

THE CANADIAN

EPWORTH ERA

TORONTO

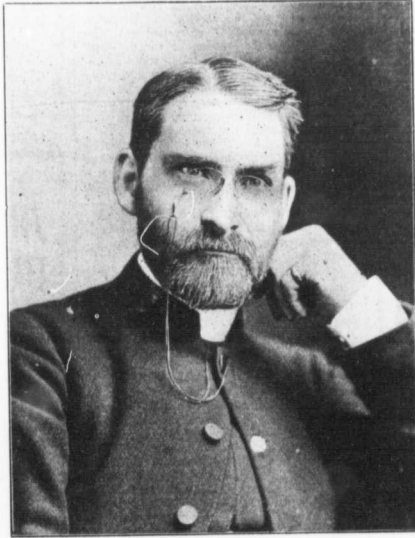
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JULY 1899

No. 7

*Christian
Endeavor*

Missionary



REV. HUGH PRICE HUGHES, M.A.
RETIRING PRESIDENT BRITISH WESLEYAN CONFERENCE.

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NOTHING BETTER.

The prince of English Methodist preachers, Hugh Price Hughes, could not have pleased his father better than by the life choice he made.

Mr. Hughes is the grandson of a Methodist preacher, and early in life determined to consecrate himself to the same work. He was converted while a boy at school, and at fourteen years of age was put on trial as a local preacher. His education was being directed with a view to the legal profession, and he wrote to his father the following characteristic note:

"MY DEAR FATHER,—I should like to be a Methodist preacher. Your affectionate son."

He received in reply:
 "MY DEAR SON,—I would rather see you a Methodist preacher than Lord Chancellor of England. Your affectionate father."

NOT TO BE "PUMPED."

Admiral Dewey is one of the kindest of men, but his courtesy and goodwill never cover a heart absolutely loyal to duty. A newspaper correspondent says:

I know of more than one man who has mistaken Admiral Dewey's affability for weakness, only to regret it bitterly. A well-known instance in Manila was that of a prominent newspaper correspondent who was permitted the freedom of the flag-ship. One day this correspondent, who was frequently in the habit of chatting informally with the admiral, sauntered into Dewey's quarters and, interrupting him in his work, blurted out, "Well, admiral, what are your plans regarding future action here?"

"Plans? Plans?" the admiral replied in surprise. "How dare you ask the plans of action for publication? Get out of this ship, and don't let me see you here again until you know more."

The correspondent realized his mistake, but too late. He got off, and has since been allowed to resign from the paper he represented.

The *British Weekly*, in a considerate notice of the excellent record which Wesleyan Methodism is making, says:

"Hugh Price Hughes, more than any other man, has restored evangelism to its proper place in Methodism. As one of the most brilliant of the younger Methodist ministers put it to me the other day, he has made evangelism respectable. We should prefer to say that he has helped Methodists to understand better that evangelism is the great work of the Christian ministry; that the article of a standing or falling church is Lie care for outsiders, and that no church can live or deserves to live that is not continually assailing the world of the indifferent and the ignorant."

THE persuasive powers of Mr. Hugh Price Hughes are known to be very great. An interesting sketch of him in the *Home Magazine* states that he has raised something like \$1,250,000 for Methodism. His first great effort was a very striking illustration of his gift in this direction. While at Oxford he made a stirring appeal at a University conference for increased financial support. The little gathering was greatly moved, and \$20,000 was promised on condition that Mr. Hughes raised another \$20,000 at a meeting in Exeter Hall two days hence. Mr. Hughes had twenty-five minutes to get the money. He carried his great audience completely with him, and as the tick of the clock told that the twenty-five minutes had gone, Mr. Hughes received the last sovereign. He once raised \$150,000 in eighteen months.

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The Canadian Epworth Era.

Vol. I.

TORONTO, JULY, 1899.

No. 7.

CANADA, THE LAND WE LOVE.

(The following lines were written by a graduate of Victoria University some years ago, but have never before been published. No wathier tribute to our beloved country has ever been penned.)

LAND of our birth! Land of our proudest hopes!
Fair Canada, we love thee well. And were
It ours to weave a brighter wreath than queen
Or victor ever wore, that garland should
Be thine. The roseate tints of dawn are on
Thy cheeks; and in thy floating robes are caught
The beams of early morn! Behind thee, lies
The darkness of the night! Before thee, opes
The growing brightness of a cloudless day!

Our land is young. Its wave-washed shores are clad
In primal freshness still. We wander not
'Mid ruined fanes, and ivy-crested towers,
And storied castles gray with dust of years;
We tread not on a soil whereon we trace
The steps of heroes of the olden time;
Nor seek we in the dead and buried past
For deeds to shed o'er us the light of fame—
There is a greatness truer than the meed
Of poor renown we borrow from the dead;
A being nobler than the aimless life
That feeds itself on glory not its own—
And the fair genius of our youthful land
With look of hope and open joyous brow,
Is bending towards the glory-laden fane
That beckon onward to undying fame.

We dwell not in a clime where summer flowers
Bloom fadeless through the live-long year, and where
From spicy groves a breathing fragrance fills
The soft voluptuous air. And, yet, we love
The changing seasons of our sterner North:
We love our Winter, with its greeting wild,
Its haughty step, and reign of kingly pride;
There's beauty in its sparkling robe of snow;
And rarest splendor in its midnight stars,
And in the Aurora's crimson flags that wave
And flutter in the wond'ring sky. And when
From their long sleep the violets wake, they lift
Their heads, and look on us with brighter eyes,
And earth puts on a fresher green, and birds
Break forth in sweeter song, to welcome back
The advent of the smiling Spring. And though
Our summer days be few, their golden gleams
Are caught by purpling fruit, and flower, and fields
Of waving grain, and treasured as an offering
Unto Autumn—the Summer's votive gift
Of sun and shower, bound in ripened sheaves.
Rare beauties, too, are ours, and emblems proud
Of our young country's greatness and her strength.
How joyously the glancing sunbeams fall
On our bright lakes, that glitter 'mid the green,
Embow'ring hills, as if, in wanton mood,
Nature had flung her jewelled mirror down,
And left its shining fragments scattered where

They fell! How grandly toward the arching sky
Our rugged mountains rear their fearless heads!
How free our giant forests lift to winds
And tempests their unshackled arms! How deep
And full of solemn mystery the thoughts
That roll their inspiration o'er us while
We gaze upon the dark, unfathomed waves
Of inland seas! or listen to the grand,
Majestic flow of our broad rivers, as
They sweep in eager haste to greet their sisters
In their childhood's early home! How the bowed soul
Grows hushed and rev'rent, while we stand upon
The awful chasm, where, through the countless years,
Niagara's thund'rous anthem rolls to Heaven
Our country's ceaseless litany of praise!
And other eyes than ours have seen how fair
And full of promise is our land; and from
Far realms beyond the sea, brave, struggling hearts,
That wearied of their ill-requited toil
And hopeless, burdened life, have come, self exiled,
To our shores, and found new friends, a freer home,
And happier lot. Not bonded serfs, but men
And brothers here we bid them "Hail!" and on
The sloping hill-side leading up to wealth
And fame, we make them room. Here, e'en the sons
Of toil may rise and stand up proudly 'mong
Their fellow-men, owing no master save
The God in Heaven, no law except the law
Which bids them live as worthy of their freedom.

O youthful land, we look on thee with pride!
Our love, our loyalty are thine! And till
The hour shall come to render by our deeds
A service nobler than our words can pay,
This wreath, too poor to deck thy brow, we fling
In grateful tribute at thy feet; and yield
Our glad allegiance in these parting words:
Fair Empress of a broad domain, bright is
The bow of hope that o'er thy pathway bends,
And beautiful the flushing beams of light
That gild thy future with their glorious hues!
Above thee, in the clear blue depths of Heaven
Behold thy star of empire rise and burn,
Far splendoring the darkened world below,
And heralding thine own swift course to fame.
Arise, bright Queen, and in the mighty march
Of time assume thy foremost place. Fling forth
Upon the tossing winds thy red cross flag!
Gird on the sword by which to triumph o'er
The dark and serried ranks of wrong! Maintain
Thy freedom and thy faith; and in the road
Where Truth and Love and Honor lead the way,
Press fearless on! So shall thy path be won
To heights of far renown! And where upon
The nations' scroll are traced the brightest names,
Thy name, O Canada, shall shine in light!

OUR CAPITAL.

BY LOCKBURN R. SCOTT.

WE Ottawans may perhaps be pardoned if we indulge in the belief that we have one of the most beautiful and genuinely prosperous cities of the age. Modest do you say? Well, though we are willing to concede the right of opinion to dwellers in other cities, the freely expressed admiration of our visitors is confirmatory of this belief. Nor do we claim all credit for this condition of affairs. To begin with, nature has done marvels for us. The site of the city is one seldom equalled, more rarely or never surpassed. The Ottawa valley is justly famed for its picturesque beauty; Ottawa city occupies one of the most charming locations in this fair valley. From the bluff on the southern shore of the river, the city looks out northward over the turbulent waters, which, maddened by the fierce throes of the Rapids à s Chenes, and of the Little and Greater Chaudiere Falls, rush boisterously past the western half of the city, only resuming their more placid flow as they near the eastern bounds; so giving us a view both of their anger and of their serenity. Beyond the river lies our sister city, Hull, and again beyond that, the ever-changing beauties of the old Laurentians, with here and there glimpses of the winding Gatineau, chafing and fretting, swirling and eddying its tortuous way to the bosom of the Ottawa. Then, to the west, beyond the Chaudiere, stretches a view of more than passing beauty, richly diversified by hill and vale, with the broad Ottawa studded with islands, and dotted here and there with wide patches of saw-logs, which in the distance add to the artistic effect, while giving evidence of our most extensive industry.

Again, to the south and east we find varying charms of landscape, through which the Rideau river and Rideau canal trail their course, sinuous or straight, according as nature or man has planned. But everywhere, no matter in which direction the eye is turned, the artist soul finds that to feast upon and treasure with unflinching delight.

To this scene of natural beauty the hand of man has added much, not always, we are bound in candor to confess, in improvement; but taken as a whole, the work of the architect has been well done. However, the space allotted for this article is too brief for extended reference save to the central figure of our Capital city, Parliament Hill.

Our editor has asked me to give some general idea of the Parliament buildings, which have been said to be "beyond comparison the finest edifices in the Dominion."

Parliament Hill occupies a site of about thirty acres on the most commanding point of the bluff overlooking the river. Deep indentations to the east and west make the bluff here semi-circular in form and more distinctly mark it off from other parts of the river front. At this point the bluff rises to a height of one hundred and fifty feet above the river, commanding one of the finest views obtainable; the city sloping off to the southward

permits glimpses to be had of the beauty of the country beyond.

What are generally known as the "Parliament Buildings" comprise the Eastern, Western, and Central blocks, though the Langevin block and the Supreme Court chambers, strictly speak-

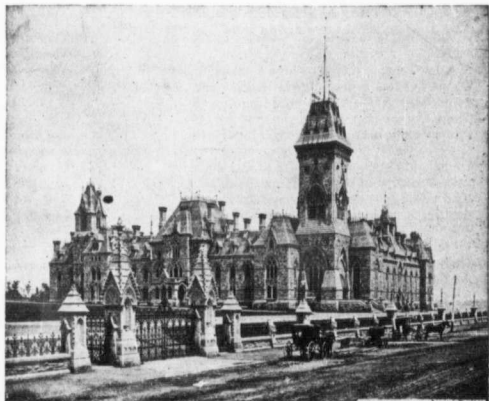
ing, differ in many important details from the other, they are in style of architecture a modified form of twelfth century Gothic, the effect being most graceful and imposing, as the accompanying illustrations will show. The principal material used is a hard cream-colored



HOUSES OF PARLIAMENT, OTTAWA.

ing, should be included; but priority of erection and superiority of artistic design have practically limited the appellation to the three first named. These were all three erected at about the same time, the work being begun in the month of December, 1859. The corner stone of the central

block, procured in the township of Nepean, only about twenty-five miles from the city. The dressings, gables, pinnacles, etc., are of Ohio freestone, while arches of red Potsdam sandstone mark the windows and doorways. Rich stone carvings and gargoyles abound, even



EASTERN DEPARTMENTAL BLOCK.

building was laid on the 26th April, 1860, by his Royal Highness, the Prince of Wales. While far from complete, the buildings were so far advanced in 1866 as to admit of occupation, the session of Parliament opening on the 8th of June of that year.

old residents are constantly being surprised at some new discovery in this respect.

The relative size of these buildings will appear from the fact that the central block covers one and nine-tenths, the western block one and one-seventh, and the eastern nineteen-twentieths of an

area—a total area of about four acres. They form three sides of a large rectangle, being placed just at such a distance from each other as to enable the combined effect to be readily taken in by the eye, while far enough apart to allow the individuality of each to be seen.

The Eastern and Western blocks, with the newer Langevin block, which stands on Wellington street outside and facing the grounds, contain the offices of the different Departments. Thus in the Eastern block are found the Governor General's Secretary's Office, the Privy Council, the Departments of State, Finance, Justice, and Indian Affairs, with the Auditor-General's Office, and the headquarters of the Dominion Police. The Western block is the home of the Departments of Public Works, Railways and Canals, Trade and Commerce, Customs, Inland Revenue, Marine and Fisheries, Militia and Defence, and North West Mounted Police. The Langevin block gives shelter to the Post Office Department, Agriculture, and Interior.

The central or main building, which fronts Wellington Street at a distance of about six hundred feet, is occupied by the Senate, the House of Commons, and the Library of parliament, and is the most imposing as well as possessing the chief interest for the ordinary visitor. Its southern or main facade is 472 feet in length, with a height of 47 feet to the main cornice. Its outline is relieved by towers with truncated roofs surmounted by ornamental iron work. The central tower is 220 feet high, and is one of the "attractions" to visitors, many thousands of whom annually enjoy the magnificent view from its summit. Springing from its roof is an immense iron crown, from the top of which rises the flagstaff where floats our national ensign.

Passing through the central or main doorway, the visitor finds himself in a lofty vestibule, the roof of which is supported by a colonnade of sandstone pillars. From each side rise broad staircases leading, on the right, to the lobbies, chamber, and offices of the Senate, while on the left, access is similarly given to the House of Commons. In either case one side of the lobby is occupied by the post office, for both Senate and Commons have their own post office, where immense mails are received and despatched.

The principal points of interest are the Senate and Commons chambers, and the Library. On entering the Senate chamber the eye at once falls on the viceregal throne, where sits the Governor General when meeting parliament. About one-third of the way from the entrance is the "Bar of the House," inside of which are the desks of the Senators, while the "faithful Commoners" stand without during the few moments of their presence. The room is carpeted and upholstered in crimson, and is the scene of the brilliant "state functions" which mark the season of gaiety in the Capital. The Commons chamber is furnished in green, and during session is much the more animated scene. Here it is that most of the parliamentary field fights are held and issues of greater or lesser moment to the nation largely decided; for though the Senate has shown itself quite competent for independent action, it is usually in the Com-

mons that the trend of legislation is determined. Here, rather than to the more sedate and dignified Senate, the casual visitor wends his way, and fortunate indeed is he if he chance to be in the gallery when some subject of special importance is calling forth the best efforts

ish, its superior comfort and general excellence of management and detail, its many thousands of handsomely bound and judiciously selected works on every conceivable subject, or the splendid facilities it offers the student and *litterateur*, it stands unrivalled on the continent of



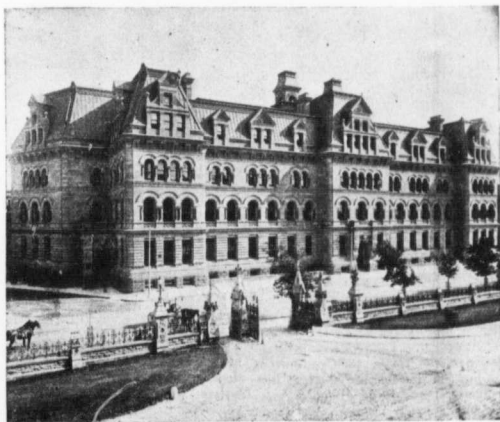
WESTERN DEPARTMENTAL BLOCK.

of the "leaders" of the debating force of the House.

But the gem of all the buildings, from an artistic point of view, is unquestionably the Parliamentary Library. It is sixteen sided, giving the general effect of a circle, is about ninety feet in diameter,

America, and is probably one of the finest public libraries in the world."

The writer has been frequently informed by those who have travelled widely that the new National Library in Washington, D.C., is the only similar institution in the western world to compare with it.



LANGEVIN DEPARTMENTAL BLOCK

and is connected with the rear face of the main building by a covered archway of solid masonry. It has been stated, not inaptly, that "whether judged from its architectural beauty, its unique design, its perfect interior and exterior fin-

Certainly its novel design, its rich and varied carvings, and its general air of studious repose give it a charm that never seems to pall.

Much more there is to be said of our beautiful buildings and their uses, but I

fear that the space limit has been reached. I had intended to say something in detail as to the cost of these buildings, but find statisticians to differ in their statements, and have not had time to make satisfactory investigation. However, I think that these three blocks may be said to have cost approximately some \$4,500,000; a very moderate sum when contrasted with many of the national and state buildings in other countries.

Altogether, Canada, justly proud of her institutions, her people, her laws, and her glorious heritage, needs not to be ashamed of her Capital and parliamentary home.

Ottawa, Ont.

OUR CLIMATE.

BY DR. M'LELLAN.

WHATEVER may be said to the contrary, the climate of a country exerts a great influence on the character of its people. Man may be

not seduce her sons to a life of indolence. True, there are to be found some worthless drones who crawl along happy in the thought that the world owes them a living. But it is not a living she is indebted to them for; she owes them a funeral; owes them six feet by two of her bosom, where they can lie down beneath the tread of the toiling multitude unwept, unhonored, and unused; and the sooner she pays her debt the better for the rest of mankind. Why should Canadians care about the summer's heat or winter's cold when they know they are the stuff that men are made of? Nature calls to a constant warfare only that she may reward with a conqueror's crown. Canada's geographical position is also such

OUR CANADIAN RESOURCES.

BY W. A. FOSTER.

WE have coal in Nova Scotia, on the Atlantic; coal at the Saskatchewan, in the heart of the continent; and coal at Vancouver's Island, on the Pacific. We have mineral wealth as various as our needs, and, in extent, boundless. We have, at our doors, exhaustless fisheries, the richest in the world, and giving us a nursery for adventurous and hardy seamen. Our agricultural product is immense, and our forests are the envy of the world. As for territory, we have more than half the continent, and elbow-room for a population of 40,000,000. Religious freedom exists here in its most perfect form, and our elaborate system of common schools, colleges, and universities gives an equal opportunity to all to achieve distinction. We have political institutions combining the greatest freedom with the most perfect restraint upon riot; recognizing the rights of the people without begetting distrust or disrespect for lawful authority; neither ignoring the poor nor bringing terror to the rich; giving voice to property without drowning the tones of labor; allowing complete self-government by means of a graduated jurisdiction; and, through a well-understood and easily enforced system of responsibility, admitting of reform without revolution, government without despotism.

DOMINION DAY—HOW TO CELEBRATE IT.

BY HON. G. W. ROSS, MINISTER OF EDUCATION.

THE chorus of our national holiday should be a joyous one. If we assemble for purposes of military display, it should be with the thought that we live on a continent where the locomotive is of more consequence than the warship, where to keep time with the peaceful industries of life is of more consequence than to keep step to the martial music of the camp or the garrison. If we make an excursion to some other portion of our vast domain, it should be with the feeling that nature is nowhere more prodigal of her wealth of forest and flower than in our own land, which she has adorned with every form of woodland beauty that can charm the fancy or stir the soul. If tempted to mingle in social festival, and to join in the merry games of childhood, we know that all the sunlight of home, the sweetness of domestic peace, all that an air laden with life's best medicaments can do for rosy cheeks and rounded limb, may be done under the flag we honor and within the sound of every village bell upon our shores.

Keep then our national holiday with song and speech—with song that lifts us out of our meaner selves to realms of purer thought and higher ideals of duty; with speech that leads to better resolves and clearer conceptions of what our citizenship involves. Keep the day with games and sports to brace the body for the battle of life, and to clear the brain



SOME BITS IN LOVER'S WALK, PARLIAMENT HILL, OTTAWA.

superior to nature, but he cannot be independent of her. Therefore it is that the native of the torrid zone can never hold so high an intellectual place as his more favored northern neighbor, and as in individuals so in nations. Between the thirtieth and sixtieth parallels are found all the nations that have left their mark in the world's history. To say nothing of the enervating heat that characterizes equatorial climes, the spontaneous growth of vegetation calls not for the labor of man. Far different is it in Canada. Here nature does not pour out a bountiful harvest unaided, and does

as to warrant the hope that she will yet hold a high place amongst nations. Americans speak contemptuously of Canada as being but acres of ice, and yet that is preferable to acres of ague and yellow fever. Situated as it is in the zone that has been the birthplace of earth's greatest nations, extending as it does from Prince Edward to Vancouver, Canada will yet be the home of millions whose industry is rendered imperative by their surroundings, and who, if but true to themselves, will cause our land to rank high amongst the nations.

A BIBLE and a newspaper in every house, a good school in every district—all studied and appreciated as they merit—are the principal support of virtue, morality, and civil liberty.—Franklin.

from the *onus* of excessive toil or indulgent indolence. Keep the day with excursions near and far, that we may partake of the beauties which are so widely diffused by sea and shore, and expand our sympathies, while shoring with others in their pleasures. Keep the day with solemn thanksgiving. *Gloria in excelsis Deo!* No plague, no pestilence, no war, no famine ravaged our borders during the year just closed. Every day the rainbow repeated its silent message of hope. Every day from over the world's billowy seas of trouble the dove brought to our windows the olive branch of peace. Plenty poured upon us for man and beast, and the bounty of a generous Creator made our land joyous from ocean to ocean. Who would not keep a nation's birthday with all the gladness of which the human heart is susceptible, where every chord that is called upon to vibrate is attuned to sweetest harmony, and where every breeze that blows across our path is laden with the perfume of blossoms that assure us that the harvests of the future will be much more abundant than those which the present generation is called upon to reap—rich and bountiful though they be.

LET THEM WORK.

BY REV. HUGH PRICE HUGHES.

I believe the deadliest delusion that still lurks unrecognized in the Methodist mind is this, that the man who succeeds financially must build up his family in the same way. It is quite right to provide for your widow should you die before your wife, and to make some provision for your daughters if you can, so that they may never be tempted to marry for money; and if any boy is crippled or mentally weak, let him be provided for; but I am very strongly of the opinion of a very devout Methodist layman, who, having only one child, said to me, speaking of him familiarly by his name, "I do not mean to leave so-and-so much money; I had to fight my own battle, let him fight his! It would be better for him." I believe it is a fearful temptation and curse to any boy to be in a position that when he is seventeen years of age the devil can come and tap him on the shoulder and say, "Your father has made money and you inherit so much that you need never trouble yourself to work, you need never gain your bread in the sweat of your brow. Therefore rejoice and be merry." Oh, it is a blessed thing that the majority of us have to work for our daily bread, "The devil finds some mischief still for idle hands to do."

SOME GOOD THINGS.

THE new pastor of Plymouth Church, Newell Dwight Hillis, gave expression to some thoughts in a recent address that are worth repeating. The following extracts are clipped from the *New York Times*:

"Some churches think they have the cream of the city. So they have—the ice cream."

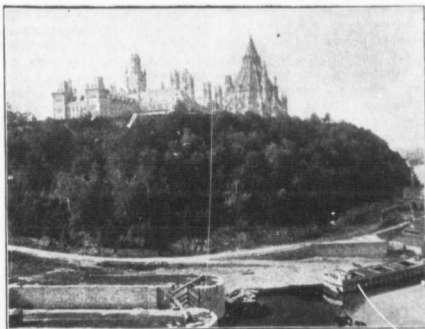
"Any piety that has to be preserved

by going into a refrigerator isn't worth preserving. That transforms the preacher into an undertaker."

"The aristocratic theory is that a church should have one class in it, and there should be missions for other classes."

"A man who hold such a theory likens his church to a pickle jar. He wants all

shall be well,' but a Christian saying 'All shall be well, because Jesus Christ is here,'—I believe that Jesus is revolutionizing all modern society. I believe that a Christian minister never had such rewards and inducements as in the present generation; that, stripped of all medieval theology, the clergy are to enter upon such



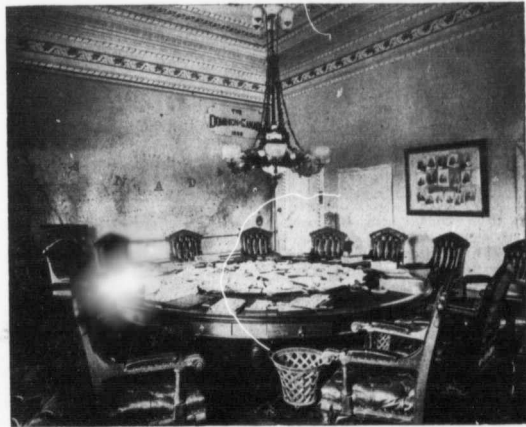
PARLIAMENT HILL, FROM NEPEAN POINT, OTTAWA.

the pickles of just the same size. He doesn't want any large pickles or any small pickles, and the church is simply a preservative agent for his collection."

"The ideal church is made up of every class of society, rich and poor, wise and ignorant, high and low, ten-talent people, two-talent people, one-talent people, those

an era as to make it the one great profession.

"I sometimes wonder why everybody doesn't go into the ministry. Men talk about making millions in business. They ought to make millions to repay them for not being clergymen. I had rather go to the rudest country church to speak to



THE EXECUTIVE COUNCIL CHAMBER, OTTAWA.

WHERE LORD MONCK, CANADA'S FIRST GOVERNOR-GENERAL, WAS SWORN IN.

who lead and those whose joy it is to follow."

"All of us who have felt Christ's sacred touch, all of us who are struggling to know him, all of us together—that is the ideal church."

"Having hope of many things for this country—not a pessimist, saying, 'All shall be ill,' nor an optimist, saying, 'All

men crude and ignorant, and keep that little band pointing toward God's shining city, than do anything else in the universe or sit upon any throne.'

It is the bounden duty of every man to look his affairs in the face and to keep an account of his incomings and outgoings in money matters.—*Samuel Smiles.*

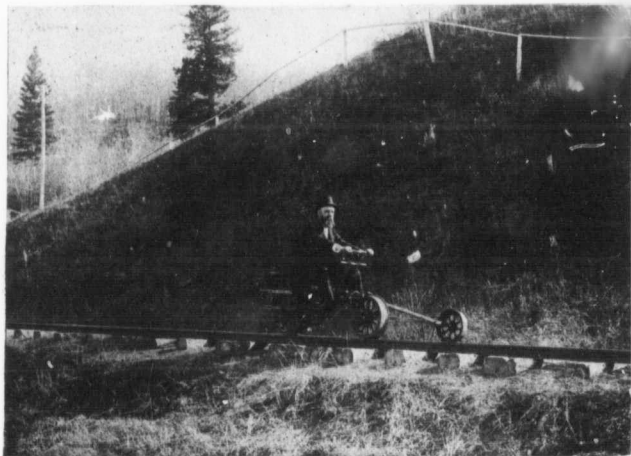
THROUGH THE ROCKY AND SELKIRK MOUNTAINS ON A RAILWAY VELOCIPEDE.

BY REV. G. W. DEAN.

IN 1889 I was appointed to the Banff Mission, where the roads were not extensive, with river crossings frequent and bridges few. It was therefore difficult or impossible to reach the villages and section houses by ordinary conveyance, for months in the year. Through the kindness of the Canadian Pacific Railway officials, I was permitted to use a velocipede; and if at times, when struggling against a grade, or head wind, or both, the inventor of such machines was anthematized, he would be more than repaid by the blessings pronounced upon him when I reached down

On a May morning I leave Banff on a four days' run to Revelstoke, nearly 200 miles away. Snow and rain storms chase one another down the valley all forenoon, and cause delay in reaching Castle Mount, where I learn that a freight train is expected any moment. Not relishing the idea of having to travel west, and at the same time look east all afternoon, I gained access to a telegraph instrument, kept for emergencies, in the tank room. To brush away the cobwebs, to adjust and "cut in," was the work of a moment, and learn that the train is cancelled. The agent at the divisional point wonders at the new office, but understands the case when informed that it is the "Parson's Special," with look-out-for-yourself orders to cross the mountains. After receiving the cheering assurance that a grizzly would get me, the cobwebs are

pumping. Now if it were only clear! And, as in answer, the mist begins to move along the mountain side. I watch the unveiling of the great picture, till with a bump and crash I find myself and wheel in the ditch. Gravel stones loosened by the rain had rolled on the track and caused the run off. Nothing worse, however, than a bent pedal, and now I must reverse the preacher-poet's advice and "look down and not up." And yet how hard it is to keep the eye on the track amidst such surroundings. I am riding at an elevation that enables me to look into the bosom of the mountains away above timber line. Just ahead to the right is an amphitheatre with walls thousands of feet in height, with glacier pavement of heaven's blue, and where the Colosseum at Rome would be a pebble in the corner. But I must come down out of the Mount to practical things; the "Big Hill" is just ahead, and the question is whether it will be possible to hold the wheel to the track down that terrible gorge, where with every one hundred feet forward we sink four and a half. But there is no time to consider; I curve between two gate-post-like rocks just where the river leaves the lake, and begin the race with the stream. The stream has the advantage, however, as it delights in great plunges into the abyss, while I have a shrinking from such performances, and try to slow up; but the wheel jumps forward as though possessed, and only by the greatest effort do I get down to a reasonable speed. Crossing the river I hang suspended over the tumbling torrent, and try to hold my unreasonable steed for a moment, to look into the depths, but in vain; still I catch a glimpse of rainbow hues in the waters as they



REV. G. W. DEAN, AND HIS RAILWAY VELOCIPEDE.

hill, and viewed the majestic peaks, with their "cloud capped towers," on every side. There were the little excitements, as when at night, for instance, a train is coming but with charming indefiniteness as to time; a curve ahead where in daylight one cannot see the track fifty yards away, and where you can drop your hat into the stream on the one hand, and almost touch the cut face of the foothill on the other; and as you expect every moment to see the red light of the engine, you may feel that the locality is not exactly healthy. But then as an offset, you have the visions and dreams of the night in the mountains; the solemnities of great shadows, hroken here and there by the sheen of bubbling water, when the moon throws her shafts of pale light on river and forest, and towering crag, or when Aurora marshals her celestial armies, and the mountain range—fit entrenchment for such hosts—is "covered with thick embattled squadrons, bright chariots, and flaming arms." These things abide; you forget to strike the balance between profit and loss; the values outweigh the toil and danger.

allowed to resume sway, and I push on for the Great Divide. The nearer the grade, until tired muscles demand a rest, and standing down at the side of the little brook of pure ice water, the lunch basket is interviewed in a down pour of rain. How desolate and still it is. A few miles below, the groves were vibrant with the twitter of birds, robin redbreast leading the chorus—now death reigns. The earth is still in its winding sheet of snow, the trees are dead, no sound save the ripple of the brook, and the ghostly drip of the rain; and all around, the great peaks look down over their cornices of glacier and snowdrift. I do not tarry long at supper, and with one more effort stand on the great watershed of the continent. For the space of a few feet the water stands as though debating "which way," then here it starts on its long journey to Hudson Bay, while there it hurries off to join the Columbia in a trip to the Pacific. I try to keep company with the latter, and am soon speeding down grade without effort. How good it is after forty weary miles of

twist and turn in the short breathing places between leaps. Now if I could only take a good look up that valley that opens on my right, and that would require even more than the polysyllables of our Dr. Douglas of blessed memory to describe; and another skywards to the left, and see the fluted columns of Cathedral Peak; and all the time watch the changing views of the lofty Mount Stephen, who reigns as king over this great valley, and according to Rudard Kipling is "one of the grandest mountains God ever created." But the unruly velocipede and aching arms take precedence over scenic glories, and I can only catch a fleeting view of the splendid panorama. I am literally breathing easier as I near the third "safety," but I reach the switch before the switchman does and run away up the spur that is always turned on the main line to catch unruly trains. Through the little tunnel, and then down three miles of easier grade at full speed, making a good "crossing" with the Atlantic Express and ending the day at Field. The following day the Ottertail and Leanchoil ranges are rounded and pen-

trated and gazed at through mist and rain. Near the head of the Kicking Horse Canyon a stop is made in the hope that a following freight will pass, and a moment is spent in trying to get a shot at a splendid eagle, but at the critical point he sails away. Another moment to take in the sublime view.

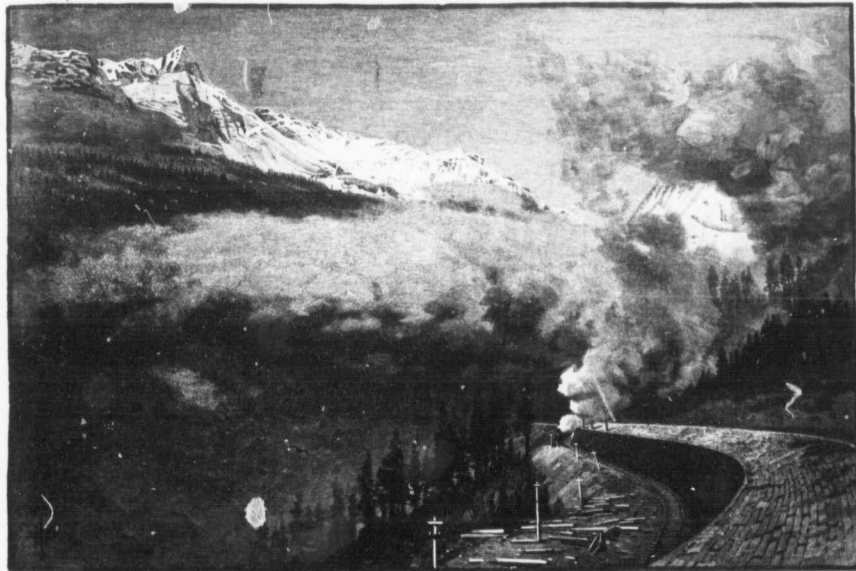
"Here let us rest

See how all about us
kneeling, like hooded friars, the misty mountains
Receive the benediction of the sun ;
Oh, glorious sight !"

Down in the midst of that sea of peaks is the Columbia. Between this and that there are miles of the most rugged of all

valley. At Beavermouth the next day, it really begins to rain ; what I thought rain yesterday was a mere mist. No wonder the British Columbia native is suspected of being web footed. Sixteen miles of heavy grade under such circumstances, made me follow Mark Twain's style of doing Europe on foot, viz., taking the first conveyance that offered. However, a couple of weeks later, with my wife as a passenger, we come down this grade and view the valleys of the Bear and Beaver rivers in glorious sunshine ; pausing for a moment in the center of Stony Creek bridge, to look down its sheer drop of 296 feet, which entitles it to be called the highest wooden bridge in

mountain torrents as they rush overhead, and under the track, and again and again drop down in sheets from the roof. How that wall of darkness presses against the eye ! How slow in coming was the glimmer that signalled daylight, and how good it was when it did come ! The operator at the next station informs me that the shed was over half a mile long ; if he had said three miles, he would have been more in harmony with my settled convictions. A feeling of loneliness comes for a moment as I look into the depths of Albert Canyon, but then the shades of night are falling and supper, with the end of the journey, twenty miles away. As the last few miles are



SNOW SHED ON CANADIAN PACIFIC, SHOWING SUMMER TRACK OUTSIDE.

canyons. Just below Palliser, the track seems to disappear in a black hole and I brace up for the first real tunnel, but find it to be the old Mud tunnel, now unused on account of the sinking roof. Then I run into a great stone box, the walls closing down on the track as it steals a foothold between the rock face and the river, only to curve through a crack in the corner, and around a jutting ledge where the shafts of rock hang hundreds of feet above you in such a way that involuntarily we let go the brake to get from under. Here the strata are perpendicular, there, at the usual Rocky Mountain tilt, there again, horizontal. What rending and hurling has been here ! Surely the earth trembled when He uttered His voice. Now across the river three times, and through four tunnels in two miles, and then walls become milder, grass and flowers appear, berry bushes are well advanced in their Spring toilet-making, and soon we are in the lovely Columbia

world. Westward from Bear Creek Station the snowsheds form a procession for nearly twelve miles. Running through one of these, I disregard a red signal, and am soon rewarded by the wheel exploding a torpedo, and getting a bounce in the air. Two miles west of Roger's Pass Station, in the gloom of another shed, the wheel makes a sudden dash forward as the Selkirk Divide is crossed, and now the remaining forty-six miles will be easy. Below the Glacier House we notice a great swath of about two hundred yards wide, cut through the forest by a recent snowslide ; then over the Loop like a great flattened and prostrate letter S, and spinning down this mountain-walled, river-divided, flower-strewn valley, I rush heedlessly into a tunnel and snowshed combined. Now if I should meet that work train that I had failed to locate at the Glacier ! Such a thought does not lessen the unpleasantness of the thundering echoes of the

being covered, the pleasing reflections of a successful trip are mingled with those of another color. Hoping to secure some trophy other than specimens of rock, the valley and hillsides have been scamed for game, for this is the home of the grizzly and mountain lion ; but just now I don't seem very anxious to meet them. It is so dark that if such gentry should appear it would be at uncomfortably short range. So musing, a curve is turned and I am startled by a dark object slowly moving along the track. To put on the brake and seize the "Martini" was the work of an instant, but the object as suddenly stops, then separates and we find that it is nothing more dangerous than a young gentleman and lady on a velocipede, and no more harm done than the interruption of a delightful passage in "Love's young dream." The scare was mutual, though the embarrassment was somewhat one-sided. For the last time the Illicillweet is crossed, and for a few

moments I watch it wind like a silver ribbon through its narrow rock channel, and then tie up at Revelstoke, almost on time.

Portage la Prairie, Man.

MACDONALD'S DREAM

BY R. WALTER WRIGHT, B.A.

Midnight—with scent of flowers bestrewn,
With zephyrs cool and starlit sky,
In silent grace the gorgeous June
Had ushered in July.

Lulled by the rush of Chaudière,
And Rideau's deep and muffled swell,
Released from the long round of care,
Macdonald slumbered well.

Pearls from the oceans, east and west,
From inland lake and mighty stream,
Richer than eastern prince possessed,
Lay scattered in his dream.

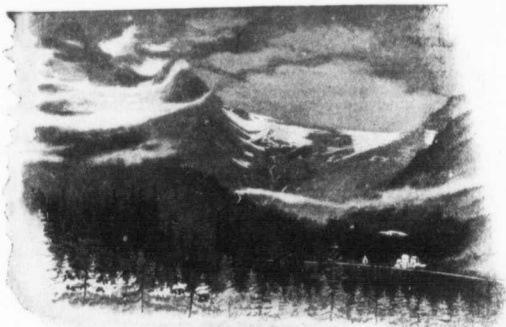
Magicians gathered from the floor
The precious jewels thus discovered,
All vainly they with subtlest love
To blend in one endeavored.

For linen cold and hempen strand
And silk of fine and closest grain,
Were all as fickle bonds of sand
When subjected to strain.

But one was wiser than the rest,
A cord of sinewy steel he got,
And with the fiercest roughest test
The pearls were scattered not.

Sir John awoke, the long disease
Of sundered interests to heal;
He bound the pearls of Provinces
With double thread of steel.

Arthur, Ont.



THE GREAT GLACIER OF THE SELKIRKS

A METHODIST LEADER.

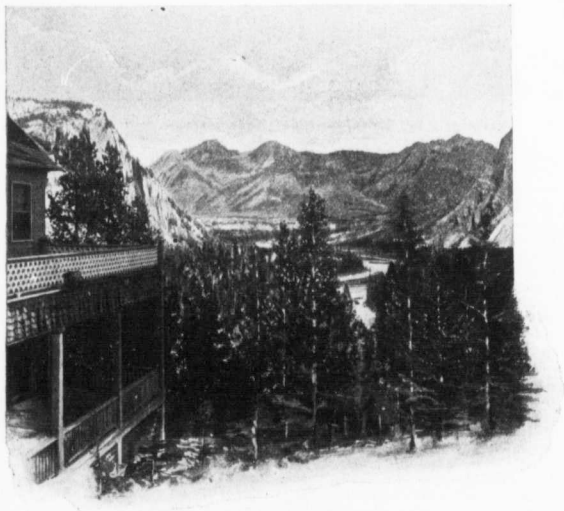
BY REV. L. TOVELL, D.D.

REV. HUGH PRICE HUGHES needs no introduction. He is now widely known. His books are in many libraries, and through the public press his work in London, England, is spread abroad. He is one of the leading Wesleyan Methodist ministers in the Motherland, and during the ecclesiastical year now closing has held the high distinction of being president of the Wesleyan Conference. As president his influence has been felt far and wide in quickening the spiritual life and fanning the Christian zeal of English Methodism. Last summer, in the hot month of July it was my privilege to attend divine worship in St James' Hall, conducted by Hugh Price Hughes. The Hall is a

spacious building, situated in the centre of a section of the wealth and fashion of London. A large congregation thronged the edifice. On the platform, besides the chief speaker, were deaconesses, visitors, official members, and a very large choir supported by an orchestra of sixty stringed instruments. The singing was soul-stirring. Old hymns to old tunes, and sung in the grand old-fashioned way. The preacher led in prayer—simple—searching—pleading tenderly for the gracious blessing of God on the service.

In due time the text was announced, "Now the God of hope fill you with all joy and peace through believing." It was Hugh Price Hughes who stood before us, self-possessed, anxious, earnest in his bearing—a man who seemed to feel the responsibility of the hour. Not tall nor handsome. Not a Sydney Smith in appearance. Not a W. L. Watkinson in beauty of diction, in versatility of expression, or in splendor of intellectual conception. Not a Punshon in almost matchless oratory. But a strong man nevertheless. He has rather a rough voice and his diction lacks in some respects, but his directness of address, clearness, combined with a strong, broad grasp of gospel truth in its application to the needs of humanity make him mighty in convincing power. He impresses a visitor as a man seized by an overmastering conviction as to his own personal obligations to man and God. His sermon was free from all rant and cheap sensationalism, and was delivered with an earnestness that indicated an invincible determination to save men. The results were very encouraging—many souls were won for Christ that Sabbath night.

Along with Hugh Price Hughes in the Forward Movement is Mark Guy Pearse. It was our privilege to hear him at the morning service on a previous Sabbath. These co-laborers are as unlike each other as were Peter and John, or Paul and Barnabas. Mr. Hughes is a storm-cloud—a son of thunder, Mr. Pearse is a dewy morning, a summer breeze. Mr. Hughes uses the plowshare ripping up fallow ground; Mr. Pearse is a seed sower watering the grain with anxious tears. Hughes hurls conviction as the archer the arrow; Pearse draws out



BANFF, CANADIAN NATIONAL PARK.

the affections and sets them on things above.

These noble men of God are doing a great work. They are under God the very soul of the Forward Movement. We commend this Movement to the study of all young men and women. It is the fruitage of a consecration of the individual to a great task. The Movement is greater than the men behind it. It is of God, and men become mighty through God in proportion to the measure of their faith in Him.

Toronto, Ont.

THE SONG SERVICE.

"O COME LET US SING UNTO THE LORD."

BY LLEWELLYN MORRISON.

WHAT a delightful source of comfort, inspiration, blessing, and helpfulness a church choir can be, both to the preacher and the people! Some of them, though, are a weariness and aggravation both to the flesh and spirit. It really only results in a condition of lassitude, mentally and physically, for me to try to listen to them for half an hour, while they "see-saw" up and down in solos, duets, quartettes, and full chorus, which, so far as I can understand, the words might just as well be sung in the "Old Syrian." There is a lot of choir work that is mere musical performance, nothing more.

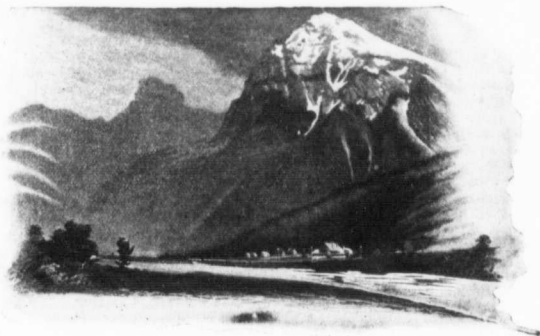
I had the pleasure of worshipping at "Askin Street," London, the other Sunday morning, and of listening to a very instructive educational sermon by Dr. Brethour, and thoroughly enjoying the organ music, the leading and singing of the choir. They were to me exceptionally satisfactory.

The anthem was within my reach,

"The King of Love, my Shepherd is,"

And its rendering gave me the strong impression that the singers sang "With the spirit and with the understanding," and as if the glowing, enthusiastic, sentimental of the poet inspired every heart and voice.

At the close of the sermon and practi-



MOUNT STEPHEN, AND FIELD.

cally in response to the closing words of the preacher there rang out in sturdy song that immortal hymn of Morley Punshon's, which is his imperishable cenotaph in the Methodist Church:

"Listen the Master beseecheth,
Call each one by his name,
His voice to each loving heart reacheth,
Its tenderest service to claim."

fading into the tenderness of the last line of the chorus:

"The Light of the better Life resteth at noon."

Then, after the benediction, and with every head still bowed, softly and sweetly fell the words of the first verse of Dr. Neale's comfort hymn:

"Art thou weary, heavy laden?
Art thou sore distressed?
Come to me saith one and coming,
He at rest."

It was such a tender, heart-searching, strengthening, soul comforting finale, to a very delightful service.

Toronto, Ont.

THE measure of a man is not to be taken in inches or weight or years, but in the purposes of his heart.

HOW DOES IT SEEM TO YOU?

It seems to me I'd like to go
Where bells don't ring nor whistles
blow,
Nor clocks don't strike, nor gongs don't
sound,
And I'd have stillness all around.

Not real stillness, but just the trees'
Low whisperings, or the hum of bees,
Or brooks' faint babbling over stones
In strangely, softly tangled tones.

Or maybe a cricket or katydid,
Or the songs of birds in the hedges hid,
Or just some such sweet sounds as these
To fill a tired heart with ease.

If 'twern't for sight and sound and smell,
I'd like a city pretty well,
But when it comes to getting rest
I like the country lots the best.

Sometimes it seems to me I must
Just quit the city's din and dust
And get out where the sky is blue,
And, say, now, how does it seem to
you? —Eugene Field.

SUMMER TRAVEL.

Character is never more clearly revealed than in the bustle or annoyance or pleasure of travel. The courteous, refined Christian gentleman when on a journey, never forgets to be polite, obliging, and unobtrusively attentive to the wants of the weak or infirm or unfortunate. He never rushes for the best seat, oblivious as to whether there are those who, for humanity sake, ought to be served first, but remembers the Golden Rule.

The true, well-bred lady is never fussy, nor uneasy. She does not talk loud in the cars, nor is she too confidential with strangers. She does not worry for fear of accidents. She takes care of her wraps or bundles quietly. She is polite, good-natured, and considerate of others.

"I'd rather win a smile than wear a diamond," said a sweet girl, who had carried hope and cheer into many a lonely, despairing life. Think of it, girls. Which will have the more lasting sparkle, the smile or the stone?



THE GLACIER HOUSE, GLACIER.

A BLIND LEAGUER.

BY REV. T. C. RAGSDALE.

JOSEPH MILLER RAMSEY—"Little Joe"—"The Blind Boy"—is a native Tennessean, having been born near McMinnville, in Warren County on September 26, 1866. Nothing very remarkable characterized his childhood, except his diminutive size and bright, witty mind, making him at once a source of solicitude and pleasure to his parents as well as curiosity and entertainment to his friends. He is quite small of stature, not being more than four feet and six or eight inches in height, but well proportioned in body.

Early in life he began to evidence defective eyesight, and at fourteen years his common school course was cut short by total blindness. For some eight or ten years he employed his time as harness-maker, at which trade he became quite skilful and was self-supporting; always laying aside something for the church, and Sunday school, and pastor's salary. He has an unusually pleasant



JOE RAMSEY.

face, void of that vacant stare so common to the blind. Indeed his blindness is often undiscovered by close observers. He has never bewailed his lot, but submitted gracefully to his affliction, trusting God to sanctify it to his own good, and waiting for direction.

Three years ago his brethren discovered his wonderful ability as a public speaker and his adaptability for League work, and solicited his services as League organizer for Tennessee Conference.

Accepting the call as from God, he says, "I looked up my kit of tools and threw the key away." He has never had occasion to look for it again, as his calls to work have far exceeded his time.

He has wrought well in this field, adding great life to the Leagues wherever he has gone. Though not a preacher, he often aids the brethren in revival meetings, in which work he has been signally successful and seen hundreds converted. His mental acumen, his use of language, his ease of manner, and powers of reason are truly wonderful, when it is remembered that he has had only part of a common school education. He has organized more than one hundred Epworth Leagues, and travelled fifteen thousand miles in his work, about half of that in the country. In one year he obtained five hundred subscriptions to the Southern League paper.

To see and hear him once is never to forget him. He is a magnetic speaker,

possessed of great natural ability, an orator of no mean grade, intensely practical, quick to perceive conditions, apt at repartee, rich in illustrations which are always to the point, and abounding in pathos, wit, and humor.

He has had several opportunities to embark as a lecturer with large salary, but prefers only humble service for the Church, trusting his Master for food and raiment, with which he seems content.

He travels much alone and says he "has more eyes and hands than any one."

His career is just begun—his future can only be foretold from on high. May he long live, and live forever.

West Nashville, Tenn.

WHAT ETHEL SAW AT CHURCH.

"O! Aunt Alice, did you ever see such a dowdy looking person as the minister's wife had on to-day?" said Ethel Mayne, as she returned from church with an aunt she was visiting. Did you take notice of it?"

"No, my dear; I was interested in the services and did not observe it."

"Well, aunt, I could not help but look at it; why are people holding a prominent position, so careless about their personal appearance? I am very glad our minister is a young, unmarried man. Why the ladies in our congregation could not tolerate such a dowdy looking person as your Mrs. Benlift. I noticed a lady in the next seat and she was beautifully dressed, with a lovely wrap, exquisitely trimmed; I was glad we sat so near; I got a fine view of it, and I know how I shall have my new wrap trimmed; I can do it very easily, as I took particular notice of that one."

"You have all the material up stairs, I believe," said her aunt gently; "would you not like to run up for it, and bring down your needle and thimble, and just arrange it now before you forget it?"

"Why, Aunt Alice, it is the Sabbath. Do you think I would do such a wicked thing as to sew on the Sabbath," said Ethel in a shocked tone.

"Why not, my dear? Have you not sewed it over many times in your mind, to-day?"

Ethel looked abashed, but presently inquired: "Was it as bad to think about such a thing on the Sabbath as to do it?"

"God looks on the heart, Ethel. In His sight you have broken His holy commandment by sewing on your wrap to-day."

"But I would not really sew on the Sabbath for anything."

"You remind me, Ethel, of a poor woman who took out the parts of a garment and began arranging them together with pins on Sabbath morning. I said to her: 'You are not going to sew to-day?' 'Oh, no,' she replied, 'I am only fitting those pieces together nicely, while I think of it, to sew on Monday.' You may smile, Ethel, and consider the poor woman very inconsiderate. But is there really any difference? My dear, God's commandment is exceeding broad. He forbids us, not only to do our own works, but to think our own thoughts, on the Lord's day. Heart sins are the worst of all, for they produce all the others."

CLARISSA, in *New York Observer*.

PLANTING THE TREE.

What do we plant when we plant the tree? We plant the ship which will cross the sea.

We plant the mast to carry the sail; We plant the planks to withstand the gale;

The keel, the keelson, and beams and knee—

We plant the ship when we plant the tree.

What do we plant when we plant the tree?

We plant the homes for you and me. We plant the rafters, the shingles, the floors;

We plant the studding, the laths, the doors,

The beams and sidings, all parts that be—

We plant the home when we plant the tree.

What do we plant when we plant the tree?

A thousand things that we daily see. We plant the spires that out-tower the crag;

We plant the staff for our country's flag;

We plant the shade, from the hot sun free—

We plant all these when we plant the tree.

—*New York Evangelist*.

DOING WHAT IS EASIEST.

We were travelling on a small steam-boat that plies on the Great Lakes, and after watching the waves and the shore for a while we went to the door of the engine-room and looked in. It was a little room, with the engine at the after-end, the boiler and furnace forward, and a coal bunker on each side. The furnace needed more fuel, and while we stood there the young man who was both fireman and engineer picked up his shovel and turned to the right-hand bunker. We noticed, too, that the bunker was nearly empty, while the other one on the opposite side of the boat was full.

Just then the captain came along and looked in to see what was going on.

"Here," he said, "take your coal from the other side."

The engineer obeyed, and as the captain turned away we heard him mutter something about the boy who always takes the coal out of one bunker.

"What difference does it make?" we asked.

"Don't you see how the boat is leaning?" asked the captain.

Sure enough, she had a slight list to port. We had not noticed it before. With a full bunker on one side and an empty one on the other, she could not be expected to float evenly.

"It makes her run hard, and she won't steer straight," said the captain.

The engineer had taken the coal from the right-hand bunker simply because he was right-handed. If he had been left-handed, he would naturally have turned to the other side. It was a strong argument in favor of learning to use both hands alike. But it was something more than that. It was proof that the engineer was either careless or lazy, and that he did what was easiest, no matter whether it was the best thing or not.—*Ec.*

The Quiet Hour.

BETAKE THYSELF TO PRAYER.

When bitter winds of trouble blow,
And thou art tossing to and fro,
When waves are rolling mountains high,
And clouds obscure the steadfast sky,
Fear not, my soul, thy Lord is there;
Betake thyself, my soul, to prayer.

When in the dull routine of life
Thou yearnest half for pain and strife,
So weary of the commonplace,
Of days that wear the self-same face,
Think softly, soul, thy Lord is there,
And then betake thyself to prayer.

When brims thy cup with sparkling joy,
When happy tasks the hours employ,
When men with praise and sweet acclaim
Upon the highways speak thy name,
Then soul, I bid thee have a care;
Seek oft thy Lord in fervent prayer.

If standing where two pathways meet,
Each beckoning thy pilgrim feet,
Thou art in doubt which road to take,
Look up and say, "For thy dear sake,—
O Master! show thy footprints fair—
I'd follow thee." Christ answers prayer.

The tempter oft, with wily toil,
Seeks thee, my soul, as precious spoil;
His weapons never lose their edge,
But thou art Heaven's peculiar pledge.
Though Satan rage, thy Lord is there—
Dear soul, betake thyself to prayer.

—Margaret E. Sangster.

TESTING THE CABLES.

WHILE the great suspension bridge that unites New York and Brooklyn was being built, a young man, one day, said to the chief engineer, with whom he was acquainted: "How to you know that those cables you are stringing will stand the tremendous strain that will be put upon them?"

"Come with me and I will show you," said the engineer. He took the young man to a machine, in which every wire, before it was twisted into the cable, was subjected to a strain three times as great as could possibly be brought upon it when it formed a part of the network of the bridge.

"Now do you understand?" he asked. "We have left nothing to chance. There is no more chance about it than there is in the multiplication table."

That is the only safe method for any kind of building, whether it be physical or spiritual, suspension bridges or character. Test everything before it goes into the great cables of habit and destiny. Leave nothing to chance. Are we in doubt about this practice, or that notion of life and duty? Test it. Subject it to the remorseless strain of the highest and noblest conception of righteousness. Test it by prayer. If it stands this initial test, be sure it will never prove a weak strand in the cable of character.

If there is any pleasure or indulgence that we are doubtful about, let us not make it a part of our life until we have God's sanction for it, until we have tested it in sincerest meditation and prayer. Do not rest secure until every strand that goes into our bridge of life has proved beyond a peradventure, capable of sustaining the immortal issues that may depend upon it.—*Forward.*

A WORTHY EXAMPLE.

I NEVER cared to meddle with things that were controverted, and in dispute among the saints, especially things of the lowest nature; yet it pleased me much to contend with great earnestness for the word of faith, and the remission of sins by the death and sufferings of Jesus. But I say, as to other things, I would let them alone, because I saw they engendered strife, and because that they, neither in doing nor in leaving undone, did commend us to God to be his. Besides, I saw my work before me did run into another channel, even to carry an awakening word. To that, therefore, did I stick and adhere.—*John Bunyan.*

"A LIGHT UNTO MY PATH."

A REAL Christian will be a true lover of the Bible. There is scarcely a better test. If the novel or the newspaper takes the place of the Bible on the table or in his mind, then it is clear that the world has taken the place of God in his heart. If a man's Bible be clean and bright and unsoiled by use, undefiled by contact with daily life, his soul is not.

There is no better spiritual barometer to test the true condition of the soul's atmosphere. He to whom the Bible seems wearisome, monotonous, uninteresting, has good cause for alarm. The neglect of it springs from coldness of affection towards its Author, and dislike of its rebukes.

Whoever wants to grow in grace simply must study the Bible. It is the way to gain stability of doctrine, so as not to be carried about with every wind of opinion.—*Christian Standard.*

MORE FAITH.

I hear men everywhere praying for more faith, but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight.

"What shall I do with sorrow that God has sent me?"

"Take it up and bear it, and get strength and blessing out of it."

"Ah, if I only knew what blessing there is in it, if I saw how it would help me, then I could bear it. What shall I do with this hard, hateful duty which Christ has laid right in my way?"

"Do it, and grow by doing it."

"Ah, yes, if I could only see that it would make me grow."

In both of these cases you do not see that what you are begging for is not more faith, although you think it is, but sight.

You want to see for yourself the bless-

ing in the sorrow, the strength in the hard and hateful task.

Faith says not, "I see that it is good for me, and so God must have seen it," but "God sent it, and so it must be good for me."

Faith, walking in the dark with God, only prays Him to clasp its hand more closely; does not even ask Him for the lighting of the darkness so that the man may find the way himself.—*Phillips Brooks.*

GOD'S PROVISION FOR HIS PEOPLE.

Overlook not the provision which God has made for his people. He has wagons for every spiritual Jacob. No Jacob need to go through life footsore and weary. Every Jacob who walks and plods until he is exhausted does so because he persistently refuses to ride. The wagons of God are running along every highway over which God calls us to travel. These are the golden-wheeled chariots of the promise. They run hither and thither all through human life. Does God call you to run along the pathway of orphanage? There is a golden-wheeled chariot running that way—"I will be a father to the fatherless." Does God call you to run along the way of widowhood? There is a golden-wheeled chariot running that way—"I will be the husband of the widow." Does God call you to travel the *via dolorosa*? There is a golden-wheeled chariot running that way—"I will be with you in six troubles, and in seven troubles I will deliver thee." Does your faith require you to run back to the beginnings of Christianity, that you may assure yourselves of the first principles? There is a chariot which turns straight back to these first needed things—it is the Lord's Supper. Use this chariot. The wagons of God run all through human life. More than this, the wagons of God constantly run between earth and heaven. The promises are the wagons that run through human life, on every line of experience; and the ordinances of the church, the songs of the soul, and the earnest, believing prayers of the heart are the wagons that run between heaven and earth.—*DAVID GREGG, D.D., in "Our Best Moods."*

To one who was perplexed over the farawayness of heaven, and the difficulty of our getting there, the wise answer was given: "Heaven must first come down to you; heaven must come into your heart." That was just what Jesus' said when he declared that except a man be born again, he cannot enter the kingdom of heaven. Heaven must be in us or we can never get into heaven.

You may not be able to speak eloquently for Jesus, but by his grace you may live for him influentially. Justin Martyr confessed that he forsook philosophy, and became a Christian through his admiration of the godly lives of primitive Christians. Many a time it has cost honest minds a great grief to feel that, though they are willing enough to do what they have engaged to do, yet they have lost their ability to perform their word.—*Spurgeon.*

Missionary.

An Encouraging Contrast.

A hundred years ago, namely, April 12, 1799, sixteen clergymen and nine laymen met in a house at Aldersgate Street, London, to found the Church Missionary Society, and in the week including April 12 of this year there was a series of meetings and services held in London. St. Paul's Cathedral was thronged on Monday night; both Exeter Hall and Queen's Hall, were crowded on Tuesday morning; and Albert Hall, one of the largest audience rooms in the world, was crowded on Tuesday evening; and so through the week. There were twice as many who desired to enter Albert Hall as it would admit, and many of these had sent "bribes for admission in the shape of checks for the good of the cause."

The London *Times* draws a marvelous contrast. For the first fifteen years of that society's existence no bishop would speak for it, and several spoke strongly against it. But for fifty years past the society has had to repel certain bishops who were anxious to speak for it. Its fidelity to its principles made it refuse to accept the aid of High Churchmen.

The *Times* says that "the history of religion teaches no lesson more clearly than this, that if a church is stagnant at home its power to spread the Gospel abroad is reduced to nothing." It confesses that the "eighteenth century was indubitably the dark age of the Anglican communion," and declares that "it produced no single missionary from the Anglican Church, unless John Wesley's disastrous mission to Georgia be charitably included."

Another extraordinary element of the contrast is that at the end of its first ten years the Church Missionary Society could find only a joiner and a shoemaker to send out, but to-day it employs eleven hundred European missionaries at its various stations.—*Christian Advocate*.

The Summer Campaign.

The *Church Economist* of New York thus refers to the student campaign of the present summer:

"It is likely that the church effort most in evidence this summer will be the missionary campaign, in which are to be engaged about five thousand persons during July and August, and a lesser number during June and September. These persons are college students, both sexes who have volunteered for foreign service whenever the missionary organization of the religious body to which they belong finds itself in a position to send them. In foreign mission effort the problem half a century ago was how to obtain entrance into fields. Later it was to get men and women to go into these fields. These problems having been solved, a new one arises, viz., money and how to obtain it. Several thousand students, identified with the volunteers, have long stood ready to go into these fields.

"Last year the plan was tried of sending these waiting students out to tell the churches about the fields, and to arouse interest in missions. Methodists led in the undertaking. They utilized their Epworth League, and were able to visit about 1,000 out of their 18,000 chapters. A leader in the plan was Rev. W. I. Haven, first vice-president of the League, and now one of the secretaries of the American Bible Society. There were 160 students who volunteered and 119 who actually saw service. They visited 791 churches and addressed 86,000 people, organized 600 missionary committees, established 300 study classes, planted 500 missionary libraries, and secured 15,000 systematic giving pledges.

"Presbyterians belonging to the Chicago Union went out last year under the Woman's Board of the Northwest. There were but six of them, and they accomplished enough to warrant the Presbyterian Board of Foreign Missions in adopting the plan for this year. Six other organizations, representing as many religious bodies, have also adopted the plan; and it is under the eight societies that the 5,000 young men and women are to go out this summer."

Fine Increase.

The following is an extract from the Epworth League Report of the Hamilton Conference:

"This Conference recognizes, with thanksgiving to God, the success of the 'Young People's Forward Movement for Missions.' The contributions of the Hamilton Conference Epworth League for the year just closed amount to \$3,733.22, being an increase of \$1,217.07 over last year, which also closed with an increase of \$984.55 over the year previous.

This increase in the missionary givings of our young people is the more gratifying in that it is the result of intelligent, prayerful, systematic sacrifice.

We heartily endorse "The Young People's Forward Movement" and recommend the pastors and Epworth League officers to encourage our young people to develop the true missionary spirit and unite for definite work on the Pray, Study, Give, plan, as the General Board of Missions directs.

Mohammedans.

People gathered from many lands, different in civilization, custom, and language, from the African slave dealer, to the graduate of the University of Calcutta, from the Chinese to the Russian, meet at Mecca and worship in the same belief.

From China many pray toward Mecca, and the whole of the Soudan turns towards Arabia; Java, Borneo, and Sumatra turn toward Mecca when they die. Islam stretches over three continents.

Arabic is the language of the Koran. The Mohammedan Bible is never put into any other language, and yet there are millions of Mohammedans who cannot read or speak Arabic.

The need of the Mohammedan world is Jesus Christ. The five pillars of the Mohammedan religion are the creed, prayer, fasting, alms, and pilgrimages.

The creed is half a truth. The prayers mere formalities. Their alms and fastings to be seen of men.

Requests for Special Prayer.

1st. For the Campaigners, that they may be Spirit-filled workers.

2nd. For the members of our "Young People's Societies" that the Holy Spirit may bring the words of our Saviour to their remembrance how he said:—"Go ye into all the world and preach the Gospel to every creature; and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth."

3rd. For the International Epworth League Convention to be held at Indianapolis, July 20-23rd.

Mohammedan Countries.

The Mohammedans who declare daily "There is no God but God, and Mahomet is His prophet," are followers of Mahomet whose religion dates back from the year 622. According to the Statesman's Year Book for 1897, there are now in the world 200,604,381 followers of Mahomet and his teachings.

In Europe there are 5,811,617 Mohammedans—in Roumania and Bulgaria 1,187,452; in Greece, 24,165; in Turkey in Europe, 2,000,000; in Russia in Europe, 2,600,000.

In Asia there are 134,642,764—in Turkey in Asia, 12,000,000; in Arabia 10,000,000; in Persia, 7,560,000; in Russia in Asia, 8,261,000; in Afghanistan, 4,000,000; in Baluchistan, 500,000; in India, 57,321,164; in China, 20,000,000; in Sumatra, Borneo, 15,000,000.

In Africa there are 60,150,000—in Egypt, 6,000,000; in Zanzibar, 150,000; in Morocco, 5,000,000; in Tripoli, 1,000,000; in Tunis, 1,500,000; in Algeria, 3,000,000; in the region of Lake Tsd, 9,100,000; in the Soudan, 10,400,000; in Sokoto, 14,000,000; in the great Desert of Sahara, 10,000,000.

There are only 8,000,000 under Turkish rule, all others are under Christian or independent rulers; three-quarters of all the Mohammedans are under the rule of two Christian queens, Victoria of England and Wilhelmina of Holland.

News Items.

The Belleville and Picton Districts, together with Albert College, propose to support a missionary, and have suggested the name of Mr. H. C. Winch to the General Board.

London District, which supports Rev. G. Hartwell, in Chentu, China, is being campaigned by the district officers. The men taking the country and the ladies the city Leagues.

Toronto East District "Pray, Study, Give," and work at it. The Leagues are frequently visited by the district officers, who aim at two cents per week from every member of every League in the district and two missionaries in the field in 1900.

YOUNG PEOPLE'S

Forward Movement for Missions

DEPARTMENT.

In charge of F. C. STEPHENSON, M.D., C.M.,
Corresponding member of the Students' Mission-
ary Campaign, 568 Parliament Street, Toronto.

Toronto Central District.

AN EXCELLENT REPORT.

The following report was presented by the Toronto Vice-President of the Toronto Central District at a recent convention:

To the President and Fellow Epworth Leaguers of the Toronto Central District Epworth League:

Believers have been held regularly in all the leagues throughout the district during the past ten months, and it has been the earnest endeavor of this department to have such meetings held as will educate the members in the needs of the work in foreign fields. This is very important, but after this is accomplished it brings us to the threshold of an all important work, and one which we are pleased indeed to be able to report some of our Leagues have been engaged in, and with such blessed results, namely, the holding of cottage prayer-meetings in the vicinity of the leagues. Two societies in particular have entered into this work most heartily. One of these leagues have a band of workers who deny themselves the privilege of attending public worship on Sunday evenings in order that they may carry the Gospel to those not able to come to church, and to persuade those who do not attend the House of God to do so. These meetings are preceded by attention to the physical needs of these people, a method sanctioned and followed up by the more advanced workers to-day in the foreign field, and one which we must all admit is the best way to pave the road to the entrance of the gospel to such people. This League held about two hundred and fifty Gospel meetings in homes, and made five hundred visits.

Another branch of work worthy of mention was the making of a number of "comfort bags," and supplying a quantity of hymn books, etc., for the use of a certain missionary to sailors on the Welland Canal. Another feature of the work, and one which perhaps would interest only the young ladies of our leagues, was taken up by this League, namely, the securing of the names of our missionaries wives, and writing them bright cheery letters, not expecting to receive answers either.

Most of the leagues have been doing good work at Christmas time, some of the societies supplying as many as seventy-five families with a wholesome dinner, thus endeavoring to share up their Christmas cheer with those less favored.

Again, some of the leagues have been doing good work by the distribution of literature in their neighborhoods, and one league in particular has been sending literature to lumber camps in different parts of the province, and from the letters received, it would appear that this has been much appreciated.

We are also pleased to report that the

smaller societies (the northern leagues), have not been behind in this missionary work; indeed, in proportion to their number and opportunities as contrasted with those in the city, we feel they are in many respects ahead.

One of these leagues has provided for a poor family during the whole winter season. Another, in addition to giving its annual subscription towards the support of our missionary, has sent baskets of fruit to the Deaconess Home, and at Easter time sent an offering of fruit to the Sick Children's Hospital, as well as giving Christmas cheer to those in their own neighborhood. It has also kept three families from starvation during the past winter.

Another of our leagues, and one only in operation for about six months, has been doing excellent work in the neighborhood, and we would not feel we had done justice to it without making mention of some of the work which it has been doing. On certain appointed evenings this League meets at half-past seven, and after appointing leaders, is divided into bands, and at eight o'clock commence their meetings in homes in the neighborhood, which have been previously visited by competent members. At the commencement of this work only eight homes were open to them, and now we have it from the members themselves that they have not workers enough to hold meetings in all the homes open to them. Three hundred and seventeen sick visits have been made; three hundred and forty-nine general visits; forty hospital visits. Six families have been supplied with clothing necessary to shelter them from the winter blast.

But perhaps it would not seem a natural report of any branch of work in connection with the Methodist Church if we should omit to mention the financial part. But we have left it to the last, and made special mention of the foregoing, as many have the idea our missionary work consists merely of supporting a missionary, and holding a few missionary meetings in our leagues. As is well known to you, we have not had the pleasure of having our much-loved missionary, Dr. Jackson, reinstated in his work, but we are glad his life is spared, and hope that in the near future his health will be so fully restored that he will again be privileged to return to his work, for which we all feel he is so thoroughly fitted. But, as we have endeavored to instill into the minds and hearts of all the leaguers, it is a mission we are supporting, and even when the health of God's servants fails, the work cannot stop. We desire to recognize the efforts of the societies which have done their best, but some have failed to do this. One of our large city leagues, and one which has given a fair amount, but no increase on last year, has only twenty-eight members on their roll who have not given one cent to the cause. Let us ask ourselves the question, is this showing gratitude for the gospel message which we have received, which has come to us a grand heritage? Surely none will be so idle in this work this coming year. Another society out of a membership of

about one hundred and forty has the large proportion of thirty members who have contributed their share to the support of our mission. May we ask the question, Who is to blame, the missionary vice-presidents or the members? We cannot conceive of any members refusing to pay a few cents a week to this cause if properly approached.

An improvement has been apparent in some leagues where the missionary vice-president has personally interviewed the members not contributing—but once a year will not do. However, we have hopes that the coming year, which looks brighter in every way than last year, will be productive of much more for the glory of God, and the extension of his kingdom in both home and foreign fields.

An advance has also been made in the matter of the method of collecting the contributions, for whereas last year some of the societies tied their members to the two-cent plan, they have left it to them to give as they could, and a number have been able to give in excess of that amount.

And now as we step into the new year, with a good man in charge of our mission (Dr. Large), highly approved of by Dr. Jackson, and with other prominent workers, and with the year starting at such a convenient season, thus enabling us to become well organized and in working order before holiday season, and with our past experience, surely with an earnest endeavor on the part of every member we shall be able to close next year with more fruit gathered for the Master; and this cannot help but be the result if we link together our prayers, labors, and offerings. Yours in the Master's work,

NELLIE BOYNS,
Miss. V. P. Tor. Cent. Dist.

Suggested Programme.

For July.

SUBJECT: "INDIA."

PRAYER—For India and all Mohammedan countries.

READING of the Scriptures. Philippians xi. 4-16.

THE COUNTRY—Ten minute address under the following headings:

- India's value as part of the British Empire.
- How India is governed.
- The people and population.

THE CONDITION OF THE PEOPLE—Fifteen minute address under the following headings:

- Caste system.
- The children of India.
- The religions of India.
- The educational system of India.

INDIA AND MISSIONARY WORK—Three eight minute addresses:

- The early missionaries of India.
- The work now being done.
- The possibilities of India as a mission field.

ANNOUNCE the subject for August, which is "AFRICA AND JEWISH MISSIONS."

REFERENCES—Making of the Empire. The First Hundred Years of Modern Missions. See list of leaflets, etc., published by the W. M. S. Copies of *Missionary Campaigner* for July, 1898, will be sent free upon application to F. C. Stephenson, M.D., 568 Parliament Street, Toronto, Ont.

Hints for Clockers.

The Time is Short.

The time is short!

If thou wouldst work for God, it must be now;
If thou would win the garlands for thy brow,
Redeem the time.

Shake off earth's sloth!

Go forth with staff in hand while yet 'tis day;
Set out with girdled loins upon the way,
Up! linger not!

Fold not thy hands!

What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!
—Horatius Bonar.

Too Active.

Some time ago a gentleman was telling of an office-boy who spoiled his usefulness by an over-anxiety to be active. When he was bidden to take a package or deliver a message somewhere, he had been known to grasp his hat and hurry away without waiting to get that which he was to carry. There is not danger that the Christian will be too active, but there is danger that we will let hurry do away with preparation. The teacher who hurries off to Sunday School, or the Endeavorer who is so crowded for time that he barely reaches his place on time, is apt to go empty-handed.—*The Lookout.*

Mind Your Own Business.

One night in Chicago, many years ago, when I was on my way home, I saw a man leaning against a lamp-post. Stepping up to him, and placing my hand on his shoulder, I said: "Are you a Christian?"

The man flew into a rage, doubled up his fist, and I thought he was going to pitch me into the gutter.

"I said: 'I'm very sorry if I've offended you, but I thought I was asking you a proper question.'"

"Mind your own business!" he roared.

"That is my business," I answered.

About three months later, on a bitter cold morning about daybreak, someone knocked at my door.

"Who's there?" I asked.

A stranger answered, and I said, "What do you want?"

"I want to become a Christian," was the reply.

I opened the door, and to my astonishment there was the man who had cursed me for talking to him as he leaned against the lamp post.

He said, "I'm very sorry. I haven't

had any peace since that night. Your words have haunted and troubled me. I couldn't sleep last night, and I thought I'd come and get you to pray for me." That man accepted Christ, and the moment he had done so, asked, "What can I do for Him?"

He taught in the Sabbath School until the Civil War broke out, when he enlisted, and was one of the first to be shot down, but not before he had given a ringing testimony for God.—*D. L. Moody.*

To-Day, Not To-Morrow.

On Sunday before Bishop Weaver left for Michigan, where he will spend the summer, he preached at Oak Street Church, where he worships. He preached as he might talk to you in your parlor, an earnest, heart-warming sermon.

"I want to talk to you a little while this morning on Matt. xxi. 28," he said, as he leaned over the pulpit. "Son, go work to-morrow in my vineyard." Well now, somehow, that doesn't sound quite right to me; does it to you? I haven't my glasses with me, and I'm liable to make mistakes in my reading; but let's see," and, bending down close to the Bible, as if to make sure of the text, he read slowly, "'Son, go work'—Oh, yes, I see, it's 'to-day,' not 'to-morrow.' 'Son, go work to-day in my vineyard.'"

His manner of announcing the text was a whole sermon in itself.—*Ec.*

Self Condemned.

A writer in the *Sunday School Times* tells how, during a season of revival, a friend was praying one evening for a certain unconverted neighbor. After this manner he prayed:

"O Lord, touch him with Thy finger; touch him with Thy finger, Lord!"

The petition was repeated with great earnestness, when something said to him:

"Thou art the finger of God. Hast thou ever touched thy neighbor? Hast thou ever spoken a single word to him on the question of salvation? Go thou and touch that man, and thy prayer shall be answered."

It was a voice from the throne. God's servant arose from his knees self-condemned. He had known the man as an impenitent for a quarter of a century, yet he had uttered not a word of warning. Hundreds of opportunities had come and gone, but the supreme question of life had been set aside for such topics as "the weather," "the latest news," "politics," "trade," etc. His first duty as a Christian had been left undone.

"As we, therefore, have opportunity, let us do good unto all men."—*St. Paul.*

No day is too short for one good deed. If every day stood for one good deed, what a stupendous benefaction a human life would be!

Prominent League Workers.

VII.—REV. T. ALBERT MOORE.



WHEN the Ontario Methodist Young People's Association was organized Rev. T. Albert Moore was appointed Junior Vice-President, a position which he occupied for four years. During this time he was active in developing the Junior League, of which he has always been a warm supporter. He believes that the junior department as a training school for

boys and girls is just as necessary as the organization for young men and women.

Mr. Moore was born at Acton, Ont., and at an early age entered the printing office of the *Acton Free Press*, of which in due time he became editor, occupying the position for two years. His brother, Mr. H. P. Moore, succeeded him.

He entered the ministry in 1880, and has been stationed at London North, Belmont, Salford, Princeton, Drumbo, Niagara Falls, Dunnville, Palmerston and Hamilton. He has had a record of unvarying success wherever he has labored. Congregations, finances, membership have invariably increased under his management. Mr. Moore has been honored by his brethren in being elected to a number of important positions. He has been, in recent years, representative from the Hamilton Conference Convention to the General Epworth League Board, Junior Superintendent for Hamilton Conference League, Secretary of the Annual Conference, member of the General Conference, Chairman of District. Many of his friends think that there is President timber in him.

His pleasant face is always seen at our League Conventions, and he is ever ready to do any work that will help the young people's cause.

Practical Plans.

Valuable Suggestions.—The League at Windsor, Ont., has issued a neat folder containing the topics for the next six months. On the last page are the following practical suggestions:

1. Subscribe for the EPWORTH ERA.
2. Study the subject before the meeting.
"Search the Scriptures."—John 5: 39.
3. Pray for a blessing upon the meeting.
"These all continued with one accord in prayer and supplication."—Acts 1: 14.
4. Work for the salvation of others.
"And he brought him to Jesus."—John 1: 42.
5. Speak the word that the Holy Spirit has given you.
"For thou shalt be his witness unto all men."—Acts 22: 15.
6. Begin and close the meetings promptly on time.
"Is there not an appointed time?"—Job 7: 1.
7. Do not look around every time some one comes in.
"Be still to be quiet."—1 Thess. 4: 11.
8. Remember your pledge.
"When thou shalt vow a vow unto the Lord thy God thou shalt not be slack to pay it."—Deut. 23: 21.

Ten Points of a Good Prayer

1. There was preparation by every interested person. Preparation begets expectation, and the expecting soul seldom fails of its blessing in the prayer-meeting.
2. There was punctuality. People should learn that punctuality is the law of the prayer-meeting as much as of the railroad. Seven forty-five p.m. is not seven forty-six. A punctual congregation is an inspiration.
3. There was promptness in beginning. Begin, good pastor, when the hour comes, if you are alone. You are no more alone than was the leader of the Fulton Street prayer meeting in its first half-hour. Prompt pastor, prompt people, is the law.
4. There was pointedness in remark and prayer. The trouble with many meetings is they are loaded up with the circumlocutions which are supposed to belong to religious speech.
5. There was planning. A prayer meeting must be as carefully planned as a sermon. Plan your meeting and watch your plan.
6. There was purpose; that prayer meeting was to be a stepping-stone from Sunday past to Sunday coming. Gathering up the skirts of character, the Christian steps from week to week on the prayer meeting stepping stone.
7. There was praise. That made it good; that was enough to make it good.
8. There was perseverance; even in the good old times that was necessary.
9. There was patience; a prayer meeting comes, as every good crop comes in the spiritual field, by patient sowing.
10. There was prayer—prayer by the minister, prayer by the people; prayer in the meeting, prayer out of the meeting; prayer before the meeting, prayer after the meeting; then came the good prayer meeting.—*Rev. R. S. Holmes.*

Temperance Work.—To arouse Epworth Leaguers to take an active interest in temperance work, the first requisite is an enthusiastic leader. He must be one fully consecrated to God, and his sympathies fully aroused to the needs of this cause, one who feels in very truth that he is his brother's keeper. His committee should not be chosen, but should volunteer their services for this special work. One volunteer is worth five half-hearted workers. Courage, earnestness, and large sympathies are necessary qualifications for success. Their first work should start with the League members. Do not begin outside work until a strong, healthy, active temperance sentiment permeates each member. Have every member on the roll become a total abstainer, and sign a pledge to that effect. The following methods will be found helpful:—

1. Stimulate interest by having a monthly or quarterly temperance topic. Each member can assist by bringing Bible quotations, suitable pieces of poetry, short anecdotes of men and women who have succeeded in life by being total abstainers. Contrast the clear brain and sound mind of the abstainer with that of the weaker brother. Show the uplifting influence of the one that leads to success in every line of work, and the degrading effects of the other that eventually leads downward. Avoid statistics and heartrending readings which depict the drunkard, his home, his woes, and direful results of his drunken frenzies. Let us rather set up an ideal to which we can attain; the evil is too common to need any rehearsing.

2. We can secure the assistance of our pastor in this matter by having him preach occasionally a temperance sermon to the Epworth League. The members should wear badges and sit in a body in the church. This will arouse interest in each member and also show to the world that temperance is one of the main planks in their platform.

3. A literary and temperance evening can be combined by having an evening with great temperance workers. Short sketches of the lives of prominent workers, such as Neal Dow, Miss Willard, J. B. Gough, Father Matthew, etc., may be given. This, with suitable hymns and campaign songs, will furnish an interesting programme.

4. A public temperance meeting should be held occasionally to discuss the main questions at issue. A short common sense talk by some of our influential local temperance workers on the current themes of the day will result often in more good than the finest speeches of our silver-tongued orators.

5. Underlying all this should be a systematic course of instruction on alcohol, its properties, effects on heart, muscles, nerves; and the diseases which it produces in the body. This course may be found in our public school textbook. A teacher in each locality may be found who would assist in this matter. This will be a beneficial course of instruction for the Juniors, and they can assist by bringing short essays on the subject. The older members will also be benefited, as many of their fallacious ideas regarding alcoholic liquors as heat-producing,

or containing food properties, will be exploded.

6. Upon the lady members of the League should fall the work of visiting homes whose happiness is clouded by this evil. A friendly visit and sympathetic word, a kind invitation to the League meetings, will cheer an aching heart.

7. Where no reading room is in existence much good might be done by establishing a Young Men's Reading Club. The young men must go to the village for their evening recreation. The general stores furnish no chairs, they cannot lounge on the counters, so of necessity they go to the hotel to find a sitting room and a warm fire. There all evil influences surround them. An ounce of prevention is better than a pound of cure. A nice warm room, good healthy reading, interesting games, might prevent many a young man, who has no home influences, from spending his evenings in the hotel. Good behaviour should be the price of admittance. Show the young men that a pleasant evening can be spent without the aid of strong drink.—*Mrs. F. Miller, Lawrence Station, Ont.*

The Treasurer.—The Epworth League needs money to lubricate the running of its wheel, and how best to secure this necessary fund is the perplexing question in most leagues. It should be made the duty of the treasurer to look after this matter, and devise some plan and submit it to the league, which shall secure the needed amount without making the Epworth League a money-raising institution. While the treasurer should have this matter in charge, each department should share in carrying out the plan selected. The education of the members in systematic giving, and the securing of their individual support to the Church and the benevolences, should also receive the attention of this officer. The church treasurer and the pastor, in the collection of all his benevolences, should feel the helpful influence of the Epworth League department of finance.

HINTS TO THE TREASURER.

1. Ask for at least two good assistants for your department.
2. Study plans and local conditions, and be ready early to suggest some means for securing the finances necessary for the work of your League.
3. Enlist the assistance of all the departments in carrying out this plan.
4. Be prompt in the collections and in payments.
5. Supply yourself with blanks, books, and forms for the transaction of the business of your department.
6. Practice systematic giving yourself, and be ready to tell its advantage to others.
7. See that bills already incurred are first provided for before voting money for other purposes.
8. Attend all business and cabinet meetings, and be ready with a written report.
9. Ask your pastor to give a talk on systematic giving, and scatter literature on the subject.—*E. L. Handbook.*

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.

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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.

Editorial.

Conference Jottings.

The Annual Conferences are over, and the ministers are settling down for another year's work. These gatherings are pleasant re-unions for the toilers who have been working on widely scattered fields. The preachers do not, as the wag suggested, meet for the purpose of "swapping sermons," but to review the work of the past year, and plan for the coming year. With many of them this is the only opportunity they have, for twelve months, of shaking hands with their brethren. No wonder that they tarry around the front door for a friendly chat. The social features of the Conference are exceedingly pleasant.

A VISITOR to our Annual Conferences cannot fail to be impressed by the interest manifested in church business by the laymen. When it was first proposed to admit laymen to all our church courts it was objected that they would not attend the Annual Conference, nor would they take any interest in the proceedings. These persons have proved to be false prophets. The most prominent and intelligent business men, in various walks of life, attend regularly. They work on the committees, take part freely in the discussions, and the greatest harmony prevails between laity and ministry. Scarcely ever does a question come up in which the two elements are arrayed against each other. Certainly it has been a great gain to have the laymen thus intimately associated with church affairs.

The work of the Conferences is done largely in committees. Soon after organization, committees are appointed for almost every imaginable purpose. The committee around which the greatest interest centres, however, is the Stationing Committee, which has entrusted to it

the arrangement of the work, and the appointment of the preachers for the coming year. It has sometimes been charged that a good deal of "wire-pulling" is done in this body, and possibly there have been cases where this has been true, but as a rule the Stationing Committee is composed of godly, honest men who do their very best for both churches and pastors. Of course they do not succeed in pleasing everybody, but this could scarcely be expected. Quarterly Boards are sometimes inclined to be unreasonable in their demands because they are concerned about the needs of their own churches and none else, while the members of the Stationing Committee are in duty bound to consider the interests of all the churches and all the men, and their task is a difficult one. At one of our Conferences this year they sat all night, not completing their work until five o'clock in the morning, and the Conference did not even give them a vote of thanks. There are lots of positions we would rather have than a place on the Stationing Committee.

SEVERAL of the younger ministers were sorely disappointed in not receiving the appointments to which they had been invited. What did they do? Complain? Whine? threaten? Not a bit of it! With scarcely an exception, they pocketed their disappointment, and went home determined to go to the field to which they had been assigned with a cheerful spirit, and an earnest purpose to do their best for the Master's cause. This is the stuff that Methodist ministers are made of. Only thus could our itinerant system be made a success.

It is impossible to say, just now, exactly how our membership will stand as compared with last year. The probabilities are that we shall have a small increase. This is better, of course, than a decrease, but many people will feel like asking, why, with all our machinery, the advance has not been greater. The church should not be satisfied with simply "holding its own," but should make extensive inroads upon the kingdom of Satan. When satisfactory advancement has not been made it should lead to deep heart searching to discover, if possible, the hindrance.

The usual discussion took place in regard to the "Minutes," which is the official record of Conference proceedings. The question to decide was whether to issue a small number sufficient for the members at fifty or sixty cents per copy or publish several thousand copies and scatter them far and wide at ten or fifteen cents each. The latter policy strikes us as the correct one. We have never been able to understand why Conference Committees should take so much time in elaborating resolutions to be buried in a document that no one sees or reads. There is nothing that our people are so anxious to have as the Conference Minutes when the book can be secured at a small price. Of course much depends upon how the matter is presented to them. Let a pastor announce that he has received a number of copies of the "Minutes" which

he never ordered, and that he thinks it a shame to be thus imposed on, etc., etc., it is not to be wondered at that there is no interest aroused in the congregation. On the other hand let him take a little time in telling the people what this little book contains, that it embodies all the returns from all the churches, that it shows the membership of every circuit, the amount of salary paid to every minister, the reports of all the committees, the pastoral address, etc., and all for ten cents. Where this is done faithfully it will be impossible to supply the demand. The despised "Minutes" will go off like the traditional "hot cakes." Experience in several churches has proved this. There is some talk of combining the Minutes of the Western Conferences, and publishing one volume only.

SEVERAL of the Conferences reported a decrease in Epworth League membership. The Hamilton Conference is said to have a falling off of 1,500. We cannot believe that this is correct. There must be a mistake somewhere. The schedules are arranged differently this year from what we have been accustomed to in recent years and this may have caused some confusion. It is just possible, too, that mistakes in figures have occurred. Last year we found no less than fifteen errors in simple addition on the page of the printed minutes given to young people's societies in one of the Conferences. Until the matter has been personally investigated we are not prepared to admit that the League is not numerically as strong as it was last year.

THE Hamilton Conference decided to abolish the billeting system, and it is only a matter of time when the other Conferences will follow suit. It is evident to every observing person that this method of providing for delegates at Conferences is doomed. It is better to recognize it at once, than to wait until forced to do so. Our Conventions will have to come to the same conclusion, as some of them have already done. For our District Conventions which only last one day, and which are held for the most part in the smaller places, billets will be cheerfully provided; but when the gathering lasts for several days the most independent, and on the whole, the most satisfactory plan will be for everyone to provide for himself. When a league or church sends a delegate the expenses of board should be undertaken just the same as railway fare. At any rate the billeting system will soon be dead.

WE are pleased to note that the Toronto Conference, by a practically unanimous vote, expressed sympathy with the striking trackmen of the Grand Trunk Railway. The Church cannot expect to retain its hold upon the workingman unless it manifests some interests in his material welfare. When the work of the Church is narrowed down to that which is technically and exclusively spiritual, so that nothing is done for the social welfare of the people, a great mistake is made. The religion of our Saviour was of that practical kind that concerned itself with the health and comfort of men's bodies as

well as the salvation of their souls. It is our business to follow "In His Steps." Certainly no man can live as a Christian should live on ninety-eight cents a day, and in our opinion, the Church does not depart from its province one iota in saying so in as emphatic a manner as possible.

* * * *

The Twentieth Century Fund came up for consideration in all the Conferences. It would scarcely be correct to say that it was discussed, for there was no opposition to it anywhere. Dr. Potts presented the matter in his usual eloquent and impressive way, and each Conference committed itself to the movement with great enthusiasm. It is a big undertaking worthy of our big Church, and it will require all the resources at our command to make it a success. The second Sunday in October has been fixed upon for the inauguration of the enterprise. The time for preparation is short enough. Talk it up, pray about it, preach about it, and then when October comes, let the motto be, "All at it."

Hugh Price Hughes.

Taken all in all, perhaps the most remarkable character in British Methodism is the man whose face adorns our first page, and who is now closing his presidential career. He is the embodiment of energy and enthusiasm. Whatever his hand finds to do, he certainly does it with his might. Fortunately for the Twentieth Century Fund it was launched while Mr. Hughes was President of the Conference, and largely through his influence it is now an assured success. The past year has also been marked by a great spiritual uplift through the conventions held by the president on the various districts. One year is too short a period for such a man to act as president. It would be in the interests of the work to keep him in office three or four years at least. His West London mission, however, can ill afford to spare him, for although he has a number of efficient helpers, Mr. Hughes himself is the mainspring of the whole wonderful enterprise.

The New Minister.

On the first Sunday in July many unfamiliar faces will be seen in our pulpits, as this is the day for the commencement of new pastorates. Some people are inclined to judge the new preacher by his first effort, and yet there is really no time in the year when he is in a worse condition to preach well. He has just passed through the work and worry of moving, and the excitement incident upon leaving an old field of labor and going to a new one.

There is much of hardship connected with the itinerancy. The severing of pastoral and social ties every three or four years is not a light matter by any means. It is easy to say, "Oh, the preachers get used to it;" but the fact is, they never get used to it to such an extent that it is not a more or less pain-

ful experience. The itinerant system would be simply intolerable were it not for the kindness and consideration of the people.

Receive the new minister cordially, give him a word of welcome and tell him you are glad he has come. If he has made even a fairly good impression by his first sermon do not hesitate to tell him so.

The Epworth League should join with the Ladies' Aid or Quarterly Board in extending a hearty welcome to the incoming pastor, and where no such arrangements have been made, the League might inaugurate a "Welcome" after consulting with the officials. Give the new preacher a good start, and then stand by him through the whole term.

True Patriotism.

What is patriotism? Is it that spirit which prompts a man to wave the old flag, and talk incessantly about how much he loves his country? Not necessarily. Patriotism is something deeper and more substantial than the effervescent manifestation that often goes by the name. It is not mere noise and bluster. True patriotism is love of country, and its test is willingness and readiness to serve. The young man gives real evidence of his patriotic spirit when, in time of national peril, he shoulders his musket, marches to the front in his country's defence, and endures hardship as a good soldier.

It should be remembered, however, that it is possible to be of the highest service to one's country without ever enlisting in a regiment. It is possible to be truly and nobly patriotic in time of peace as well as in war.

The Athenian youth took a pledge that he would do all in his power to leave his country greater, and not less, than he received it. The Canadian youth should have a similar ambition. He should be ready to do his part toward securing good citizenship, the making and enforcement of righteous laws, the election of upright men to places of power, the overthrow of all wrong, and the development and enthronement of virtue and godliness. These are the things that make true national greatness.

The Toronto correspondent of the *Dominion Presbyterian* writes thus of the Twentieth Century movement which seems likely to be adopted by all the churches—"The Twentieth Century Fund is very much in evidence again. The Methodist Church, with characteristic ardor, was the first to take action upon it, and after a year of talking is really settling down to something serious. The Baptist Churches are seeking some cement strong enough to bind their separate congregations in a united effort to raise half a million to mark the new century. The Presbyterian pot is boiling too, but some heavy man is sitting on the lid, and only a puff of hot vapor makes its way out every now and then. There was one of these about two weeks ago but it was promptly repudiated. There was another

fainter puff last week, but it did not take recognizable shape. All this goes to show that the pot is boiling, and when the heavy man gets off the cover, the rush of its well-seasoned contents may take our breath away." Since this was written, the "heavy man" has got off, and the General Assembly has given its hearty approval to the movement.

✕

The Brotherhood of St. Andrew in the City of Toronto, maintain a summer house at Kew Beach. This house is on the shore of Lake Ontario, about four miles from the centre of Toronto, two minutes walk from street cars, and with good wheeling leading to it. The purpose of the house is to provide comfortable accommodation for members at a minimum cost, and to afford a place where men may invite others in whom they are interested, and whom they seek to influence for good. The cost of Board is \$3.50 a week, which includes breakfast, night dinner, and three meals on Sundays. The house has been successfully conducted for two seasons, and was opened for the third season three weeks ago.

✕

If you know of any one who is skeptical about the value of our young people's organization, and who asks "What is the Epworth League doing anyway?" Just hand him this copy of the *CANADIAN EPWORTH ERA* and ask him to read the report, on the missionary page, of what has been accomplished by the Leagues in the Toronto Central District. It will be more convincing than a score of arguments.

✕

TORONTO and other Canadian cities and towns have been cursed during the past season with a number of low theatrical performances which have been, judging from newspaper reports, as vile as the law would allow. Of course we are not forced to attend these shows, but our public bill boards are placarded with pictorial representations that are highly objectionable. It is impossible to prevent our boys and girls from being contaminated so long as these advertisements are permitted. One of our city Leagues has taken action and made a vigorous protest. The Christian sentiment of our country is surely strong enough to stop this evil. If not, then let it be made strong enough, without delay.

✕

The fact that an article is not published in these pages as soon as it is sent in, does not mean that it is rejected, by any means. Many contributions are kept for months until there is a special appropriateness in publishing them. Do not get angry or impatient if you have to wait awhile. It is absolutely necessary.

✕

A WEALTHY gentleman in one of the cities in the United States is giving a considerable sum to furnish the parks with swings, horizontal bars, and other gymnastic apparatus for the benefit and pleasure of the children. He is making a good use of his money. In all our cities and towns we need more playgrounds and open spaces for the boys and girls.

Prominent People.

ADMIRAL DEWEY, who is now on his way home, will receive a great reception when he reaches New York. The *Christian Advocate* says: "The Admiral is entitled to all the honors conferred upon him. His victory was magnificent, his heroism in sailing into a mined harbor, unsurpassed. His whole course, as far as can be ascertained, has been alike firm and magnanimous, and



ADMIRAL DEWEY.

long will it be before his name will fail to awaken tremendous outbursts of enthusiasm." Dr. Buckley advises preachers to be careful how or when they mention him, unless they wish to break up the decorum of God's house. A brother, forgetting that the next day would be Dewey Day, happened to read these lines of a hymn.

"From golden morn to dewy eve
The light of heaven shines."

and some one cried out, "Three cheers for Dewey!"

Christian Work is of the opinion that among the plans and proposals which the country has before it to give expression to popular esteem and admiration for Admiral Dewey at his home-coming this summer, there is none which appeals so strongly to the practical sense of the American people as the proposal to raise a fund by popular subscription to buy the admiral a home in Washington. Admiral Dewey will soon be retired from active duty by reason of age, and it will be a graceful and eminently proper thing for the American people to show their regard for him and their appreciation of his invaluable services by making him a gift of a beautiful home in the capital city, where he may spend his remaining years in that freedom from care which he so richly merits.

ROSA BONHEUR, the famous animal painter, died on May 29th, at the age of seventy-eight. Her most celebrated work, "The Horse Fair," was purchased by A. T. Stewart, and is now in the Metropolitan Museum of Art. All her paintings will be exhibited at the Paris exhibition in 1900. It is said of her that "she never solicited the patronage of a great man, or asked a journalist for a puff." She succeeded by natural ability, coupled with industry and perseverance. Her character was without a stain, and marked by kindness of spirit and generosity.

The Empress Frederick is said to be a most energetic woman. She delights in getting up at six o'clock in the morning, takes endless excursions, and has a mania for acquiring information of a detailed character. It is said that the Prince of Wales was asked the other day whom he considered the cleverest woman among his friends. He

answered that if modesty did not forbid he would name his sister, the Empress Frederick. This was doubtless pleasing to the rest of his feminine relatives and acquaintances.

Rev. Dr. F. B. Meyer intends to give himself more entirely to work for young men in London, "for their influence in the world is incalculable." Next, he means to give himself for the training of young men and women as missionaries.

The Rev. Dr. Theodore L. Cuyler, a week ago last Monday, addressed the Methodist ministers at their weekly meeting at the Book Concern. In a personal note he says: "I exhorted the brethren to a revival of old-time rousing preaching and soul-saving work. I tried to sound the old Methodist trumpet.

From Across the Sea.

No fewer than 4,479,000 Bibles have been circulated by the British and Foreign Bible Society during the past year.

The Belfast C. E. Convention was a great success. Mr. John Willis Baer was one of the leading attractions among the speakers.

HUGH PRICE HUGHES recently made an appeal for \$25,000 to clear off an existing debt on the West London Mission and to carry on the work for the year. The sum of \$22,500 was raised on the anniversary day.

In writing of the Wesley Guild, Rev. W. R. Fitzgerald says: "The whole movement throbs with earnestness and enthusiasm; and while this is especially true in the devotional department, it is also evident in those devoted to mental culture, Christian service, and social intercourse.

In view of the fact that the Wesleyan Methodist Conference, on the occasion of its visit to London, is to be accorded a reception at the Mansion House, the *Free Church Chronicle* recalls the fact that the attitude of the Corporation to Dissenters was at one time anything but friendly, and that the money for the building of the Mansion House was got partly from fines imposed on them.



ROSA BONHEUR.

The Wesleyan Children's Home and Orphanage declined in income during Dr. Stephenson's enforced absence in Italy through impaired health, the deficit reaching \$4,000. The matter was taken to God in prayer. Within a fortnight the whole amount was made up, and within a month there was an advance of fully \$5,500 on the receipts of the year.

Literary Lines.

MR. SHELDON'S books are selling in England by the million copies. A single publisher has sold two million volumes. Mr. Sheldon does not receive any pecuniary advantage from this enormous sale owing to the lack of copyright. "In His Steps" has been severely criticised, but this has only increased the number of its readers.

The general public is apparently a better judge of a book than the publishers. It is said that the executors of Edward Novis Westcott, the author of "David Harum" had



EDWARD NOVIS WESTCOTT.

to take the manuscript to four different publishing houses in New York before it was accepted. Three Toronto publishers, also, declined the book before our Book Room decided to take it. Now it is selling at the rate of 1,500 per day in the United States, and at a proportionate rate in Canada. It is pathetic that the author did not live to witness the success of his only literary venture.

DR. SAMUEL SMILES is getting old and frail, but his interest in life and in books remains keen. Some years ago his publishers, the Murray, were having alterations made on their historic house in Albemarle Street. Among the workmen there was one very capable of discussing any subject affecting his own class. Mr. John Murray presented him with a copy of Dr. Smiles's "Self Help," remarking, "When you have read it, tell me what you think of it." In about a week's time the workman was able to give his reply, and it ran, "I believe if I had read that book thirty years ago, I could have done something." The Smiles writings maintain a large, steady sale, and by and by there may be added to them something in the nature of an autobiography.

MR. FRANK T. BULLEN, author of "The Cruise of the Cachalot," when asked by *Book News* his aim in writing the book replied: "To be entirely faithful, I began 'The Cruise of the Cachalot' despairingly. Wanting any of those invaluable auxiliaries to good literary work that are possessed by so many hundreds of present-day writers, I was driven by sore need to try and set down some of the things I had seen and heard during fifteen years at sea. Various short articles of mine had found their way into magazines, but only after many rebuffs, and at last, feeling as if I had shot my bolt, I thought that perhaps the story of a long whaling voyage from the seaman's point of view, might interest the great American public. I did not hope it would find much favor in England. So I began the book—it took hold of me, and in three months it was finished—written in such odds and ends of spare time as remained to me after ten hours daily office-work as a Junior clerk. My publishers did not trouble to secure the American copyright, but I am glad to see that I was right in my belief that the book would find favor in the United States. And although I did not derive the slightest pecuniary benefit, I am proud and happy to have written a book that Americans appreciate."

Temperance Notes.

REV. THEODORE CUYLER, D.D., signed the total abstinence pledge when ten years old, and has kept it ever since.

A WELL-KNOWN temperance worker says: "I once examined the inmates of the Christian Home for Intemperate Men, in New York City, as to the way they reached the last ditch of drunkenness, and eighty per cent told me that they began with beer. Only twenty per cent began with wine."

THE U. S. military authorities in the Philippines have found it necessary already to take action against the American saloons introduced in the islands. The work of these places has been a fire in their rear destroying more soldiers than the weapons of the insurgents. The American saloon carries a curse with it wherever it goes.

It is stated that Oregon has a new experiment to keep her citizens sober. Every man who drinks is obliged to take out a license, costing \$5 a year, and unless armed with the document, he cannot be served with liquor at any saloon or hotel. Every six months the names of the persons who take out the licenses are to be published in the local papers, so the public may know those who are not authorized to drink.

REVENUE officers in Georgia found a sign-board nailed on a tree at the forks of the road which read as follows: "To Hell, fifteen miles." Taking the hint, at fifteen miles distance they found and destroyed an illicit distillery near Sublinga, with a copper still of 175 gallons capacity, 6,200 gallons of beer, 100 gallons of singlings, 40 gallons of whisky, 25 bushels of meal, 29 bushels of malt corn, a malt-drier, heater, and heater worn.

Interesting Items.

ABOUT THE CANADIAN PACIFIC RAILWAY.

THE C. P. R. is the shortest American route between Europe and Asia.

For efficient management, in every department, it has few equals.

TWELVE thousand men and two thousand teams of horses were employed in building the road along the north shore of Lake Superior.

The first rod was turned Feb. 15th, 1881, and on Nov. 7th, 1885, Sir Donald Smith drove the last spike, the work being done in about one-half of the time contracted for.

The highest elevation between Montreal and the Pacific is 5,996 feet above the sea, at the Kicking Horse Pass in the Rocky mountains.

At Fort William there are elevators that will hold 3,500,000 bushels of grain, and every autumn they are filled to overflowing.

THE Canadian Pacific road cost to build \$309,535,732, which is about \$50,000 per mile.

ITS receipts each year are about 20 millions, and the expenses 12 millions.

THERE is no grander mountain scenery in the world than that along the line of the Canadian Pacific Railway.

CONCERNING OUR COUNTRY.

THE first street railway in Canada was started May 29th, 1861, in the city of Toronto, and opened to the public on the 11th September of the same year.

THE first steamship to cross the Atlantic was constructed wholly in Canada. It was called "The Royal William," and was built at Quebec in 1830-31. The first passage occupied 25 days.

EBIGHT million dollars worth of coal is mined every year in Canada.

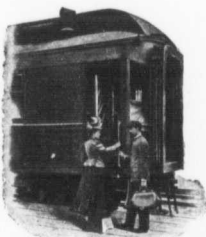
THE N.W. mounted police force consists of 741 men, with 768 horses and 18 ponies. It is their business to maintain order, and preserve life and property over 1,200,000 square miles of territory.

FROM our Canadian fisheries we derive wealth to the amount of 29 million dollars, from the mines 30 millions, from the forests 80 millions, and from the farms 600 millions.

THE province of Ontario, Quebec, New Brunswick, and Nova Scotia were confederated July 1st, 1867. In 1870 Manitoba was made a province, and its representatives took their seats in the Dominion parliament at the session of 1872. British Columbia entered the union in 1871, and Prince Edward Island in 1873.

THE Dominion of Canada comprises 3,500,000 square miles. This is nearly equal in extent to the whole continent of Europe, and is 127,000 square miles greater than the whole of the United States.

THE magnificent fresh-water lakes, together with the noble St. Lawrence and the Welland canal, form an unbroken water communication for 2,140 miles.



"ALL ABOARD" FOR THE GREAT CONVENTIONS.

The Detroit Convention.

An enthusiastic Endeavorer is preparing a Christian Endeavor Museum for exhibition at Detroit. Badges, banners, and a large number of interesting things will be displayed.

The Detroit Union of Epworth Leagues extends hearty greeting to all Endeavorers, and declares its great interest in the coming Convention. The closing words of the greeting are: "We have for you the hand of a brother and the spirit of love for you all. Our hands and hearts are open. You are thrice welcome."

The Chairman of the Press Committee says of the Convention: "It will, indeed, be inter-denominational, international, but inter-social as well, and will unquestionably prove a mountain-top of strength and help to the enthusiastic thousands who gather here at that time, in His name."

The convention flags are getting into many homes and churches throughout the country, and the convention button is adorning the breasts of thousands of Endeavorers in nearly every state in the Union.

One State delegation pleaded with the committee to assign them to Windsor, over the river in Canada, that they might enjoy the beautiful ride across the river twice every day.

Fifty bands of workers will be organized to hold half-hour noon meetings in stores, shops, hotels, parks, etc. The Detroit Committee will arrange for and advertise the meetings and furnish guides.

There are no less than 800 workers hunting around the city in the canvass for homes.

It has been decided to have a Union Methodist Rally instead of one exclusively Canadian. In addition to the programme announced last month we shall have short addresses by Bishop Vincent, Rev. Dr. Quayle, of Indianapolis, and Rev. G. C. Kelly, D.D., of Birmingham, Ala. This will add greatly to the interest of the occasion.

The Indianapolis Convention.

At the Anglo-American meeting on Friday evening General Lee Wallace, D.D., and Rev. J. M. Buckley, D.D., in Rev. Dr. Potts will deliver addresses.

The souvenir programme will be a beauty. It will contain all the Convention material, and no other song book will be used in the meetings. It will be issued about July 1st. The price will be twenty-five cents a copy, as at previous Conventions.

A music car, under the special charge of Charlie D. Tillman, of the Church South, will be attached to a special train from Atlanta, Georgia. A gifted daughter of the inimitable Sam Jones will be in the party, and they will wake the echoes as they speed northward.

A gentleman who has just returned from the South, reports that in all parts visited, taking in South Carolina, Georgia, Alabama, Florida, and Tennessee, there was great enthusiasm over the Convention, and predicted that the city would be crowded to its utmost capacity.

Bishop Fowler will lecture in the tent on Abraham Lincoln on Friday evening. The *Chicago Times Herald* speaks of this address as "A masterpiece of impassioned oratory."

Denver is in the field for the next International Convention to be held in 1901. A strong effort will be made to secure it.

Quite a number have intimated their intention to go to Indianapolis, and the probabilities are that we shall have a large Canadian party. Delegates will leave Toronto Wednesday evening, July 19th, at 7.20 by regular Canadian Pacific train, reaching Detroit at 2.40 a.m., Thursday morning. From there the journey will be by the Wabash R.R. and Lake Erie and W. R.R., arriving in Indianapolis at 9.25 a.m.

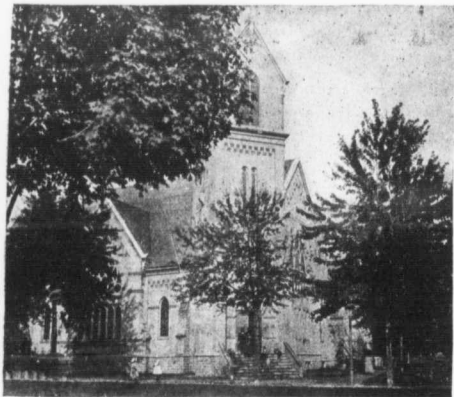
The railway companies will make every possible arrangement for the comfort of excursionists if notified in good time. In addition to the Pullman sleeper, one or more Tourist sleepers will be attached to the train. The price for berths in these cars will be \$1.50, just half the Pullman rate. They are accompanied by porters, are clean, and very nearly as comfortable as the regular sleepers.

The Editor of this paper will be glad to give the fullest information to any who intend going to Indianapolis. Those desirous of securing sleeping car accommodation should communicate at once with C. E. Bunting, C.P.R. Agent, Cor. King and Yonge Streets, Toronto, so that a sufficient number of cars may be provided.

The Student Missionary Campaign will have full possession of the Hall of Representatives (Capitol building, one flight up) where they will be glad to see any who are interested in missions. The room will be found to contain a number of very interesting maps and charts, besides a collection of choicest missionary literature. Student Campaigners, and, perhaps, some returned missionaries, will be in constant attendance and will be glad to give delegates all the information they can concerning methods of missionary work, especially in Epworth Leagues.

From the Field.

Sarnia, Central Church.—The secretary writes as follows:—"During the past winter the Reading Circle met at 7.30 p.m., in the vestry adjoining the lecture room, and under the careful and kind assistance of Dr. Daniel the meetings increased in interest to such an extent, that at the close the room of meeting was not sufficiently spacious to accommodate all. Since the beginning of the year, prayer meetings have been held every Sunday afternoon or evening in private houses, to cheer those who have been suffering on beds of affliction, or arouse those who are not in the habit of attending divine service. Our Literary Committee arranges for one meeting each month. We have endeavored to make these literary evenings a success in so far as to give every one a pleasant time, by affording



CENTRAL METHODIST CHURCH, SARINIA, ONT.

them a real literary treat. We try to select singers on these occasions who will provide elevating, soul-inspiring music, our effort being to fill the audience with a love for the best in music, and in literature; and not to lose sight of the main object of our E. L. of C. E. for one moment. We feel that the improvement of the individual is the gain of the whole society.

Our Social Committee furnishes the entertainment for one evening during each two months, and these prove the most effectual for obtaining a good attendance, and enjoying a couple of hours of mutual sociability. The Handshaking Committee in connection with this department also does excellent work. The Missionary Department is in good working condition looking after the sick, calling on new comers, etc., etc., and inviting them to attend our League services regularly.

Toronto, Perth Avenue.—The president reports the League in a good condition. During the past season two sets of the Epworth League Reading Course were purchased and the books apportioned to the four departments. "Week-Day Religion" was assigned to the Christian Endeavor Department, "Makers of Methodism," to the Missionary Department, "Making of the Empire" to the Literary Department, "Fairland of Science" to the Social Department. These books furnished a basis

for the young people to prepare papers and short addresses on. The result was that the meetings greatly increased in interest and power for good.

Toronto, Agnes St.—A correspondent writes: "The Agnes Street Methodist church has a novel service last evening (June 11th). In the absence of the pastor the Epworth League took charge of the service with the president as leader. Three of the members were chosen as speakers, the first taking for his subject "Organization, efforts, and work of E. L. of C. E.," the second, "Foreign mission work," the third, "The relation of the League to the Church." The League in a body took the place of the choir, which added to the interest of the meeting. An after service was held as usual at which three souls came out boldly and sought, and we believe found, pardon and peace, for which we praise our Master's name. This is the glorious end to which we are working.

Davisville.—The Junior League at Davisville, Ont., is in a very prosperous condition. They have a membership of about forty, and every department is well organized. At a recent visit to the society the meeting was of a missionary character when papers were read by two or three Juniors, one of which told particulars of the girl and boy life in Japan. There have a boy president, who is well qualified for the office, and holds the Juniors' attention right through the meeting. Not once had the superintendent to call order. Everything seems to be well organized, which reflects great credit on the superintendent and her assistants. The boys and girls of this society know how to carry on the work, and also how to reverence God's house while there, in keeping order.

Old Pelican, Nfld.—Rev. J. Heyfield writes: "An Epworth League was organized recently on the Old Pelican circuit, Newfoundland, which has grown to seventy members. Great good has been accomplished by it already, and much interest aroused. Essays have been read on several Scripture characters, amongst them "Joseph," "Moses," "Daniel," and "Joshua."

Goderich, North Street.—The Literary Committee of our League gave a very delightful treat in the shape of an "Evening with Kipling." The programme was varied, each number being terse and full of interest. "Character Sketch," "Anecdotes and Stories," "Nature of poems," "Prose writing," and a selection of poems both "grave and gay" gave an inspiring and instructive evening, and all felt better acquainted and in closer touch with the great "Poet Laureate of the Anglo-Saxon race." Our League made an effort to celebrate the tenth anniversary of organization of the Epworth League by assembling in the body of the church on the 14th of May and listen

ing to a special sermon by the pastor, Rev. Mr. Wilson.

Moulton, Ont.—Our League has done a successful year's work, the membership being increased to forty. We have three departments, Christian Endeavor, Missionary, and Literary, and each in the past year has performed its duties faithfully. We have been much assisted by our pastor, Rev. G. W. Barker, who takes a great interest in our work, and we feel that, besides proving a blessing to our young people, our League has also aroused many of the older members to a more vigorous activity. We held a very interesting service at the first anniversary of our society, at which we elected the officers for the present year.

Scarboro', Washington League.—The League has closed its second year in a very flourishing condition, with fifty-two members on the roll. The missionary department has been carried on very successfully under an energetic president of that department. For the year just closed, \$35.00 has been contributed to the support of our missionaries, Dr. and Mrs. Killorn, of China. Our literary vice-president arranged a patriotic programme for May 25th, which was very interesting. In this department, instead of the usual miscellaneous programmes, we have substituted Bible study, led by our hon. president, Rev. J. Vickery, in which the life of some prominent Bible character is taken up; this we find to be more interesting than the usual literary programme. The Christian Endeavor is given the most prominence of any department. The first meeting in the month is consecration night, when all are expected to respond to the roll-call. One feature worthy of special notice, under the direction of the prayer meeting committee, is cottage prayer meetings held at the homes of those who are not able to attend church. I am glad to report that our League is growing in numbers, growing in interest, growing in activity, and, best of all, the members are growing in grace.

Toronto Junction, Annette Street.—One of the officers writes: "In our Epworth League of Christian Endeavor here there has been a marked development during the last two or three years. We have found in our admirable constitution a workable plan for bringing together the somewhat scattered interests of young people's work. As a further result numbers have been enlisted and trained in our work, our actual working force having more than quadrupled during the time stated. During the past six months while giving the Christian Endeavor Department with its Bible study, lookout, and consecration work special prominence, missionary intelligence and interest has increased, dollars having been raised by the cent per cent plan of our District Missionary. In the literary work, by taking our reading course as a foundation for all our programmes we have succeeded in interesting those who have the books as well as the more than average attendance of those who have not. This department is now making a special effort to increase the circulation of our Epworth Era. In social work our aim has been to provide that each weekly meeting should be as sociable as possible. Junior League is being reorganized for the ensuing six months. The year starts with a first-class executive and membership from whom excellent reports will be forthcoming of good work done for our Christ and His Church."

Neepawa, Man.—The tenth anniversary of the Epworth League was celebrated here. On Sunday morning Rev. Dr. McLean occupied the pulpit as usual, but in the evening, instead of the regular service, a platform service was held. Mr. Fred Leach,

president of the local league, gave an address in the society from the time of its organization up to the present time, and dwelt more particularly on its growth and advancement. Mr. Spence then gave an address on the League and its relation to society. He advanced some very strong arguments, illustrating the fact that society is made better by the influence of the League. Dr. McLean then spoke for a few minutes on the League and its relation to the Church. On Monday evening the Social Committee of the League provided a literary entertainment in the church, after which refreshments were served in the basement. A very enjoyable time was spent by the large crowd that attended. Tuesday evening, at the regular meeting of the League was held, at which the delegate to the Christian Endeavor Convention at Brandon read his report.

Elmwood.—At the annual business meeting held recently, interesting and encouraging reports were presented from the various committees, giving an account of the good work done during the year. We have aimed to keep the Christian Endeavor department prominent. The Lookout Committee has faithfully endeavored to look up absent members, and also look out for new ones. Nine new members were secured and added to our membership. The Prayer Meeting Committee has decided to hold cottage prayer meetings in any of the homes in our vicinity, where there is any one ill, or for any other reason would care to have such a meeting. Interest has not been lacking in the Missionary Department; thirteen dollars and sixty-five cents has been raised and reported on the two-cent per week plan. Under the direction of this committee several church papers have been sent to a lady invalid, and a quilt was made by members of our society and sent to the "Girls' Home," in Toronto. We adopted the Forward Movement about two years ago, and have twenty-one members giving systematically; we have also sixteen subscribers for the *Monthly Outlook*. At our last committee meeting two young men signed the temperance pledge. After careful revision of the roll, the League has at the present time a membership of forty-five—thirty-three active, twelve associate.

St. John's, Nfld, West Circuit.—The corresponding secretary writes: "On June 13th the public annual meeting of our League was held in George Street Church. An excellent programme was well carried out and listened to by a large and appreciative audience. The church was tastefully decorated for the occasion by the members of the Social Committee. The collection amounted to \$20. The report of the year's work was given, and showed that all departments had been working well. The Christian Endeavor Department has included in its work the conducting of the early Sunday morning prayer meeting by leaguers, and regular bi-weekly services at the Poor Asylum. The work of the Missionary Department has been sustained. The poor and sick have been looked after; 864 visits have been made to vessels, 217 to watch houses, and 10,922 tracts distributed, including 631 to idlers on streets and wharves. The literary work has comprised studies in biography, poetry, etc. A reading circle of ten spent twelve pleasant evenings studying the books of the course. The Social Department has been in evidence by its efficient work. During the services conducted by the evangelists, Revs. Crossley & Hunter, thirty of our members accepted Christ as their Saviour. The total membership is 100—72 active, 21 associate, and 7 honorary; an increase of 16 on the previous year. The amount raised by the League has been \$112.11; \$50 of this goes for the education of two Chinese children. We are looking

forward to better work this year, as our League is growing not only in numbers, but also in interest and enthusiasm.

Dr. Clark in Manitoba.—Christian Endeavorers everywhere regard Dr. Clark with great affection, and his presence at a convention is always a strong attraction. His addresses at the recent Manitoba Provincial Convention at Brandon were profitable and inspiring. When he left for the West the whole convention accompanied him to the station, and sang a number of gospel songs. The picture on this page, for which we are indebted to the courtesy of the *Christian Endeavor World*, shows the Doctor standing on the rear platform of the last car of the train surrounded by the young people.

British Columbia Conference.

ANNUAL CONVENTION AT NEW WESTMINSTER.

The eighth Annual Convention of the Leagues and Sunday Schools of the British Columbia Conference held at New Westminster, was a great success, judging by the reports of the local papers. At the opening session, Rev. J. C. Speer, of Victoria, delivered a lecture on "Slitkicks, Jerkers, and Workers," which was received with great enthusiasm. Mr. Speer also addressed the Convention on "The Twentieth Century Fund," and a resolution was passed approving the scheme.

A paper was read on "A Plea for a Forward Movement in Sunday School Work," by Mrs. Bryant, for the Haliburton Street Church, Nanaimo.

Mrs. Street, of Sumas, read a paper on "How to Interest Outsiders."

A paper was read on "Is it Possible for a Business Man of the Nineteenth Century to Live up to the Ethics and Standard of Teachings of the New Testament?" by Mrs. Yea, for the Metropolitan League, Victoria.

A paper on "The Social Committee" was read by Mr. Grant, of Homer Street, Vancouver.

A paper on "The Home Department, its Purpose, its Possibilities, and the Benefit Derived by the School Therefrom," was read by Mr. Horace Knott, of Victoria.

Mr. Pearson, of Nanaimo, then read a paper on "Leagues, Offensive and Defensive." After some discussion, Mrs. Morris read a Mount Pleasant paper on "The Sunday School Work."

The secretary, Mr. Keith, read a paper written by Mr. Dane S. Dunlop, of the Rossland League, on "Department 5, or Young Men's Work."

Miss Nicolls, of Vancouver, then introduced the Homer Street Juniors to the number of twenty-one, and gave their open parliament, showing the aims, methods, and work. This was the best thing in the Convention, and was a revelation to the delegates.

On Saturday afternoon the delegates enjoyed an excursion on the river.

The Convention sermon was preached by Rev. J. H. White, during the regular Sunday morning service. At half-past two o'clock

a Union Sunday School service was held, when the children from both the Sapperton and West End Sunday Schools were present and an address was delivered by the Rev. J. H. White; Mr. Horace Knott also spoke to the children for a short time.

A song service was held in the evening at seven o'clock, after which a consecration service was held, led by the President elect, Mr. C. S. Keith.

Resolutions were passed commending the CANADIAN EPWORTH ERA and the *Recorder*.

The following resolution was carried relating to missions: "The Resolution Committee, having had the question of the Forward Movement for Christian Missions brought to its attention, would earnestly recommend the Leagues to organize on the lines laid down in the discipline, and to this end we recommend as a definite object the Japanese Missions in Victoria, Sapperton, and Nanaimo, the amount required being about \$600, and that the Rev. S. J. Thompson be appointed to organize in the Kamloops and Kootenay districts, and Rev. W. H. Barraclough in Victoria, Vancouver, and New Westminster districts.

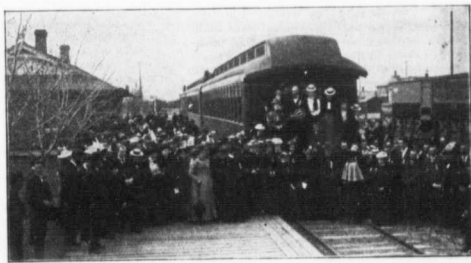
The plan of the Forward Evangelistic Movement was also adopted.

Rev. Ebenezer Robson's proposed new book on "The History of British Columbia Methodism" was heartily commended.

THE NEW OFFICERS.

The election of officers resulted as follows: President, C. S. Keith, New Westminster; 1st Vice-President, S. W. Haslam, Nanaimo; 2nd Vice-President, Mrs. Ashton, Agassiz; 3rd Vice-President, F. W. Davey, Victoria; 4th Vice-President, Miss Gertrude Robson, New Westminster; Secretary, Horace Knott, Victoria; Treasurer, Miss Nicholls Vancouver; District officers—Kootenay, Rev. Morden; Kamloops, Rev. S. J. Thompson; New Westminster, Mrs. C. S. Keith; Vancouver, Mrs. Marsden; Victoria, Miss Agnes Spencer; Port Simpson, Rev. Osterhout; Bella Bella, Rev. Dr. Lange.

The next Convention of the Association will meet in Victoria in 1900.



CHRISTIAN ENDEAVORERS BIDDING DR. CLARK GOOD-BYE AT BRANDON, MAN.

Appeal for Clothing.

The Children's Aid Society is very greatly in need of the following descriptions of clothing at the Shelter, and will welcome donations: Undersuits and trousers for boys from five to fourteen years old; hats and stockings for boys and girls of all ages up to fourteen; good unbroken boots and shoes will be welcome also.

Parcels should be sent to The Shelter, 135 Adelaide Street East, or if the donors are in the city and cannot send the parcels and will up ring telephone 1357, they will be sent for.

Just a Line or Two.

REV. A. O. ALEXANDER, President of the St. Thomas District League has gone to North Dakota in search of health.

The League at Montserrat was reorganized last January with a membership of eight. Now there are over twenty members.

The League at Barstow, Que., has passed a resolution asking for the formation of a "Canadian Epworth League Tenth Legion."

SINCE last autumn four Leagues have been organized in the Bradford District, at Mount Pleasant, Ebenezer, Bond Head, and Penville.

The President of the League at Dartford informs us that the associate members are great helpers in the work. This is as it should be.

The members of the Bell Street Epworth League, Ottawa, has increased during the past two years from 40 to 102. The meetings are full of enthusiasm and spirituality.

The Napanee District League at its recent session passed a strong resolution approving of the action of the General Conference in reference to the question of amusements.

DURING the past two months four Junior Leagues have been organized on the Chatham District in connection with country circuits. We would like to have a similar report from every district in our work.

SINCE last September the Leagues on the Bradford District have paid in \$32 for the support of the Rev. D. Norman, missionary in China. This is quite an increase on the amount raised last year.

THE President of the League at Rosworth sends the cheeriest intelligence that the society is progressing nicely. The spiritual element predominates and the young people take the topics cheerfully and successfully.

THE President of Zion Epworth League, Galt District, reports that they have a society of forty members, thirty-eight of whom are active. The regular attendance is greater than the membership. A large number of boys attend the meetings regularly, and are always attentive and well behaved.

THE League at Agnes Street, Toronto, has commenced the publication of a small weekly paper called *Our Ward*, which aims at promoting better citizenship, etc. There are some energetic workers in this League who are pressing aggressive work throughout the ward in which the church is located. Open air services are frequently held.

On The Wing.

BY S. A. STEEL, D.D.

Oxford—not in old England, but down in Mississippi. It is a quiet little town in the northern part of the state, and is the seat of the State University. This noble institution of learning, though under the control of the state, has an able faculty, every member of which is an active Christian. It does not exist for intellectual culture alone. This is a most pernicious doctrine, and divorces higher education from morals. In the University of Mississippi the Bible is read, and prayer is offered every day by the professors in turn. And the character of the men recommends the religion they profess. They are high-toned, modest Christian scholars, just the kind of men to have charge of the higher education of the young men of the country. Between a church school that allows infidels to hold professorship in its faculty, and a State School that keeps only Christian scholars there, I prefer the latter. Religion—I mean the real sort—has not yet become old-fashioned and out-of-date down in Mississippi.

FIGHTING A BLIND TIGER.

Nearly every county in Mississippi is under local option, but in some of them liquor has been sold clandestinely in defiance of the law. This has been the case in Oxford for some time. It was a shame that it was so, and due solely to the culpable apathy of public sentiment. We are too prone to think when we pass a prohibitory law, that is the end of the liquor fight. It is only the beginning of it. Whiskey is lawless. It defies statutes; it sneaks at government. It did so in Oxford. In spite of all the salutary moral enactments of the University, many of our young men have fallen victims to the diabolical agency of rum obtained surreptitiously. At last a few good men determined to kill the "blind tiger." A Good Citizens' League was formed. Dr. R. W. Jones, one of the professors in the University, was elected head of it. That meant business. Dr. Jones went to Gettysburg with Lee, and up the heights with Pickett; stood shivering but unflinching in the trenches at Petersburg, and gripped his sword with a sterner grasp as he fed on leaves and roots on the march to Appomattox, where he was one of the unconquered band that yielded to "overwhelming numbers and resources." He is a quiet, reserved, scholarly gentleman, but liking for the dirty work of dragging the filthy business of illicit liquor selling into the light. But he is always ready to do his duty. In this case he entered with vigor upon the work, and soon had his game quarried. Ex-Governor G. D. Shands, a professor in the Law Department, and one of the tallest men every way in the country, conducted the prosecution. It was worth travelling five hundred miles to hear that speech of Shands'. He ought to be in the United States Senate. His tastes do not run to politics; but patriotism ought to see its true interest, and call such men to the place where they can best do it. They were out but a few minutes, when they returned with a verdict of "guilty," and the "blind tiger" could see well enough to count out fifty dollars fine and get into jail. We are not always so successful fighting "blind tigers," because we don't always have such men as Jones for our leader, Shands for our lawyer, and Henry Matthes for a sheriff, and jurors whose faces would pass them into respectable society. We intend to keep up the hunt for "blind tigers" in Mississippi, till we kill out the ravenous beasts that imperil our homes.

NATCHEZ.

The "blind tiger" was growling with rage, Jones smiling with quiet satisfaction, and good people rejoicing, when I boarded the train for Natchez. Next to New Orleans, it is the oldest town, perhaps, on the Lower Mississippi. Its origin goes away back into the earliest days of American history. It occupies a beautiful situation on a bluff nearly two hundred feet high, overlooking a great sweep of the Mississippi River. The Roman Catholics dominate everything, as they do in nearly all the towns in this latitude along the Mississippi. Sunday is an open day. Stores have a full business, hundreds of people were hurrying to the river to enjoy the "excursion," and there was a general air of holiday gaiety. I have observed that this prevailing laxity of sentiment affects our Protestantism unfavorably. We need backhandedness in our religion to grapple with such adverse influences, and control them. I Epworth League, Dr. J. C. Ballard; and through the courtesy of Dr. N. Kenworthy, the pastor of our leading Methodist church, I was shown some very interesting historical places in the neighborhood of Natchez. One of these is "Briars," an old home of Jefferson Davis, President of the Southern Confederacy. It is a few miles out from Natchez, on a lovely bluff, very high, and covered with verdure. The road leading to it is very romantic, passing through deep cuts in the hills, and completely shaded by semi-tropical verdure or the branches of great trees, from

whose wide-extended limbs long gray moss was trailing in wondrous beauty.

We were very hospitably received on the broad veranda,—eighteen feet wide by forty-eight feet long. From this noble veranda you can look out over the Mississippi river, and across a great sweep of farming country in Louisiana beyond. The young lady who welcomed us with the grace of a high-born aristocrat, conducted us into a spacious parlor. It was the room in which Mr. Davis was married. This young lady, by the way, was very charming. I spoke about the beauty of the place to her. "I imagined she was among such rich old historical associations and romantic scenery. A hammock on that veranda and Browning—what else was needed!" The older ladies smiled, and began to tell me something of the young lady, whose blushes protested against the disclosures they made. Browning? Yes, she enjoyed Browning, but she had milked the cow, to curry her horse, to harness him, to go on manes—to do a great many things besides swing in a hammock and read Browning. I glanced at her hands; they were as soft and delicate as the magnolias on the big tree out in the yard. "Servants are hard to get, and more trouble than they are help," was the significant explanation of one of the ladies. I have taken liberties with this home to give you an insight into home life in Dixie now. Here in the old home of Jefferson Davis is a girl of the new South, with the beauty, the refinement, the culture, the exquisite tone of true womanhood that marked the women of a generation ago, plus the energy the self-reliance, the pluck made necessary and developed by the new social conditions under which we have lived since the war. She is not the "new woman," with her muscle and masculine airs, expert at golf, who can "do twenty miles" on a bike in equivocal attire. No, no, no! Deliver me from her. This is a real girl, and worth a whole regiment of new women for all the purposes for which God created woman. Give me a mind to write a novel and put that girl in it. The Bible was brought, and we were asked to conduct worship before we left. From homes like this the old South's glory sprang, that made her loved at home, renowned abroad.

The other place we visited was the grave of S. S. Printiss. Printiss came to Mississippi from Maine at an early day, and became one of the most distinguished citizens the State ever had. He was foremost among the orators of the South at a time when oratory was the most important profession in the land. Traditions of his wonderful eloquence linger in the country still. Some ludicrous stories are told of his dramatic oratory. On one occasion he was addressing a vast concourse of people at a circus. "Fellow citizens!" he exclaimed. "The speech of my distinguished opponent is enough to make five very animals cry out for shame!" Just then the lion roared, the tiger screamed, and there was a terrific chorus from the cages, while the people went wild over the marvellous endorsement of the beasts. His grave is right on the side of the road, surrounded by a brick wall, and shaded by great old trees, from whose branches hang long despatches of gray moss. It seems as if nature made a burial place, and hung around it appropriate funeral emblems. As we drove up, an old negro woman came to open the gate, and let us into the inclosure. She was wrinkled and bent, with an old red cloth wrapped around her head—a genuine "old aunty." As she opened the gate I said, "Aunty, I hope you keep on good terms with the Lord?" "I don't understand, mister," she replied. "Are you a Christian?" I asked. "Oh, is that it? I ain't a god to Him as He is to me," she said, and then rattled off her story about the dead with the usual dull professional tone. Poor Printiss! He died in his prime. The genius that swayed men as by the wand of magic, was chained by a demon of intemperance. His memory is an inspiration and a warning to the youth of the land he loved.

The Book Shelf.

The Cruise of the Cachalot. Round the world after sperm whales. By Frank Allen, First Mate. Toronto: William Briggs. Price, \$1.25.

Our Book Room has been fortunate recently in securing several of the best selling books on the market. Probably the best of them all is "The Cruise of the Cachalot," which is the story of a voyage round the world after sperm whales. When Rudyard Kipling said that this book was "immense" he told the simple truth. It contains an immense amount of information, and is immensely interesting from start to finish. We have never read a book that we could so unhesitatingly commend for the Sunday School library. While adults will read it with great delight it is particularly suitable for boys, and will be found an excellent antidote for too much Henty. The librarian who does not get this book for the Sunday School library is not dealing fairly by the boys. Large schools should order several copies as the demand for it is sure to be unusual.

A Double Thread. By Ellen Thorncroft Fowler, author of "Concerning Isabel Carnaby." Toronto: William Briggs. Price, \$1.25.

This is a regular Jekyll and Hyde story. As far as the plot is concerned it is thoroughly improbable, and indeed impossible. The book is, however, well worth reading for the many bright, witty things which it contains. The dialogue is very clever, and almost every page contains passages quite beyond the commonplace. The conversations of the old ladies of the sewing society are exceedingly rich. These worthy dames met frequently to make garments for the poor, and "improved" the time by gossiping about and slandering their neighbors. The evil of this pastime is thus described by the talented author:—"The truth of Mark Anthony's utterance respecting the longevity of the evil that men do, and the early burial of the good, is proved over and over again in the case of the Mrs. Browns and the Mrs. Cottles of this present world; for the evil reports they spread, out of sheer mental idleness, blossom and bear fruit long after the unbleached and uncomfortable garments which they simultaneously fashion for their poorer brethren have vanished into dust or the pawn shop."

Yesterday Framed in Today. A story of Christ and how to-day received Him. By F. J. Parsy, (Mrs. G. E. Alden), Illustrated. Toronto: William Briggs. Price, 70 cents.

The author says of this work: "May I, the writer of this book, offer in its opening chapter a word of explanation to my readers? I think you are about to read that which is unlike anything else now in print. There are no rules pertaining to history or chronology that will apply to it; it is crowded with anachronisms, the only excuse for them being that they are intentional. For a set purpose, that I have tried to carry out, dates and periods of time have been deliberately confused. Also, let me frankly confess to having arranged on paper that which in real life would be impossible. That is, our present state of civilization has been made use of without the aid of the New Testament. In other words, I have taken this present time with its railroads and telegraph and phonograph and electric lights, and what not? and lifted into it from out the historic past a central figure—the central figure of all time; the One without whose coming we would not even have counted time as we do now—the man Jesus Christ. I have conceived of him as walking the streets of our modern cities and villages, and meeting the people of to-day—people who dress and act and think in the New Testament era, yet have knowledge only of the Old. I have imagined such people coming

in contact with this central Light, as it shone on earth centuries ago, and treating it in the same spirit that men and women treated it then; the spirit in which undoubtedly very many would receive him now were he to come in the same humble, local way." This is a perfectly safe book for the Sunday School library.

Private-James Fyfe. By Herbert Reed. Edinburgh and London: Oliphant, Anderson & Ferrier, Publishers. Price, 40 cents.

This is a story of the Boys' Brigade, the incident being located in Scotland. The boys who figure in the tale are of various sorts, but for the most part are brave, self-reliant, and teachable. The account of the summer in camp is very interesting. There is enough adventure in the book to make it very attractive to the average boy. It ought to have a place in the Sunday School library.

The Eternal Building, or The Making of Manhood. By George T. Lemon. New York, Eaton & Sells, Publishers.

This is an excellent book on character building, somewhat on the same plan as Dr. Marden's "Architects of Fate." It is well written and contains many valuable suggestions for young people on the culture of life. It deals with such subjects as health, companionship, good manners, cheerfulness, promptness, will power, the quest of truth, etc. There are a number of very good illustrations.

The Cross Triumphant. By Florence Morse Kingsley. Toronto: William Briggs. Price, \$1.00.

This is a religious story, written in the same style as "Titus," "Stephen," and "Paul," which have found their way into almost every Sunday School library in the country. Those who have enjoyed reading these volumes will doubtless want the latest production, which is as good as anything that has preceded it from Miss Kingsley's pen. The period between the crucifixion and destruction of Jerusalem, thirty-five years, is the troubled, anxious, terrible years that witnessed the extinction of the Jewish hierarchy, and the rise of the Christians is the scene of all this author's books.

A Christian Home: How to Make and How to Maintain It. By John Hall, D. D., Philadelphia. The American Sunday School Union, Publishers. Price, 45c.

The name of the author is a guarantee of the value of the book. Anything from Dr. Hall's pen can be relied upon to be practical, scriptural, and deeply spiritual. In this volume the whole subject of the home, and home duties is fully discussed, and many helpful hints are given. There are chapters on the family—its early history; the ethics of the home; mutual help and care; the rights and duties of home life; home government and training; the worship of the home; enemies of the home; our Father's home, the heavenly home.

Among the Wild Geese. By W. A. Elmslie, M. R. C., Edinburgh and London: Oliphant, Anderson & Ferrier, Publishers. Price, \$1.00.

Dr. Elmslie is a medical missionary who, in this book, gives an interesting account of the Livingstonia mission in British Central Africa. The mission is named after David Livingstone, the great explorer who carried the gospel into the heart of Africa, and whose last written words were: "May heaven's rich blessing come down on every one who will help to heal this open sore of the world."

The Ngoni of whom this book tells are the warriors of the country. "They are of the Zulu race with splendid physique and qualities but steeped for centuries in superstition, bloodshed, and cruelty."

The Livingstonia Mission seeks to evangelize a herd of 300 miles long by 100 miles broad. There are now seven native churches, with over 1,000 members, 85 schools, and 300 native teachers and preachers. The gospel here has won many triumphs. Scenes of bloodshed and cruelty have given place to peaceful Christian homes, and cultivated

land. This book will form a valuable addition to League missionary libraries.

Friends and Foes of Youth. By Rev. Chas. W. Wood, author of "The American Sunday School Union, Publishers. Price, 50c."

For a decade the writer of this book has addressed the largest regular audiences of men that are gathered anywhere in America. He speaks in a man-of-humans-in-the-sun, and in the great auditorium of the Young Men's Christian Association of Philadelphia in the winter, besides carrying on his regular work as a city pastor. He is widely known as a friend of youth, and a foe of whatever harms the young. His brotherly counsels and warnings are wise, sympathetic and genial. If you know a young fellow about whom you are a trifle anxious, put this book in his way. The following subjects are treated: Does a young man need a religion? Certainties in religion; The reasonableness of faith; The Bible and modern thought; Christianity and other religions; Conscience; Duty; Self Indulgence; Amusements.

Magazines.

Dr. WYTHORN is to be congratulated upon having brought the *Methodist Magazine* safely through twenty-five years. During this time other magazines have come and gone, but our own holds on the even tenor of its way, becoming better and better every year. It is a marvel how the editor manages to produce so worthy a periodical, as it is lauded heavily with other work. We are pleased to know that the circulation of the magazine keeps up well, but it is deserving of a much more liberal support by the Canadian Methodist people.

For many years the only Methodist Magazine in America was that published by our Book Room. Within the last six months two others have been started in the United States. "The American Illustrated Methodist Magazine," is the title of a very fine production published at St. Louis. It is edited by Rev. J. W. Lee, D. D., and Rev. Dr. Luccock. Dr. Lee is a prominent minister of the M. E. Church, South, who has had considerable experience in literary work, and Dr. Luccock is a pastor of the Methodist Episcopal Church, so that both branches of Methodism will be interested in the success of the venture. The first numbers are really excellent. The articles are interesting and the illustrations good. The magazine is cheap at \$1.00 per year.

Almost simultaneously with the St. Louis publication another *Methodist Magazine* started as a bi-monthly in New York. It is handsomely printed on double-coated paper, and the half-tone engravings with which it is profusely illustrated show up finely. The literary bill of fare is quite varied and appetizing. The departments are full of good things. The magazine is published by D. Taylor, Methodist Book Concern Building, New York City. Subscription, \$1.25 per annum; single copies, twenty-five cents.

We have had occasion frequently to refer to Canadians who have made their mark in the neighboring Republic. It is a peculiar pleasure to speak of the success of a young Canadian, who has remained in his native land and come to the front with wonderful rapidity. Mr. John A. Cooper, Editor of the *Canadian Magazine*, is apparently not more than about thirty years of age. He took charge of the magazine three years ago when it was losing money, and by editorial ability, and good management has brought it up to a paying basis, and greatly extended its circulation. It aims at encouraging Canadian talent, and developing a healthy Canadian sentiment. Its illustrations are the very best, and the contributions of a high order. The magazine compares very favorably with its American rivals, and is a credit to our country.

Devotional Service.

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

JULY 16—"A FRIEND IN NEED"

Luke 10: 36-37.

HOME READINGS.

Mon., July 10. Barzillai. 2 Sam. 17: 27-29; 19: 31-40
 Tues., July 11. Widow of Zarephath. 1 Kings 17: 7-16
 Wed., July 12. Elisha. 2 Kings 1: 1-27
 Thurs., July 13. One-eyed man. 2 Tim. 1: 16-18
 Fri., July 14. Luke. 2 Tim. 4: 9-12
 Sat., July 15. "Bene into me." Matt. 25: 31-40

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, social, 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 recent unfortunate strike of a large body of workmen on one of our great railway lines proves that some one had disregarded 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 this troubled old world. It is well worth the while to study this narrative and its application to modern conditions.

THE DANGEROUS ROAD.

The road or path—there was no such road as is familiar to us—from Jerusalem to Jerico went literally down, the descent in less than twenty miles being about 3,500 feet. It was also 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 fact is, it is only a few decades since travelling has been safe on the most frequented roads in civilized countries. The roads about London a hundred years ago, and some routes in the United States within a much more recent period, as well as some roads in the Western mountains at the present day, will furnish many illustrations of the dangerous state of the highway from Jerusalem to Jerico and the Jordan. Some time ago eight hundred men were engaged making a new road between these two historic points.

THE UNFORTUNATE VICIM.

Somewhere along this dangerous road a tragedy was enacted—an awful crime was committed. A solitary man appears going towards Jerico. Issuing from one of the caves, or springing up 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.

(a) *The Priest.* "By chance there came down a certain priest." This is a most likely occurrence, as Jerico was one of the residences of the priests. About 12,000 priests and levites, who used to attend the temple in courses, resided in Jerico. And who would be more inclined to render help to the wounded man than his fellow-

countryman? 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 inquire what he could do for him. And he was either going to or returning from the sacred duties of his office. Ah, yes! how true it is, one may occupy a very sacred place, and yet have a cold, hard heart! This is not true religion—only its counterfeit. Doubtless he had excuses enough to satisfy his own mind. He was tired, or in a hurry, or 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, but not reasons. There is a wide difference between the two. But let us be plain with ourselves. Do we ever pass by human wants that we ought to relieve? Do we ever keep out of the way of those who need our help? Do we not compute our excuses to quiet our conscience, and make our Christian service easy?

(b) *The Levite.* The levites performed the humbler services of the temple, such as cleaning, carrying fuel, and acting as choristers. They were also writers, teachers, and preachers. 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 impulse which probably stirred within him. His intellectual training did not make him compassionate; nor did his more humble occupations (if he were of that class) move his sympathies. He was an example of spurious holiness—sanctity divorced from charity.

(c) *The Samaritan. The friend in need.* The Samaritans were half heathen, a mixed race of Jews and Gentiles, accepting the Pentateuch only as their Bible, erroneously in some points of doctrine, and greatly despised by the priests and levites. Our Lord selects this case, but he does not mean to teach by it that the Jews as a people were worse than the Samaritans. 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 a "good Samaritan" is to obtain this feeling—this sympathy large enough to envelop all men as brothers. But how is it obtained? Edicts of law, good resolutions, beautiful moral examples, and the whole array of human contrivance fail to create it. It is learned from Christ. It is the product of the indwelling Spirit of Christ—where he dwells, there is the compassion.

THE PERTINENT QUESTION.

The great Teacher after describing these vivid scenes, asked the question, "which now of these three proved neighbor unto him that fell among the thieves?" The lawyer had asked, who is my neighbor? Who am I to love as myself? And Jesus gives these three characters, and asks, who of these showed by his acts that he was indeed a neighbor? But one 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 spirit of the reply.

PRESENT DAY APPLICATIONS.

If we really belong to the kingdom of heaven on earth, we must possess and cherish, and display the spirit of loving our neighbor as ourselves according to the explanation of neighbor which Jesus has here given us. We are to treat the poor, the degraded, the outcast, as our neighbors, and give them all possible aid. We are to treat the Indians as our neighbors, and the foreigners, and the colored race, the ignorant, the neglected, the imprisoned. Every village, town, city,

every part of 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." This individual that refuses to do this has fallen far below the Christian ideal. The nation that neglects it is robbed of one of the essential elements of national greatness.

SIDE-LIGHTS.

1. The religion of Jesus is the religion of compassion.
2. In the priest and the Levite prudence conquered humanity; in the Samaritan humanity conquered prudence and prejudice.
3. 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.
4. My neighbor is every one who, in the providence of God, is brought into such connection with me, that I can and ought to affect him in some way for good.
5. 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.
6. Christ teaches that there is no limit or exception to the love of man, and 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.
7. We have here heterodoxy with humanity, and orthodoxy without humanity. And mark, humanity is better than orthodoxy, if only one may be had; and inhumanity is worse than heterodoxy, if one must be endured.
8. It is the characteristic mark of genuine love that it does not ask whether the neighbor deserves love, but whether he needs love.
9. Manifestations of love—the attentive look, the compassionate heart, the helpful hand, the willing foot, the open purse.
10. It is true that mere kindness does not earn eternal life. "Love thy neighbor as thyself" is only half of the law. The other half condemns 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."

POINTS FOR THE PRESIDENT.

Appoint half-a-dozen members a week in advance 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 "Side-Lights" from the "Epworth Era," and pass the slips among the members present to be read after the address on the topic. This plan might with profit be continued from week to week. Make the summer meetings of the League short but substantial. Don't exceed fifty minutes.

JULY 23—"HONORING THE LORD'S DAY."

Ex. 20: 8-11. Rev. 1: 10.

HOME READINGS.

Mon., July 17. *Body of the Lord, honorable*
 Tues., July 18. *Purpose of Sabbath.* Isa. 58: 13, 14
 Wed., July 19. *Rest from labor.* Mark 2: 23-28
 Thurs., July 20. *Public worship.* Heb. 10: 19-25
 Fri., July 21. *Love of neighbor.* 1 Cor. 13: 1-13
 Sat., July 22. *Lord's Day offerings.* 1 Cor. 16: 1-4

No subject more vital at the present time to the individual, to the Church, and to the nation than that of "Honoring the Lord's Day." Our General Superintendent, Dr. Carman, gives a clarion call to Sabbath observance in a recent issue of our church paper. He speaks, under the heading, "Shall we save or lose our Christian Sabbath?" partly as follows: "There can be no doubt about it, this is to-day to Canadians, especially to us in Ontario, a question of prime importance. Shall our Sabbath be kept to people now living, and to posterity, in anything like its

the intent / or shall the land be given over to disregard of the Lord's Day, to Sabbath desecration, and its attendant growing sins and evils? The conflict is upon us. We are nearing the thick of the fight. Our parliaments, legislatures, and courts are lending their aid to Sabbath-breaking corporations, and to associations and businesses that thrive only on the violation of the command regarding the laborer's day of rest. The churches of the country must be roused to our danger. In prayer and wisdom, under divine guidance, let all our Conferences unite in energetic action in this defensive war.

THE BULWARK OF CHRISTIANITY.

The Lord's Day is the bulwark of our Christian institutions. If we give it up, everything peculiar to us as a Christian people is liable to overthrow. This may be maintained for two reasons. (a) If we have no day of worship, as the Sabbath is, we have no proper opportunity for propagating holy religion which is not merely a matter of national belief, as the heathen systems are, but a matter of individual acceptance and personal experience. The day, then, must be observed as a day of worship in order to inculcate the principles of Christianity, as the national religion to be accepted by the individual conscience. (b) The Sabbath must be kept for our safety as a Christian people. It is a command, the violation of which forfeits our hold upon Christianity and endangers the whole civil and social fabric which is founded on the Christian religion.

THE AUTHORITY OF THE DAY.

The decalogue declares, "Remember the Sabbath day to keep it holy." But it is not the original institution of the Sabbath which is here referred to. The people are here reminded of an institution actually in existence. This is clearly implied in the word "Remember." To remember a thing it is necessary to have some previous knowledge of it. We are, therefore, carried back to the original institution of the Sabbath as presented in Gen. 2: 2-3. Some say Moses was speaking with a view to the future in this commandment. They contend that the Sabbath was not instituted until the law was given on Sinai. It was peculiarly a Jewish institution, they say and consequently it came to an end with the Jewish dispensation, and is, therefore, no longer binding. Our young people must be prepared to meet this specious argument and have a reason for the hope that is in them. For the foregoing argument is utterly false, as is evident from the following considerations:

1. The language of the commandment—"Remember." This implies some familiarity with the Sabbath on the part of the people addressed. It proves that it was not a new, but an old institution; that its observance had been enforced before, and was re-enjoined in the work of the decalogue.

2. It is recorded in sacred history that the Sabbath was regarded as a divine institution and observed as a day of peculiar sacredness before the formal law was given (Ex. 16: 22-28). The Israelites were commanded to gather twice as much manna (food) as they needed on the day before the Sabbath in order that they might have sufficient for the day of rest. What was thus preserved did not spoil. It had the blessing of God. Thus we see the divine regard paid to the Sabbath in the wilderness before the law of Sinai had been declared.

3. The religious observance of the seventh day is a precept in the moral law. Moral duties can never be temporary. Nor can the application of a moral law be restricted to any particular nation. Dispensations may change or pass away, but man remains a moral being in all ages and countries; and those laws which relate to his moral nature must ever abide in full force. If the fourth commandment is not binding upon us, neither is the remainder. It was given at

the same time and under the same circumstances as the others, and if it has passed away, or many way become obsolete, so have all the others. There is no process of reasoning by which it may be shown that all or any of the other commandments of the ten are binding, while the fourth has lost its authority. If men can break the fourth commandment with impunity, which enjoin a seventh day for rest and worship, so they may with equal freedom, swear, or steal, or lie, or covet, or worship idols—all of which is forbidden in the usual list of commandments which condemn the violation of the Sabbath. Break the Sabbath, and you may break any law of the decalogue.

THE OBJECT OF THE LORD'S DAY.

Two ideas are associated with this day, physical rest, and religious activity. It is intended to serve these two great purposes.

1. *Physical rest.* On the seventh day God rested (Gen. 2: 2; Ex. 31: 17). So man is to rest. On this day there should be a general cessation from labor. Ordinary work must be laid aside, and only that which is necessary performed. This provision applies also to the animals which serve man. Both man and beast are to share in the benefits of the rest day. We greatly undervalue this divine provision. What would be our condition without a Sabbath? Every workshop, place of business, commercial exchange open, and at work. Hand at it. Brain at it. Pen at it. One monotonous round of work with no break in the weary march. Can we conceive of anything more dreary? The body under such pressure would weaken and fail. Physiology and hygiene preach the fourth commandment. God has interposed the need of the Sabbath in the physical constitution of man, so that a man deteriorates and suffers when deprived of a day of rest in seven. These days of Sunday labor in mills and factories, of all-day and all-night trains, regardless of the Sabbath law, of Sunday newspapers, and Sunday worldly pleasure—and of apoplectic fits and physical wrecks—remind us that the Sabbath is neither superseded nor abrogated. Defy the government, and scorn the authority of the Almighty, O man, and sorrow inevitable shall follow in thy path.

2. *Religious activity.* The Lord's Day is a day of rest but not of idleness. The time taken from secular pursuits must be devoted to the higher interests of our being. It is a day to devote to holy uses, a day for the cultivation of the spiritual life. It is to be a day of prayer, and Bible-reading, and public worship, a day of heart study, and God-seeking, a day of divorcement from the spirit of the world, of freedom from its toils and cares, of rejoicing in the works of the Almighty as displayed in nature, of learning the will of the divine as unfolded in revelation, of sacred fellowship and sweet communion with God, our Father. It is an island torn from heaven where the weary storm-beaten traveller may find a safe harbor of rest and spiritual refreshment, whence he may resume, with renewed hope and strength, the voyage of life. It is an oasis in the desert where the tired, travel-worn pilgrim may take his needed rest on the homeward journey.

SIDE LIGHTS.

1. Keeping the Sabbath holy and keeping ourselves holy, must exist together or they cannot exist at all.
2. The Sabbath stands a mute and universal testimony that man is a spirit. On one day of the seven he especially looks up, expects a revelation, and is justly moved by thoughts of the divine goodness.
3. Let the youth of Canada stand for the preservation of the Lord's Day, and let no influence from any quarter whatever weaken their splendid determination.
4. There is a reasonable basis for the testimony that the old lady in class meeting "It is easier to be good on Monday because I

went to church on Sunday." The Sabbath projects its holy thoughts and resolutions into the work of the week.

5. Keeping the Sabbath is binding on us in a three-fold sense. (a) It is a duty we owe to God. He commands us to keep it. (b) It is a duty we owe ourselves. It is essential to our physical well-being, and to our spiritual education. (c) It is a duty we owe our fellow-men. Our example of Sabbath neglect leads others to Sabbath neglect and may be the means of compelling others to labor for our reasons.

6. The observance of the Lord's Day is a recognition of Christ's resurrection, as well as the Father's rest after the creation. Thus we have the Father in creation, and the Son in redemption brought before us in our holy day of rest and worship.

7. Don't use the bicycle on Sunday for the purpose of worldly pleasure to the exclusion of public worship and moral improvement. Use your influence to secure the adoption of the rule in your bicycle club discouraging Sunday riding to the neglect of moral and spiritual progress.

POINTS FOR THE PRESIDENT.

Magnify the importance of the topic. Place it in the hands of a well-qualified person. The protection of our Sabbath is of supreme moment. Unscrupulous men and corporations are seeking the day for mere pleasure and lustiness advantage. Seek to create a strong sentiment against this tendency. Uge your League to stand firmly for the Scriptural Sabbath. It is needed for the safety of social, industrial, and national life. Select Scripture passages in advance bearing on the subject. Put them on slips of paper and distribute them for reading among the members. See "Home Readings" for this purpose. Show that the Sabbath is divine, and therefore, must be kept.

JULY 30. "THAT GOOD PART."

Luke 10: 38-42.

HOME READINGS.

Mon., July 24.	Lot's choice.....	Gen. 13: 1-18
Tue., July 25.	Eat's choice.....	Gen. 25: 27-34
Wed., July 26.	Joshua's choice.....	Josh. 24: 14-25
Thu., July 27.	Solomon's choice.....	1 Kings 3: 1-15
Fri., July 28.	Matthew's choice.....	Luke 5: 27-32
Sat., July 29.	The young ruler's choice.....	Mark 10: 17-22

Here we have the picture of a household and its occupants—a real, live-picture. The two women who had charge of the domestic duties were sisters who loved the Lord and loved one another. They were not perfect, either of them, in character or conduct. They lived in Jesus, and both were desirous of serving him. But they needed training, moral and spiritual. The one was too externally busy to give enough time to devout thought; the other was so internally contemplative as probably to preclude proper attention to pressing secular duties. Yet of the two, the contemplative soul was the better insasmuch as she had partaken of the spirit and truth of Christ; and when this is allowed to have its way in the inner life, externals will eventually fall into line. When the "one thing needful" is possessed, other things must take the lower place and be submissive to orders. "That good part" is heaven which will exert its life-giving, spiritual properties, till the whole inner and outer life partakes of its own nature.

VARIETY OF TEMPERAMENT.

These two sisters, having their different dispositions, mingling in the one home, and with their common object of trust and service, are an illustration of many modern instances of family life. As a rule, no two in the one family have the same temperament. One is sombre, another bright. One is passive, another vigorous. One is mentally dull, another intellectually acute. These temperaments are the counterparts, one of the other, and may be mutually help-

ful. To a certain extent the tendency of Martha to a life busily devoted to self, and the tendency of Mary to quiet self-devotion to the Divine—these will be combined in every true believer.

JESUS IN THE FAMILY CIRCLE.

Jesus had arrived at Bethany perhaps unexpectedly, and was accompanied by some of his disciples, and this occasioned no little stir in the household there. Martha was naturally anxious to provide fitting entertainment for such an honored guest. For a time, Mary had apparently assisted her in making the needful preparation for supper, but after a little had stolen away to sit at the feet of Jesus and listen to his words. Probably she felt there was a reasonable limit to the work of providing for material wants, and that it was making good use of the precious time of Christ's stay with them to learn his divine message from his own lips.

1. *The Festival of Martha.*—Martha is displeased and put out by being left to make the preparations alone, and in her hastiness she falls into various mistakes. She attaches undue importance to the kind of work she was engaged in. She regards her sister's employment as mere waste of time. She accuses the Saviour of unkindness in allowing her sister to shirk her share of the work. She made a breach of courtesy in her endeavor to get the Saviour to take her part in this difference with her sister. For it is always embarrassing for a guest to be asked to take a side in a family dispute.

2. *The answer of Jesus.* Jesus reminded Martha that she was harassing herself about many trivial things, and making too much of them, while Mary's attention was fixed upon the one thing of supreme importance. The slight degree of blame implied in the answer, and in the repetition of her name, was no doubt robbed of its sting by the gentle tone of voice, and the kindly air of the speaker. Both these sisters were disciples and friends of Jesus; and he was as considerate to the weaknesses of the one as to the intense devotion of the other.

3. *The point involved.* We have here both a warning against allowing our minds to be distracted and worried by passing trifles, and a statement of the secret of a true and lasting peace. Those who have the one true aim in view rise above all that is superficial and trifling and enjoy peace in the midst of the storm.

WHAT IS THE ONE THING NEEDFUL.

The words of commendation which Jesus spoke concerning Mary are noteworthy. "She has chosen that good part which shall not be taken away from her." Busy cares, worldly ambition, material possessions shall all one day be taken away, but "the good part," our interest in the Redeemer's kingdom, shall remain with us here, and continue with us in the eternal world. "The one thing is needful," said the Saviour to Martha. "No 'one thing only' is needful; but one thing is needful in addition to what you already possess. You are rendering useful service Martha—that is necessary; yet that is not all. You also need 'that good part' which Mary has chosen. And what was that good part? 'Mary sat at Jesus' feet and heard his words.' Yes, that was the good part which the Master extolled. And what did it mean? It meant instruction and communion. She 'heard his words' and was instructed in heavenly truth; she 'sat at his feet' and enjoyed communion with the Son of God. Martha had overlooked this in the multitude of her household cares, and hence her character lacked tenderness and strength. Oh, how we permit even necessary service to take the place of needful communion! We ought to be Mary and Martha in one; we should do much service, and have much communion at the same time. For this we need much grace. It is easier to serve than to commune. Joshua never grew weary in fighting the Amalekites; but Moses, on the

top of the mountain in prayer, needed two helpers to sustain his hands."

SIDE-LIGHTS.

1. Duty and love should run along together.

2. Christ taught Martha that all things are secondary to the one great thing—love to himself.

3. Religion does not take from us our individuality. It does not command every one to be a Martha, nor every one to be a Mary, but each to display the Christ-life.

4. Let us learn the lesson of serving the Master in the sphere for which they are best fitted, and be tolerant and appreciative of those who serve him in different ways.

5. This incident shows the way to eternal life; it is to listen to the words of Jesus, make those words the law of heart and life, and choose by loyalty to him the good part which shall not be taken away.

6. When we possess God in Christ we have the one thing needful for a true life, a true growth, a true service, a true happiness. This is "good" in name and goal in reality. It wears, lasts, satisfies, abides. Seek it!

POINTS FOR THE PRESIDENT.

It would be a very pleasant change to hold this meeting out of doors on the church lawn, or on the grounds of one of the members. Arrange to have an organ and hearty singing. Have the plans well announced, and invite all young people to come. You may by this means induce some to accept "the one thing needful," who do not already possess it. Don't forget to use the "side lights" as suggested a week or two ago. Advise the Leaguers to follow the "Home Readings," one selection for each day in the week. They illustrate the topic, and are profitable in many ways.

AUGUST 6.—"DRIFTING."

Eph. 4: 11; James 1: 18.

HOME READINGS.

Mon., July 31. Drifting in worship. . . 1 Kings 12: 33-34; Ps., 73: 33, 34.
Tues., Aug. 1. Step well-nigh slipped. . . Ps. 73: 1-28.
Wed., Aug. 2. Lost my drift. . . Job 12: 1-4.
Thurs., Aug. 3. Repentance and steadfastness. . . Job 11: 14-24.
Fri., Aug. 4. His heart is fixed. . . Ps. 112: 1-10.
Sat., Aug. 5. Be steadfast, immovable. . . 1 Cor. 15: 58-58.

It is drifting that is most to be feared. Men don't become atheists and criminals at a leap. To every one who resolutely sets his face against God, there are hundreds who drift from him. So remarks Meyer, whose tract on this subject we shall freely use. One of the great moral and religious tendencies of the age on the part of both old and young, is the tendency to drift. There is no very evil intent at first. It is only going with the current, or moving with the tide. So gentle, so imperceptible, so pleasant in its early experiences, but fearful in its final results—Drifting.

YOUNG MEN IN THE CURRENT.

Young men come up to our great centres of population from pure and holy homes. They are nice, amiable, well-meaning fellows, with no intention of going wrong, though perhaps with no very strong resolution to go right. The last words of advice from father or mother ring in their ears, urging them to keep up the good habits in which they had been trained from childhood, and they intend to conform to them now they are setting out for themselves. If they fall in with a strong religious influence, it is not at all unlikely that all will turn out well; but if they go into some establishment where there is a fast, gay set, the Lord's Day unkept, where fillis allusions pollute the talk, and gambling fills the leisure hours—then, after the first momentary shock is over they give themselves up to the strong prevailing current, and begin insensibly but surely to drift into evil. It is

not necessary at the start that they should commit some flagrant sin; it is enough that they cease to resist the insidious and baneful influences around them. Such is the history of the ruin of many of our brightest and most promising young men.

RELIGIOUS DRIFTING.

1. *Don't drift into unbelief.* It is a very easy thing, through the effect of your reading, or the influence of your association, to drift into unbelief. You first began to question the Bible, then to doubt it, then to ridicule, then to reject, then on to unbelief, infidelity, and consequent worldliness, godlessness and sin. Resist the approach of such a sad end. The Bible is true. It is the book that made your mother good and noble and self-sacrificing; that made your home the heaven-on-earth that it was; that gave you your first impressions for the right; that sent you out into life with such good principles as you possess; that is leading multitudes of the human race to salvation and heaven; it is the only safe guide on the ocean of life. Don't throw away your chart and drift on the rocks, and wreck that splendid craft of character. In God's name don't drift from the grand old Book.

2. *Don't drift into Sabbath desecration.* What with the bicycle, the Sunday street car and railway train, the yacht and the tow-boat, the city park and the country drive, you are in danger of drifting into Sabbath desecration. Resist it. Don't allow these things, attractive as they may appear, to prevent you from attending public worship faithfully and serving the God of your fathers.

MORAL DRIFTING.

1. *Don't drift into bad companionships.* A man is made or marred by his friends. As fish take on the mottling of the ground on which they lie, and as butterfly-like resemble the flowers over which they hover, so do we become like those whom we choose for our companions. Don't drift into familiarity with any man until you are sure of his character. Beware of the man who talks slightly of father, mother, home, or of women generally. Beware of the man who professes himself too deeply versed in the science of the day to believe the Bible, and who laughs at those who do. True wisdom is not destructive, but constructive. A man has no more right to steal away or spoil your faith, than he has to deprive you of your eyesight or rob you of your purse; and if he attempt, he betrays a dangerous character. Beware of him!

2. *Don't drift into drinking habits.* Nothing is easier than to do this for some. The tides of strong drink are running through our streets, and every corner saloon is a boat-house from which men may enter the boats and launch out upon the current. A few may enter it and yet escape. But for an enormous number there is little hope when once fairly afloat, on the fascinating but perilous waters. * No man means to be a drunkard when he starts drinking. Those who are now in the agony of delirium were once as pure and true as you are. Beware of their fate, and don't follow their earlier steps, lest you acquire a momentum you cannot arrest, and go down to perdition. It is a safeguard to a young man to take the pledge of total abstinence. He perhaps may not sign it at a public meeting, but he can write one in his own private room, and resolve by God's help never to touch this accursed foe of human hearts, and happiness, and honor.

3. *Don't drift into habits of inactivity.* In us all there are appetites and desires which are beautiful and innocent enough when kept in their right place; but they are very reluctant to be kept there, and are ever chafing to ascend the throne of the being, and assume the mastery of the life. Beware of the drifting into secret sins witnessed by no eye but God's. Beware of the society

of those who are familiar with the ways of darkness and impurity. Beware of spectacles and pictures, of amusements and books, that excite the lower passions. Never go to a place to which you could not take your mother or sister. It is not necessary to yield to temptation. Exert your will power. Rest of all accept the life and power and purity of Jesus, which you may claim and use in all moments of need.

COMMERCIAL DRIFTING.

1. *Don't drift into extravagant expenditure.* Better live on oatmeal porridge and brown bread, than spend more than you can afford or drift into debt. The pleasure of a holiday, or an evening's gaiety has a disagreeable after taste, when for weeks or months you have to avoid certain people because you owe them money which you cannot repay. Pay as you go, and if you can't pay don't go. It is a temptation for us all to imitate the people above us in the social scale, but it is a miserable life to live, for fecklessness and extravagance are often followed rather than virtues. Living beyond their means frequently tempts young men to take money which does not belong to them in order to stay pressing demands, and in the hope of the chance of repayment, which never comes. In this way many find the penitentiary and ruin.

2. *Don't drift into gambling.* We may drift into this habit almost imperceptibly. To stake the first quarter-dollar in a raffle, to stake the first dollar on a horse, to lay a bet of a hat or a pair of gloves—these things may seem trifles, but they are yielding to the utter ruin of the whirlpool. It is easy to break from them at the beginning. But they may lead to other things, which lead to others still worse, and these again to others beyond. How much better to put the foot down and refuse the first! Betting is a bad thing, subversive of one of the safe principles of morals and commerce, giving an equivalent for money received.

3. *Don't drift into money-making machine.* Some seem to live for nothing else than to add a few more coins to their rising pile; and to do this they sacrifice all that makes life sweet and noble and honorable. Have a lofty aim. Spend your life for the best results. Be more eager to get up than to get on. Ambition is laudable when it is directed to doing the best you can for your own highest interests, to make the world better, and those around you happier; but it is a detestable passion to seek money for money's sake. Character not cash should be your chief aim. Seek first the things that make for peace, goodness, and righteousness, for personal worth and public well-being. Be faithful in these, in your small sphere, and it will be almost certain that you will be put in a position where you will have the chance of being faithful also in much.

WHAT TO DO!

You tell me you cannot resist the strong current on which you are already launched, and that you have already commenced to drift. But it is not too late. Send up a cry of distress to the Lord Jesus. Ask him to come aboard your boat. He is stronger than the mightiest current. And then, if you like to put it so, give him the towing-line that he may take it in his hand, and tow your craft up the strong stream to prosperity and paradise.

POINTS FOR THE PRESENT.

This is a most pointed topic for young people. Don't fail to make it impressive. We have omitted "side-lights" this week for good reasons. You will find eight or nine timely paragraphs in the foregoing article. Use them to the best advantage. Cut the paragraphs out and hand them to members of the League present, and have them read in their proper order, emphasizing their great importance. This meeting should be made a most helpful one. Seek God's help in prayer.

AUG. 13—A SERVICE OF PROMISES.

John 1: 17.

HOME READINGS.

Mon., Aug. 7. Not slack concerning his promises. . . . 2 Pet. 3: 1-9
Tues., Aug. 8. Joshua's testimony. . . . Josh. 23: 1-16
Wed., Aug. 9. Solomon's testimony. . . . 1 Kings 8: 54-61
Thurs., Aug. 10. Schemuel's testimony. . . . 1 Sam. 1: 19-25
Fri., Aug. 11. Mary's testimony. . . . Luke 1: 45-55
Sat., Aug. 12. Paul's testimony. . . . Acts 27: 23-26, 44; 2 Cor. 12: 7-10

There is nothing more certain than the fulfillment of God's promises. The sun may cease to rise, the seasons to recur, the tides to act, and gravitation to operate, but the Word of the Lord endures forever. There are many good reasons why we should expect God's promises to be sure. Every divine promise, as one has pointed out, is built upon four immovable pillars.

THE PILLARS OF THE PROMISES.

1. First Pillar: *God's justice*, which will not suffer him to deceive. The promises are, therefore, certain.
2. Second Pillar: *God's goodness*, which will not suffer him to forget. The promises are, therefore, remembered.
3. Third Pillar: *God's truth*, which will not suffer him to change. The promises are, therefore, unchangeable.
4. Fourth Pillar: *God's power*, which makes him able to accomplish. The promises are, therefore, realized—they are fulfilled.

With such a foundation who can doubt the absolute reliability of the covenants of God with his people, and with the world!

PROMISES DIRECT AND INDIRECT.

In this study from the Gospel by John we may find both direct and indirect promises. Thus there are in the Bible various kinds of promises. Often a command implies a promise; indeed we may say that every command is an assurance that he who commands will reward him who obeys. Many a precept also contains by inference a precious promise, for the statement of a moral principle, in the nature of things, involves the appropriate issue, which in essence is a promise. First look in our topic scripture, as Schell suggests, for direct promises.

I. DIRECT PROMISES.

(a.) *Christ will return and receive us to himself* (v. 12).

It was customary for travellers in those old days to send some one of their party on in advance to find lodging and make arrangements for them in the city. Many a time one or other of the disciples had been sent in advance before the Master to make provision for his coming. Christ here takes that office on himself, and promises to prepare a place for his faithful disciples in "the city that hath foundations.

(b.) *The believer shall do greater works than Christ did* (v. 12).

This is the second direct promise of the chapter, and a most remarkable one it is. If this promise is to hold good, the question arises, is then the servant greater than his Lord? Not so, answers Maclaren, for whatsoever the servant does is done because the Lord is with him and in him. The contrast is between Christ's manifestation in the time of his earthly career, and the time of his manifestation in glory. The poorest Christian who can go to a brother soul, and draw that soul to Christ does a mightier thing than it was possible for the Master to do while he was here.

Some greater works.—Conversion is greater than a miracle—greater in its sphere of operation, in the power that is put forth, and in its result. Charity is greater than a miracle. Patient submission to God's will is greater than a miracle. And victory over evil is greater than a miracle.

2. INDIRECT PROMISES.

(a.) *Let not your heart be troubled* (v. 1).

This is an exhortation to the disciples not to be discouraged. What promise is implied in it? Just this—if you believe in God, you ought to believe in me whom God has sent. I am one of you. I go on in advance of you to the spirit-world. Do you not believe that I will look after your interests after I have left you. In my Father's house are many mansions. Do you not believe that there is room there for each of you, and that I will make the natural inferences from our Lord's exhortation.

(b.) *I am the way, the truth, and the life* (v. 4). Jesus being the way, the truth, and the life, he will, therefore, lead all who entrust themselves to him in the right path. He will teach them all that it is necessary for them to know for their moral and spiritual welfare. He will give them eternal life. Thus the divine precept becomes an inspiring promise. As Augustine puts it, "I am the way leading to the truth; I am the life, which I give."

(c.) *I am in the Father, and the Father in me* (v. 10). If Christ is in the Father, and the Father in Christ, then we have the implied promise that whatever Christ does the Father does. Every promise of Christ is the promise of the Father. Christ is the channel of grace from the Father to our hearts. "We can almost hear our Lord saying to us, 'Come to me and I will show you the Father.' I will communicate to you the Father's will. I will transmit to you the Father's grace." Again our Lord's profound precept is transformed into a great promise.

SIDE-LIGHTS.

1. There are over thirty thousand promises between the lids of the Bible.
2. Opposite every spiritual need of humanity there stands a promise to meet the need.
3. In an old lady's Bible were found the letters T and P opposite many verses of Scripture. She said the letters stood for "tried and proved," "I tried the promise, and it proved," "it is true."
4. Promises intended for believers are conditional. For example:
 - (a) If we would have comfort, we must believe.
 - (b) If we would dwell with Christ in his heavenly home, we must belong to him here.
 - (c) If we would receive the Comforter, we must love God and keep his commandments.
 - (d) If we would be guided into all truth, we must open our hearts to the Holy Spirit.
 - (e) If we would have strength like Christ's we must gain it through him and in his way.
5. Jesus went away not only to prepare a place for us, but to prepare us for the place, to fit us for heavenly enjoyments and service.
6. The same applies to this life. God is opening doors of opportunity and preparing a sphere, a place for us on earth, and also preparing us for the sphere he would have us fill, and the work he would have us do.
7. Spiritual heart trouble is the commonest thing in the world. No rank or class or condition is exempt from it. No bars, or bolts, or locks can keep it out. But there is a remedy for it. Believe in God and his Son Jesus Christ, and act according to your belief.

POINTS FOR THE PRESENT.

Make this a "promise meeting." Request everyone present to quote some passage of Scripture that contains a favorite promise. In this way some of the most inspiring promises of God's Word will be presented. Announce the character of the meeting a week before hand, and invite your older friends to come and give their favorite promise. Thus the old will counsel the young, and the young will cheer the old. Read responsively to open the meeting, after singing, the thirty-fourth Psalm, which contains many precious promises.

Junior Department.

This Department is in charge of REV. S. T. BARKLETT, Maple, Ont. All communications bearing on Junior work should be sent to his address. He invites the cooperation of all junior workers in making this page both bright and profitable.

The Little Bird.

A little bird with feathers brown
Sat singing on a tree—
The song was very soft and low,
But sweet as it could be.

And all the people passing by
Looked up to see the bird
That made the sweetest melody
That ever they had heard.

But all the bright eyes looked in vain,
For birdie was so small,
And with a modest dark-brown coat,
He made no show at all.

"Why, papa," little Gracie said,
"Where can this birdie be?
If I could sing a song like that,
I'd sit where folks could see."

"I hope my little girl will learn
A lesson from that bird,
And try to do what good she can,
Not to be seen or heard.

"So live, my child, all through your life,
That, be it short or long,
Though others may forget your looks,
They'll not forget your song."

—The Zion's Watchmen.

Our Bible Questions.

(Answers to questions are desired from all Juniors. Always give Scripture proofs. All answers will be valued and record kept. The standing of all will be occasionally published, and at the end of the year a prize given to the boy and girl in each class who has obtained the highest number of marks. Similar questions will be given each month. Look out for them.)

FOR CLASS I. (JUNIORS UNDER TWELVE.)

1. How many men wrote the books of the New Testament? (Name them.)
2. Name two persons Jesus raised from the dead?
3. Name two eminent men who started to serve God while young?
4. What does Jesus call himself in John 6?
5. What prophet foretold that Jesus would be born in Bethlehem?

FOR CLASS 2. (JUNIORS UNDER SIXTEEN.)

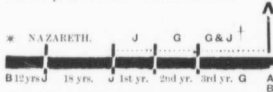
1. Where did Jesus fail to do many mighty works, and why?
2. Name six towns or villages in Palestine associated with the work of Christ?
3. Who was the first convert to Christianity in all Europe, and who was the preacher?
4. What words of Divine approval are written concerning Caleb and Joshua?
5. What direction does Paul give to Timothy concerning the things he has learned?

Bible Acrostic.

Hebrew with whom th' high priesthood first began?
Father of David's 2nd mighty man?
A man serving God by night and day?
Some bitter waters in the pilgrims' way?
Names of two men by first and final read?
They lived in very early times indeed!

The "A. B. C." of the Life of Christ.

The teacher should begin at the star and follow the line out to the arrow. Do not teach too much detail in this lesson, which is intended to give the Juniors merely an outline plan of the life of the Saviour.



Starting with the star, write "B," and tell the story of the *Birth of the Babe at Bethlehem*. Explain that the first twelve years of His life were spent at Nazareth. Mark the line at the first "J" and tell how Jesus went with Joseph to Jerusalem. The next division is that of the youth and young manhood at Nazareth, of which the record is silent. Mark the next "J" and teach how Jesus went to Jordan to be baptized by John who had been preaching in Judea. The single line (private and preparatory life) is now ended. Show the public life (three years) by the dotted line. The first year's ministry was in Judea, the second in Galilee, the third in Galilee and Judea. So, the two letters "J" and "G" are all that are needed. The cross marks the Crucifixion of Christ on Calvary. Tell of the resurrection, and finally of the Ascension at Bethany, marking that crowning event by the arrow pointing upward. Avoid giving detail; but simply aim at fastening the outline in the minds of the little folk. If they grasp the main points in the diagram as a whole, they will be able to learn and locate many of the recorded events of the Saviour's life in due course. (Other lessons will follow month by month).

Suggested Outline for Board-talk on "Take heed how ye hear."

(Illustrate by the story of the call of Samuel.)

HEED
EARNESTLY } ATTENTION.
ANSWER
READILY } OBEDIENCE.

Spare the Children's Feet.

A RAGGED woman was crossing the corner of a public park in London, says the *Christian*, where the children of the poor are accustomed to play, many of them barefoot. A burly policeman stationed on the corner watched the woman suspiciously. Half way across, she stopped and picked up something which she hid in her apron. In an instant the policeman was by her side. With gruff voice and threatening manner he demanded: "What are you carrying off in your apron?"

The woman seemed embarrassed and refused to answer. Thereupon the officer of the law, thinking that she had doubtless picked up a pocket-book, which she was trying to make away with, threatened to arrest her unless she told him at once what she had in her apron.

At this the woman reluctantly unfolded her apron and disclosed a handful of broken glass. In stupid wonderment the policeman asked:

"What do you want with that stuff?"

A flush passed over the woman's face, then she answered simply, "If you please, sir, I just thought I'd like to take it out of the way of the children's feet."

Blessings on the kind-hearted caretaker who was so thoughtful of the children's needs and the children's feet. And should we not imitate so good an example, and take out of the path of the little ones anything which can wound them, injure them, or cause them to stumble?

There are many things worse than broken glass in the paths which little feet must tread; let us gather them up and so far as it is in our power put them out of the way. —Ez.

Weekly Topics.

JULY 9TH.—Missionary Work in South America.—Acts 17: 22-31.

If possible have a large missionary map of this "neglected continent" in view of your League. One of your own construction may answer every purpose. Teach some grand facts relating to the country under study, e.g., it is the great Roman Catholic continent. It has for nearly four hundred years been part of the parish of the Pope. In contrast with it, the North of the New World—Puritan, prosperous, powerful, progressive—presents probably the most remarkable evidence earth affords of the blessings of Protestantism. South America on the other hand, "priest-ridden, lax, superstitious," shows the direful results of Roman Catholicism left to itself. The population of South America is said to have been 37,000,000, of whom only 4,600,000 have been reached by the Gospel. The Moravians began work there first, in 1735; but still there are only about four hundred missionaries there to-day and "what are they among so many?" Of the two hundred and eighty or more missionary societies at work in the world there are but sixteen or seventeen at work in South America. Having impressed these few yet sufficient facts, teach by contrast our obligations to the Gospel because of its blessings to us, etc.

JULY 16TH.—Christ the Good Shepherd.—John 10: 1-16.

(If you have not been studying the life of Christ, take the outline of the first study given on this page, and make it clear.) The Good Shepherd, *knows, feeds, guides, defends, his flock, and, because in His Love for them each He desires to save them all.*

JULY 23RD.—Duties to parents.—Prov. 10: 1, 13, 17.

A profitable lesson for the smaller Juniors may be taught from the following simple outline, which is to be developed in course.

HONOR AND
OBEY
MOTHER
EVERY DAY.

If they memorize this and are encouraged to go home and do it, its meeting will have been very profitable, for the home is the place where a child's true disposition is shown, and the mother is the one whose presence, example, and teaching are always influential. JULY 30TH.—Pride and the harm it does. Phil. 2: 3-15.

If the home readings for the week have been daily followed, the examples of pride, the thoughts of God concerning pride, and the rewards of humility that have been read, will form a good foundation for a vivification of hour. Seek to find the ways and means by which the spirit of pride shows itself among the Juniors themselves, e.g. idleness, decoration and personal adornment, station, etc. and impress the truth that anything that unduly exalts self must be abased.

AUG. 6TH.—Conquering Sin. Heb. 12: 1-7.

Children like to read of heroes. Each Junior may be one. In its military sense, a hero is one who has met some giant foe and conquered him, etc. David was a hero when he killed Goliath; but he found it easier to slay the giant than to conquer sin in himself. He was a greater man when he wrote the 51st Psalm than when he slew the Philistine. . . . Our greatest enemy is sin. We must all conquer or be conquered. This enemy is crafty, strong, cruel, and unless we watch, pray, and resist, he will overcome us. We need help. Christ has promised it to us, and through Christ we can overcome. (Stories from Pilgrim's Progress would be very helpful in this week's meeting.)

Around the Tea Table.

Disappointed.

A dear old lady who was taken to see the sights, not long ago, in the city where her children live, was one night passing with her daughter a huge building full of electric light "plant." They passed by a basement window, and looked down among the swiftly whirling bands and moving wheels.

"Is this a factory?" asked the mother.
 "No; it's where they make electricity for the electric light. I don't know just how they do it, but John will explain it to us when we get home."

"What turns the machinery, Malvina?"
 "Steam, I suppose. There's an engine on the other side of the room. I've often seen it from the back windows."

"And does all this have to go on, night after night, for the city to be lighted?"

"Yes, mother."
 "Well, I don't want to hear another word about electric lights," said the old lady emphatically. "I thought electricity was a gift of nature, free to all, but according to this, you've got to work as hard for it as if 'twas common gas or kerosene."

Captain Carter's Monkey

Captain Carter, who lived in Washington, D.C., when on land, had a great fancy for fine fowls, and among his collection prized a fine old king gobbler. On his last cruise he brought home a mischievous young monkey, which gave him so much trouble it was a good deal like an elephant on his hands. One day, hearing a terrible squawking in the henry, the captain found Jocko with the king gobbler under his arm, while he was deliberately pulling out the poor bird's last tail feather. The captain rescued the turkey and punished the monkey severely, who knew very well why he was commiserated. The next day, again hearing a commotion among the feathered tribe, he went to the scene of action, and there sat Jocko, with the much-persecuted gobbler between his knees, while he was trying to put the feathers back. His intentions were good, but the turkey did not appreciate them.—*Harper's Young People.*

A Preventive For Gossip.

Men of serious purposes have a horror of shallow garrulity. A good story is told of Dr. Jenner, the famous physician, and his method of protecting himself from an infiltration of this kind.

One of his regular visitors, a lady, would cheerfully pay her fee just to have the opportunity of gossiping with him. The first words would be, "Have you heard—" and Jenner would break in: "No, I have not. Please put this thermometer in your mouth, that I may take your temperature;" and he kept the tube between her lips for ten minutes, so that only five minutes were left for the lady to indulge in chatter.

Ten Cents a Hundred Miles.

Mr. Josiah Flynt's article on "The Tramp and the Railroads," in the *June Century*, embodies his experience in investigating the tramp nuisance on a single road. He estimates that 10,000 tramps ride free on American railroad trains every night of the year.

To-day it is the boast of the hoboes that they can travel in every State of the Union for a mill per mile, while in a number of States they pay nothing at all. On lines where brakemen demand money of them, ten cents is usually sufficient to settle for a journey of one hundred miles, and twenty cents often secures a night's ride. They

have different methods of riding, among which the favorite is to steal into an empty box car on a freight train. At night this is comparatively easy to do; on many roads it is possible to travel this way, unobserved, till morning. If the train has no "empties," they must ride on top of the car, between the "bumpers," on one of the car ladders, or on the rods. On passenger trains they ride on top, on the "blind baggage" and on the trucks.

Taking the whole country it is no exaggeration to say that every night in the year 10,000 free passengers of the tramp genre travel on the different railroads in the ways mentioned, and that 10,000 are waiting at watering tanks and in railroad yards for opportunities to get on the trains. I estimate the professional tramp population at about 60,000, a third of whom are generally on the move.

A Connoisseur's Advice.

Advice is cheap, but often timely and helpful. Says Harper's "Drawer":
 "A man entered an 'ice-cream parlor,' and slowly and thoughtfully ate his portion of vanilla. While he was paying the cashier he said quietly, 'I notice you advertise that you make your own ice-cream.'"

"Yes."
 "Let me give you a pointer which will help your trade amazingly."
 "Well?" asked the man, curiously.
 The reply was bland and apparently courteous. "Get some other fellow to make it!"

The Queen's Boots.

English papers are telling with some gusto a story of a private soldier named Murphy, who was brought before the commanding officer at Davenport, charged with selling part of his kit. Said the colonel:
 "Now, private Murphy, why did you sell your boots?"

"I'd worn them for two years, sort, an' I thought be that time they was me own property."

"Nothing of the sort, man! Those boots belong to the Queen."
 "To the queen is it, yer anner! Sure, then, I didn't know the lady took twilves!"

Her Signal.

Railway men—conductors, engineers and brakemen—are so used to communicate with each other by means of gestures, that the habit of looking for such dumb signals becomes a kind of second nature. In the early days of one of the great western railroads, according to a story in the *Pittsburg Dispatch*, it was so common for cattle to be run over, that the manager required the engineers to report all such accidents, with full particulars as to place, time, and kind of animal.

One day a complaint was received at headquarters that a valuable cow had been killed on a certain day, and by a certain engine. The case was referred to the proper department, but a reference to the files showed that the engineer had reported no such accident. The manager sent for him, and enquired why he had omitted to report the matter.
 "I didn't know I hurt the cow," he answered.

"Do you remember hitting her?"
 "Oh, yes, and I slowed up as she rolled over on her back; but she waved her feet to me to go ahead, and I concluded she was all right."

Dr. Crawford Johnson tells about a "be-nighted Englishman," who was travelling in the South of Ireland. He was very anxious to hear a good specimen of Irish humor, and was also very fidgety about his trunk. At every station he enquired of the railway guard if his trunk was all right, and at last that exasperated official exclaimed, "I wish

you had been born an elephant instead of a ass, and then you would have kept your trunk with you."

An Atlanta married man says: "I do not like my wife to stay too closely at home. When she stays in the house for several days at a time, the table cloth drifts to the servant's faults, the spots on the wall paper, and the general wear and tear of the house. When she goes out she always has something bright and interesting to tell me when I come home. Home is a very good thing, but a woman can have too much of it."

"Weel, John, how are you to-day?" said a Scotch minister to one of his parishioners on meeting him on the road. "Gey weel, sir—gey weel," replied John, cautiously, "gin it wassn for the theumatism in my right leg." "Ah, weel, John, be thankful; for there is no mistake, you are getting old like the rest of us, and old age doesn't come alone." "Auld age, sir!" returned John: "I wouner to hear ye'. Auld age has naething to do wi't. Here's my ither leg jist as auld an' it's quite sound and soople yet."

Interesting Facts.

THERE are 400,000 teachers employed in the public schools of the United States, their salaries aggregating \$165,000,000 yearly. There are three times as many bar-keepers as school-teachers and they receive over \$1,000,000,000 a year.

THE New Admiral, George Dewey, has a hobby almost as strong as his conception of naval discipline and public duty. During his long years of naval travel he has secured many thousands of magnificent specimens of the butterfly, and to-day has the finest private collection in America. This collection is insured for about \$8,000.

ONE of the most remarkable features of the Paris Exposition of 1900 is to be a large scenic map that shall show every railroad in the United States by electrical devices, and the elevations and natural features of the country in proportion and color. Thirty railway companies have joined to produce this unique map, which is to cost \$100,000.

THE average speed of the horseless carriage which recently made a trial trip from Cleveland to New York, 707 miles, for the entire trip, up and down hill, on good and bad roads, was fifteen miles an hour, and where the roads were reasonably favorable the speed of twenty miles was often attained. The entire cost of the gasoline used for the trip did not exceed \$1, proving that for cheapness the automobile can never be approached by any competitor.

IT would now seem from experiments which have been carried on in the University of Iowa that we do not taste many of the things which we eat at our daily meals. It is asserted confidently that we merely smell them. If the nose is tightly closed in the ordinary man and he is blindfolded he will not be able to distinguish coffee from water or a weak solution of quinine. This has been proved by experiments made on many persons. Common coffee was said to be water; it was also said to be quinine. Water was said to be coffee. Tea was called coffee. Turkey was called pork. Raw apple was called grape juice. Malt extract was sherry wine. Lard was pronounced butter. In short, experienced persons were unable to distinguish many common foods and drinks when sensations of smell were removed, and the conclusion was reached that a person might even practice economy in eating by merely blindfolding the eyes and substituting hard, pork and beef for butter, turkey and venison, while if the further precaution was taken to close the nose a very weak solution of quinine would pass for good coffee and vinegar for the most costly wine.—*Christian Work.*

Our Paper.

Last month added 558 more names to our subscription list. Keep it up.

DR. WITHROW knows a good thing when he sees it. In *Overaid*, he says, that Mr. Parr's expositions of the prayer meeting topics are alone worth the price of the paper.

MR. J. W. W. STEWART, Manager of the Imperial Life Assurance Co., in Vancouver, has sent twenty-five subscriptions from the Terminal City. This is a case of "I told you so."

REV. T. J. PARR, M.A., improved the opportunity presented by the Hamilton Conference, at St. Catharines, to gather up some subscriptions for "our paper." As a result he has sent in thirty-one names.

REV. S. E. MARSHALL, B.D., Hamilton, writes: "I am delighted to find the high standard and breezy, helpful tone of the first issue of your paper, so uniformly maintained in each successive number."

It will be seen by the statement printed below that quite a number of places have sent in second lists. Let this be attempted everywhere. There are always names to be gathered by a second or even a third gleaming.

OUR subscription is growing gradually and satisfactorily, but there are many Leagues which have done nothing as yet. Both Publisher and Editor are anxiously waiting to hear from them.

The following are some of the best lists received during the month of June:

Cobourg (2nd list) 18	Corbyville 8
Toronto, Gerrard	St. George 8
Street 17	Toronto Junction 8
Killarney, Man. 12	Cootesook, Que. 8
Souris, Man. 12	Berlin, (2nd list) 7
Essex, (2nd list), 11	Neepawa, Man. 7
Deseronto, (2nd list), 11	Elmwood 7
Walter's Falls 10	Bear River, N.S. 7
Manitowaning 9	Dante 6
Thorold (2nd list) 9	Belmore 6
Wingham (2nd list), 9	Florence 6
Centreton 8	Pembroke 6

We have not been able to report accurately the lists sent in by the Leagues of cities and large towns where there are two or more churches, as it is impossible to ascertain from the mailing sheet what League the names belong to. The following, however, is a statement of the total number of subscribers in the cities up-to-date:

Toronto, Ont. 241	Halifax, N.S. 18
London, Ont. 67	Belleville, Ont. 17
Guelph, Ont. 50	Ottawa, Ont. 11
Vancouver, B.C. 44	St. Catharines 7
Hamilton, Ont. 42	Ont. 7
Winnipeg, Man. 40	St. John, N.B. 6
Brantford, Ont. 38	Victoria, B.C. 4
St. Thomas, Ont. 34	Stratford, Ont. 2
St. John's, Nfld. 23	Chatham, Ont. 2
Montreal, Que. 23	Quebec, Que. 1

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- Hilldale.
- The Weeks' Homestead.
- The Clinging Vine.
- A Heroine's Reverie.
- A Proposal.
- Billy Watson.
- Henry Weeks.
- Village Gossip.
- Drama in a Railroad Coach.
- Agnes's Initiation.
- Decorations.
- More Hospital Experience.
- Some of Hilldale's.
- A Christmas Eve Tragedy.
- Water into Wine.
- Death's Harvest.
- Hilldale's Funerals.
- Innovations.
- Agnes's Strange Vision.
- Agnes an Orphan.
- Saint Dives.
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