefinitely quoting similar cases. Trifles, perhaps some young man or woman may call them. But in reality there are no trifles, and in the business world nothing is trifling. Even straws may serve to show which way the wind blows.—A. L. R., in *Wellsprings*.

#### TO EVERY MAN ACCORDING TO HIS WORK.

At the silver mine of Kongsberg, in the south of Norway, a curious custom is observed. When the weekly wages of the miners are paid the overseer reckons up in his book the amount due to each man, and, causing the laborer to turn round, he writes with chalk the sum on the back of his coat. The miner then goes to the cashier at his office, who looks at the figures in this strange position, and at once pays the wages named there. The man himself does not know the sum that is written on his back; and he has no chance of asking another and altering it on the way. It may be smaller than he calculated or expected, but he must carry his unknown amount behind him on his back to the cashier, and receive the money in silence, without any right of appeal or hope of redress. This curious custom belongs to a very primitive condition of society, when dates and sums were recorded by making a notch on a wooden tally or a chalk mark on a door. But it is an extraordinary feature of that old custom to make, as in this instance, the workman himself a tally, and to record on his own person the value of his work.

This manner of paying the Norwegian miners is a striking illustration of the way in which the final awards of the day of judgment shall be given. The wages which each human being has earned by his life-work on earth will be inscribed, so to speak, on his own person, and will therefore be unmistakable. We carry with us, not on our back, but in our memory, unknown to ourselves, the record of all we have been and done. Every action is faithfully registered; every moment of time is accurately accounted for. We have forgotten many things, and imagine that they have ceased to be. But they have only gone into our deeper consciousness, and they need only to our memory should be revived to start up in all their original freshness before our minds.—*Crossmote*.

#### A QUESTION ANSWERED.

It was at a Sunday School convention, and there had been considerable discussion of the vexed question as to whether the Sunday School teacher should always be a Christian. Considerable time had been given to the discussion, when some one said: "Let us have the opinion of Brother B—— on this subject. He has had larger and more valuable experience than any one else in this room. Will you answer the question for us, Brother B——?"

Brother B—— was a venerable man, whose speaking power would have entitled him and anything he might have to say to respect in any congregation, rose to his feet and said slowly and so distinctly that every word was heard in all parts of the room: "If the blind lead the blind, shall they not both fall into the ditch?" That was all he said, but its value was greater than all else that had been uttered during the entire discussion. Who shall give a better answer to this question?—*Baptist Teacher*.

## Junior Department.

This Department is in charge of REV. S. T. BARTLETT, Maple, Ont. All communications bearing on Junior work should be sent to his address. He will take the opinion of all Junior workers in making these pages both bright and profitable.

### The Boy Who Laughs.

I know a funny little boy,  
The happiest ever born;  
His face is like a beam of joy,  
Although his clothes are torn.

I saw him tumble on his nose,  
And waited for a groan;  
But how he laughed! Do you suppose  
He struck his funny bone?

There's sunshine in each word he speaks,  
His laugh is something grand;  
Its ripples overrun his cheeks  
Like waves on snowy sand.

He laughs the moment he awakes,  
And till the day is done;  
The schoolroom for a joke he takes,  
His lessons are but fun.

No matter how the day may go,  
You cannot make him cry,  
He's worth a dozen boys I know,  
Who pout and mope and sigh.

### Correspondence.

Juniors will greatly oblige by sending me letters concerning their League work. The following are samples:

#### Bridgeburg Junior League.

Under the efficient superintendency of Miss M. Bell, and with Miss M. Wenz as president, our League is progressing nicely and much work is being done for the Master. Our League, which has a membership of forty, meets in the church every Sabbath morning at ten o'clock. On February 12th our society held an open meeting at which an excellent programme was rendered. A collection was taken amounting to more than six dollars which was turned over to the Twentieth Century Fund. Open meetings are frequently held to which the parents and friends of the members are invited. We are now preparing some scrap-books which are to be sent to the Children's Hospital, Toronto. Our League also has a choir which leads the singing in our open meetings. We would like to hear from other Leagues throughout Ontario and elsewhere as we would like to know how they are working. We are doing what we can for the Master, and we know He will bless all the efforts put forth in His name to make our League what it should be.

\* \* \*

#### Wingham Junior League.

Our League was organized in September with a membership of seventeen. Since then a great many more have joined us and two have moved away, leaving a present membership of seventy. Our average attendance for this year has been sixty. We meet on Wednesday evenings at fifteen minutes past four. We have four committees: Prayer Meeting and Lookout, Missionary and Temperance, Literary and Birthday, Social and Scrap-Book. Our colors are white and red—white represents purity and red is symbolical of sacrifice. Each member is expected to be pure through the blood of the Lamb.

The Superintendent, Mrs. E. P. Paulin, has two competent assistants, Miss Hattie Reid and Miss Jennie Hobbs. During February our Superintendent entertained

each committee in her home. After tea a short time was spent in discussing League work, then an hour was given for games. We had a union meeting with the seniors one night, and the topic was "Stock first the Kingdom of God." We held a social at Christmas at which we cleared five dollars; this we have towards furnishing a room in the new church. Our fee is a cent a month for each member. The League is divided into three classes for the purpose of studying the books of the Bible, etc. In dismissing the meetings Miss Reid plays a march and we all pass out quietly and orderly. Signed in behalf of the League.

OLIVE MASONS, President,  
LEZZIE BARBER, Secretary.

\* \* \*

#### Picton Juniors.

The Junior League of Main Street Church, Picton is evidently doing good work. The following interesting letter has been received from one of the workers:

"We thought it might be interesting for members of the Junior Epworth Leagues throughout our connection to learn what the Junior League of Main Street Church, Picton, is doing. We have just closed our year's work, and have re-elected our officers for another year. All our members are professing Christians and members of the church, the majority of whom were converted at our revival meeting one year ago. Our topics are selected by the Executive Committee of the League with a view of instructing the members in the true principles and spirit of Christian life and work. During the year we raised over \$40.00, and the interest of the members in the different departments of church work is manifested in the distribution of the above amount. They voted \$10.00 to the Twentieth Century Thanksgiving Fund; \$5.00 to the Ladies' Aid, \$10.00 to our local church offering, and also purchased a beautiful pulpit Bible and hymn-book from our Book Room, which they presented to the trustees of the church.

Their interest in missions is shown by each member having a mite-box. They also made a quilt and gave a pair of blankets for the box the Women's Missionary Society sent to the McDougal Orphanage, and some of the girls are in correspondence with the children of that institution.

\* \* \*

#### Entertainment at Newmarket.

The Juniors of Newmarket recently gave an entertainment in the town hall which was well filled with an appreciative audience. Every number went off well. The recitations by the Misses Etana Lush and Leila Manning were very amusing. In the doll drill the wee mothers delighted the audience. The umbrella drill and the dumb-bell exercise were exceedingly fine.

Important lessons were inculcated by the dialogue on "Contentment," and the "Monument of Truth." The patriotic song, "We are Bearing the Flag," was warmly applauded. The figures added their quota to the evening's entertainment. Eye and ear were both pleased by the golden boat-song, and the entertainment was happily concluded by the singing of "God Save the Queen" by Master Carl Stouffer, and a tableau, "What We Have We'll Hold," with Mr. W. C. Widdifield's mastiff, Lion, as the representative of Britain.

The candy stall was well patronized. Mayor Canoe occupied the chair, and Miss N. Forster acted as accompanist. Proceeds, \$42.00.

### Weekly Topics.

MAY 6TH—"The power of a temperate life."  
Dan. 1: 1-17.

The young lad Daniel has been, and will ever remain, a perfect illustration of the topic. He lived some six hundred years B.C. At the time of the story he was from

fourteen to seventeen years of age. After reading the story impress some such lessons as these: Better to *start* right than to go wrong and reform after a while; Daniel's temperance was a tribute to his early training; a proof that early years are no obstacle to a good character; character gives power; Daniel "purposed in his heart"—his convictions of purity, his faith in God, his determination to do right, gained the victory, and he prospered greatly—got more than he gave up.

## DANIEL'S

Pure life  
Unselfishness.  
Right doing.  
Perseverance.  
Obedience to principle.  
Steadfastness in temptation.  
Every day alike for God.

Some such truths as suggested above should be applied in the progress of your topic study.

MAY 13TH—"Patience." Matt. 18: 21-35.

Forbearance with others is one of the main lessons of this study. Juniors, as well as their seniors, are much given to hasty conclusions, judgments, etc. Why? Because we do not observe the Golden Rule in practice. Because we are selfish. "That's mine." To avoid this, "put yourself in his place" is good advice. See verse 27 of the lesson. The king put himself in the servant's place, and became sorry for him. See verse 30. There is the very opposite. The servant would not put himself in his fellow-servant's place, so was harsh, unkind, cruel to him. Apply to the home and school life. Brothers and sisters, playmates and friends, we must all "bear and forbear." Impress the great truth of God's patience with us. He has borne with us kindly, and we should bear one another's burdens and *forbear* to condemn one another's weaknesses.

MAY 20TH—(Special) "Queen Victoria, Our Beloved Sovereign."

Prepare especially for this great National Festival—the Queen's Birthday. If possible, have some of your most advanced members prepare short papers on such subjects as these: "The Queen's Early Girlhood," "Her Coronation," "Her Family," "Her Castles and Palaces, Windsor, Buckingham, Osborne and Balmoral," "Her Empire as it Now Is," etc. But whatever plan you take, *celebrate* the event somehow, and cultivate more and more the spirit of unswerving loyalty in the hearts of your young people.

Some facts to be memorized:

Queen Victoria was born May 24th, 1819. Her father was the Duke of Kent, fourth son of George III.

William IV died June 19th, 1837.

On the next day, June 20th, 1837, the Queen commenced to reign. Her coronation took place in Westminster Abbey, June 28th, 1838.

She was married to Prince Albert on February 8th, 1840.

In 1861, the Queen lost by death both her mother and her husband. The Duchess of Kent died in March, and the Prince Consort in December. These simple facts should be memorized by your League.

As Africa is to-day the continent most before the public eye, let your members learn: In 1837, Cape Town was the only British Colony in South Africa. Since then there has been added, Natal, in 1843; Basutoland, 1884; Bechuanaland, 1885; Zululand, 1887. During 1889-1891 the British South Africa Company has controlled 750,000 square miles. In 1890, Zanzibar came under British protection. The British rule extends over about 500,000 square miles in East Africa. The present Boer war is well known.

MAY 27TH.—“Good Neighbors.” Luke 10: 25-37.

“Who is my neighbor?” The person who needs me. Good neighbors.

**Hasten**  
Every time,  
Like the Good Samaritan,  
Pour in the oil and wine, etc.

**One another.** This is a beautiful story, and one that may be dealt with in a variety of ways; but “help” should be the prominent thought.

JUNE 3RD.—“Abiding in Christ.” John 15: 1-10.

You should illustrate this by using a piece of grape-vine. The season is timely, the study appropriate, and very easily can you show how bud and leaf and fruit depend on the union of the branch with the main stem. Make this point prominent in your application. It matters not how the branch is severed from the vine. You may rudely tear or wrench it away, neatly cut it off with saw or axe or knife; but the result is the same. So with us. It makes little difference in what way we are separated from Christ. Gross sins will do it; great evils will do it; but what girls and boys call “little sins” will do it too. Hence, let nothing come between you and Christ. Bear much fruit.

JUNE 10TH (Special).—John Wesley, our sainted Founder.

If, as Britons, we love to celebrate the Queen’s Birthday, as Methodists we should as loyally remember John Wesley’s. And yet I fear very few of either Juniors or adult Epworth Leaguers know when John Wesley was born. This should not be. Arrange this week for a union meeting of your League, and make it a John Wesley night. While the adults deal with the larger topics of Wesley’s work and its fruit, let the Juniors at least memorize the following items and repeat them openly.

John Wesley was born on June 17th, 1703. He was one of nineteen children.

At the age of six years he was saved from fire, which destroyed the Epworth Rectory where the family lived.

He was a quick scholar, and when twenty-one years old became fellow of Lincoln College.

In 1735 his father died, and in the same year he, with his brother Charles, went to Georgia as missionaries to the Indians. He returned to England in 1738. His conversion soon followed, for on May 24th, 1738, he realized as never before the power of God to take away sin and fill the soul with the joy of forgiving love.

His power as a preacher soon became widely known. Thousands were converted. In 1739 he drew up the rules of the societies, which are still the rules of the Methodist Church.

He died March 2nd, 1791. His followers are now in every land, and number over 25,000,000.

As a suggested treatment of a text for a “Children’s Talk” I give the following as used by myself, on John 8: 12. “. . . the light of life.”

“The Saviour in speaking these words about light, meant us to learn many lessons; but the chief one is that without Him we must be in the dark. All that the light of the sun is to the world Jesus is to us His friends. Let us see what this ‘light of life’ means. First we look at the two words on the blackboard in this way:

**LIFE**  
**I**  
**G**  
**H**  
**T**

Looking at them, we learn that there can be no healthy life anywhere without light.

You have all seen a plant that has been kept in the dark. It has become all sickly looking. The leaves instead of being a nice green have an unhealthy yellow look, and if kept in the dark long enough, the poor plant would die. . . . Without the light of the sun all the life on the earth would soon die out and the world become a desolate wilderness. Now, what the light of the sun is to everything that lives without us, Jesus is to the soul within us. His light is life, and without it we must be spiritually dead. . . . If He is our light and life, we want to know something of what this life means. What is the difference between us as boys and girls and all other creatures? It is that we have intelligence. I will put the lesson on the board in this way:

**LIFE**  
**I**  
**N**  
**T**  
**E**  
**L**  
**L**  
**I**  
**G**  
**E**  
**N**  
**C**  
**E**  
**T**

Jesus said that we may know God through Him. The great truth for all is that only through Him can we have the knowledge of God the Father that they may know. “This is eternal life, that they may know thee,” etc. Light means knowledge, darkness means ignorance, so that when Jesus said that if we follow Him we shall not walk in darkness, He meant that we would have just what John speaks of in 1 John 5: 20. Do you know how many different things John in his first epistle says we may know? If you count them you will find fully twenty. He is our Light, meaning Teacher, giving us knowledge of God, of duty, of heaven, and all we need to know.

But, this life means growth too, so I will now write it thus:

**LIFE**  
**I**  
**N**  
**T**  
**E**  
**L**  
**L**  
**I**  
**G**  
**E**  
**N**  
**C**  
**E**  
**T**

Paul prayed for some of the disciples in his day that they “increase more and more.” And it is he who speaks of growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. . . . We all know that nothing can grow well and strong in the darkness. The sunshine is needed to make the crops in the gardens and fields come to perfection. The summertime, when the sun shines so brightly is the season of growth. It is then we look forward to the harvest with hope. And we must live in the light if we desire health. A sun-bath is a very wholesome thing for people who are ill. And so it is with the soul. We must live in Christ who is our Sun. So many people are spiritually dwarfed because they try to live without Christ. If we live in His sunlight we shall grow, and only so can we bring forth fruit to perfection. “Growing up into Him our living Head. . . .” Another lesson:

If we have this Light of Life in us we shall be holy, so I write it:

**LIFE**  
**I**  
**N**  
**T**  
**E**  
**L**  
**L**  
**I**  
**G**  
**E**  
**N**  
**C**  
**E**  
**T**

There is a beautiful text I want you to hear (1 John 1: 7). Notice the “if” in this text. “If we walk in the light. . . the blood of Jesus. . . cleanse us from all sin.” It is very clear now, that there can be no true purity or holiness if we do not walk in Him who is our Life. Life means wholeness. It is not enough that our bodies even merely exist. We are not truly living unless we are healthy and growing. So it is with our souls. We need wholeness, which is holiness. Only in the light of Christ is this found. . . . The sun in the sky is the greatest purifier. Unhealthy places become healthy when his light is let in. . . . So

with Jesus Christ. He is the great Purifier of our hearts. . . . “Be ye holy.”

Turning again to 1 John 5: 20 I read, “. . . this is the true God and eternal life.” And again, we remember that Jesus said, “I am the Truth and the Life.” So all the blessings of the life we have in Him here and hereafter are ours because we “walk in truth.” So we finish our lesson by writing:

**LIFE**  
**I**  
**N**  
**T**  
**E**  
**L**  
**L**  
**I**  
**G**  
**E**  
**N**  
**C**  
**E**  
**T**

Jesus is the only Truth. All else is false. Let us live and walk in Him.

**The Social Half-Hour.**

Junior meetings would be made much more interesting than some of them are if part of the time of each evening were given to social intercourse and good-fellowship. There are many ways in which this may be done. Let this portion of the meeting be made secondary to the topic study; but do not overlook the fact that the Juniors may have a good time socially under the direction of wise Christian counsellors, and that if they are denied such under such direction Satan will not leave them unattended, but the light and frothy amusements that fail to profit in the least degree will become their delight. At our last meeting we had what we call “Riddle half-hour.” The Juniors are asked to seek out the best riddles, conundrums, etc., that they can find, write them on paper and place them in the hands of the superintendent. These are submitted to the League in order and at the discretion of the superintendent. The time passes quickly; but the Juniors think even more quickly, and the mental stimulus is as profitable as the social enjoyment of the occasion. Here are some “riddles” propounded at our last meeting:

What of your own is used more by other people than by yourself? Your name.

What by adding to it becomes smaller and by taking away from it becomes larger? A hole in a stocking.

A word of three syllables seek till you find, and see then in it, twenty-six letters combined? The word *alphabet*.

Why is “K” like a pig’s tail? Because it is the end of *park*.

What asks no questions, yet receives many answers? A door-bell.

Why is butter-milk like something that has never happened? Because it hasn’t a *curd* (occurred).

Why is a beggar like paper? Because he is composed of *rags*.

What two letters represent the fate of all earthly things? DK—(decay).

Something no one wishes for, yet having does not wish to lose? A bald head.

Give a reason why ladies should not learn French? Because one *tongue* is enough for any woman.

What act of folly does a washerwoman commit? Putting out her tubs to catch *soft* water when it rains hard.

Why is blind-man’s buff like sympathy? Because it is a *feeling* for another.

If a church be on fire why cannot the organ escape? Because the engine cannot *play* on it.

Why is the nose placed in the middle of the face? Because it is the (s)cienter.

Why is a mouse like hay? Because the cat’ll (cattle) eat it.

If a colored water in carrying in a turkey on a china platter were to let it fall, what effect would it have on the world? It would cause the downfall of Turkey, the overflow of Greece, the partition of China, and the humiliation of Africa.

## Just For Fun.

When a couple of women are trying to say  
"Good-by" to each other, ah me!  
It's as good as a certain Shakespearean play—  
"Much Adieu About Nothing," you see.

Wife—I'm going to run across the street  
just a minute to bid Mrs. Jones good-by.  
Husband—Well, you'll have to hurry;  
the train leaves in three hours.

Cumson—One thing may be said in favor  
of the English generals in South Africa.  
Cawker—What is that?  
Cumson—They haven't begun to write for  
the magazines.

"Bill," sang out the Kansas farmer to his  
hired man, "have you fed the bull dog yet?"  
"No, I haven't. I was just getting ready to."  
"Well, you needn't feed him now.  
Uncle Sam him and bring him up here. I see  
a lightning-rod agent coming down the road."

"Did you ever laugh until you cried,  
Tommy?"

"Yes, until this morning."  
"What at?"  
"Well, pa stepped on a tack and I  
laughed; then pa caught me laughing, and  
I cried."

Indignant Patron—You advertise to cure  
consumption, don't you?

Dr. Quack—Yes, sir. I never fail when  
my instructions are followed.

Indignant Patron—My son took your medicine  
for a year, and then died.

Dr. Quack—My instructions were not followed.  
I told him to take it for two years.

A city man was being driven rapidly down  
the crowded street, when his horses became  
frightened and dashed off at a lively gait.  
The business man leaned forward and called  
to his coachman:

"Can you stop 'em?"

"No," shouted the other.

"See that you run 'em into something  
cheap, then," ordered his employer.

"What is a furrier, Tommy?" asked the  
teacher of a pupil in a juvenile class.

"A man who deals in furs," answered  
Tommy.

"That's right," said the teacher.

"Now, Tommy, you may tell me what a  
currier is."

"A man who deals in cures," was the un-  
expected but logical reply.—Chicago News.

"James," whispered the good woman,  
"there's a burglar in the parlor. He stum-  
bled against the piano in the dark. I heard  
several of the keys struck."

"All right!" said James, "I'll go down."

"Oh, James, you're not going to do any-  
thing rash?"

"Certainly not. I'm going to help him.  
You don't suppose he can get that piano out  
of the house without assistance, do you?"

"I understand," remarked the polite re-  
porter to the manager of a railway noted for  
the unpunctuality of its trains, "that there  
was an accident on your railway last night."

"Oh, do you?" was the sarcastic reply.

"Yes, sir." "Do you know anything about  
it?"

"Only that it happened to the train  
which was due here at 8.15."

"That train  
came in to the minute sir," said the manager,  
firmly.

"Are you sure of that?"

"Of course I am." "Thanks. That must have  
been the accident referred to," and the  
reported dodged out safely.

## THE Perry Pictures

ONE CENT EACH for 25 or more

1600 SUBJECTS.

For Sunday Schools,

ETC.

On Paper 5½ x 8 inches.

Beware of Imitations

Every Sunday School, every Pastor, every Home, should know these pictures. Mention this paper and send two 2-cent stamps for Catalogue and these four pictures: The Good Shepherd, The Nativity, Christ and the Doctors, Sistine Madonna.

### THE PERRY PICTURES LESSON SYSTEM

A Picture for every Sunday in the year, or one for every month, accompanied by a Lesson Talk.

Send 50 cents for fifty Pictures on the Life of Christ, or 25 cents for the booklet, "LIFE OF CHRIST," consisting of fifteen pictures and cover. You will like it.

The Perry Magazine has a Sunday School Department.

ADDRESS—

### THE PERRY PICTURES COMPANY

TRMONT TEMPLE, BOSTON.  
76 FIFTH AVENUE, NEW YORK.

Box 140, Malden, Mass.

SEND ALL MAIL TO MALDEN OFFICE

## SOME OF THE Newest Music Books

**MAKE HIS PRAISE GLORIOUS.** For the Sunday School and Church. Edited by E. O. KOTTEL. Each 25c., postpaid; per dozen \$3.00, not prepaid.

**PENTECOSTAL HYMNS, No. 2.** A winnowed collection for Evangelistic Services. Young People's Societies, and Sunday Schools. Selected by HECKER DATE, Music Editors—E. A. HOFFMAN and J. H. TENNEY. Each 35c., postpaid; per dozen \$3.00, not prepaid.

**SELECTED WHEAT.** A collection of songs for Young People's Societies, Sunday Schools, Devotional and Revival Meetings. By CHAS. H. GABRIEL. Each 35c., postpaid; per dozen \$3.00, not prepaid.

**SONGS FOR YOUNG PEOPLE.** The Sunday School, the Church. Edited by E. O. KOTTEL. Each 25c., postpaid; \$2.50 per dozen, not prepaid.

**SACRED SONGS, No. 2.** Compiled and arranged for use in Gospel Meetings, Sunday Schools, Prayer Meetings, and other Religious Services. By IRA D. SAKER, JAMES MCGILGIBAIN, and GEO. C. STEPHENS. Each 35c., postpaid; per dozen \$3.00, not prepaid.

**THE SEED SOWER.** A collection of songs for Sunday Schools and Gospel Meetings. Edited by A. F. MYERS, author of "The Life Line," etc. Each 35c., postpaid; per dozen \$3.00, not prepaid.

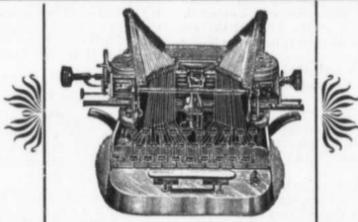
**THE SEARCH LIGHT.** For Sunday Schools and Gospel Meetings. By A. F. MYERS, author of "The Seed Sower," etc. Each 35c., postpaid; per dozen \$3.00, not prepaid.

**SONGS OF PRAISE AND CONGREGATION.** Compiled and arranged by Rev. J. WILSON CRAPANZAN, D.D. Each 15c., postpaid; per dozen \$1.50, not prepaid.

WILLIAM ERIGGS WESLEY BUILDINGS Toronto

C. W. COATES, MONTREAL, QUE.  
S. F. HUESTIS, HALIFAX, N.S.

## The "Oliver" Typewriter



Writing machines that do their work out of sight, that require tabulators, that strike into aligning blocks, that can only do one color work, that cost thirty dollars more than the standard price, are antiquities.

The "OLIVER" is a modern machine, and is made and sold for ..... **\$95.00** by the

**LINOTYPE COMPANY**

BRANCHES:

39 Sparks St., OTTAWA.  
53 Victoria St., TORONTO.

156 St. Antoine St., MONTREAL