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Missionary



BISHOP W. A. CANDLER, D.D.
PRESIDENT OF THE EPWORTH LEAGUE M.E. CHURCH SOUTH.

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WON BY LOVE.

One day, at Sing Sing, Mrs. Maud Ballington Booth asked the warden, "Have any of my boys been punished?" One of the pledges which the members of the League rules of the prison. The warden said: "No, they have not; and it is remarkable the change that has come over some of them." Then he told her the following: "A member of your League came to me the other day and said, 'Warden, you have about \$500 to my credit. Here is a list of men who have suffered financially by my misdoings. I want you to correspond with them and distribute the money as far as it will go.'"

Mrs. Booth tells a number of very touching stories illustrative of the good work that is being done in behalf of the men behind prison bars. What is the secret of this little woman's power over these men? The answer is not hard to find. She has a heart that has been touched by the love of Jesus Christ in penitence and fullness, and she has a great and real love for these men whom she feels God has called her to save.—Religious Telescope.

PUNCTUAL INDEED.

A certain Mr. Scott, of Exeter, whose business required him to travel constantly, was one of the most famous characters for punctuality in the kingdom. By his methodical habits, combined with unswerving industry, he accumulated a large fortune. For a great many years the landlord of every inn in Cornwall or Devon that he visited knew the exact day and hour he would arrive. A short time before he died at the advanced age of eighty, a gentleman who was making a journey through Cornwall put up at a small inn at Port Isaac for his dinner. He looked over the bill of fare, and found nothing to his liking. He had, however, seen a fine duck roasting on the fire. "I'll have that," said he. "You cannot, sir," replied the landlord, "it is for Mr. Scott of Exeter." "I know Mr. Scott very well," replied the traveller. "He is not in your house." Very sorry," said the landlord, "but six months ago, when he was last here, he ordered the duck to be ready for him this day exactly at two o'clock." And to the amazement of the traveller, who chanced to look from the window, the old gentleman was at that moment entering the inn yard, about five minutes before the appointed time.—Harper's Round Table.

CIGARETTES HURT THE NERVES.

Boys, do you always desire to have good, strong nerves? Then do not use cigarettes. You think they are harmless! They certainly look very innocent—only a roll of white paper with a bit of doctored tobacco inside. But they do weaken the nerves; and, in fact, they have kept many a man from securing a good position on a certain railroad in the West. Read what Mr. George Baumhoff, Superintendent of the Lindell Railway of St. Louis, says about their use.

"Under no circumstance will I hire a man who smokes cigarettes. He is as dangerous on the front end of a motor as a man that drinks; in fact, he is more dangerous. His nerves are bound to give way at a critical moment. A motorman needs all his nerve all the time, and a cigarette smoker can't stand the strain. It is a pretty tough job for men in good condition, and even they sometimes get flurried. If I find a car beginning to run badly and getting irregular for any time, I immediately begin to investigate the man to find out if he smokes cigarettes. Nine times out of ten he does, and then he goes for good."—California Christian Advocate.

Love Your Enemies

There are not many who can obey this injunction literally, but all men should be able and ready to show their love for the

Members of their own households

by protecting them, as far as possible, from danger of hardships or humiliation when they are no longer able to stand in the breach or to earn daily bread.

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Known to men

by which an immediate provision can be made by which a man's home may be safely protected against all possible contingencies, and that is through life insurance.

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The Canadian Epworth Era.

Vol. I.

TORONTO, JUNE, 1899.

No. 6.

Fourth International Convention of the Epworth League, Indianapolis, July 20-23, 1899.

The Soldiers' Monument.—The soldier's monument which occupies the centre of a large square in Indianapolis is the finest of its kind on the continent. It is worth a trip to the Hoosier City to see this wonderful structure. The people do well to thus perpetuate the memory of those who gave their lives in the service of their country. Such memorials do much to develop patriotism.

Noble Self-Sacrifice.—That was a fine reply that was made to Dr. Gray, editor of *The Interior*, by an educated negro intending to go to Liberia as a missionary. Dr. Gray tried to dissuade him, speaking of one who had gone to Gaboon as a missionary and "uselessly sacrificed a valuable life." The reply was: "Institutions must have graves for their foundation."

The Sunday Bicycle.—According to the Rev. Dr. I. W. Hathaway, general secretary of the American Sabbath Union, "The bicycle, used for pleasure and recreation on the Lord's Day, has become a gigantic abuse, destructive of the best impulses of tens of thousands of our young people, who are thereby led away from church and home influences on the Sabbath and exposed at the road houses to the most dangerous temptations."

Benefit of Conventions.—Rev. Dr. Carmaf writes thus of conventions: "Beyond question good Epworth League conventions seasonably held, properly and vigorously conducted, are of incalculable advantage to the Leagues, to the Church, and to the community at large. It pays to go to trouble and to some expense to make them strong and effective. Not every department needs to be made prominent at every convention, but one, two, or three, as circumstances may suggest and time allow. Pains should be taken to obtain a leading mind, a practised

hand, a glowing soul for the work which is to be especially emphasized. Have inspiring singing, have quickening Bible study, have reviving Christian fellowship, properly interspersed with the appointments of the programme, and you will indeed sit in heavenly places in Christ Jesus."

Boys' Life Guard.—A new kind of boys' brigade has been recently started which eliminates the military element.

over the age of twelve, total abstainers, and are required to conduct themselves in a quiet and orderly manner.

The Duty of Giving.—Bishop Vincent says in the Michigan *Christian Advocate*: "Put no stress on a piety that does not give according to its ability. Teach people that a religion of songs, prayers, and sentiment, which is not emphatic and practical enough to work out into self-sacrificing and intelligent contributions to the cause of God is an empty and profitless piety, a shadow and a sham. If our people were trained to do their full duty our ministers would have better salaries, and if we were to allow people to withdraw from us who would refuse to assume these responsibilities the church would be manifestly the gainer."

Bishop Candler.—In our April number we published the portrait of Rev. Dr. Carman, President of the Epworth League in Canada. Last month our front page was adorned by a very fine picture of Bishop Ninde, President of the Epworth League of the Methodist Episcopal Church, U. S. It is therefore appropriate that the portrait of Bishop W. A. Candler, President of the League of the M. E. Church, South, should appear in this issue, especially as he is to have a prominent place on the programme of the coming convention at Indianapolis. The *Texas Christian Advocate* thus describes him: "He is rather youthful in appearance, though he is plenty old for the high office he now fills. In stature he is low, but in girth he is large and round. He looks like iron works put up according to the most improved plans. He has a well-poised head suited to his form and stature. There is nothing of the ordinary or commonplace about him. In mental endowment he is the peer of any man in the American pulpit. In his perceptions of truth and in his delivery of it he is unique and original. His methods and style of preaching are peculiarly his own, and in his treatment of a subject he cuts right into the heart of it and brings out things both new and old—especially new."



SOLDIERS' AND SAILORS' MONUMENT, INDIANAPOLIS.

It is known as the "Boys' Life Guard Brigade." It has ambulance drill, fire drill, and saving-from-drowning drill. Its standard of heroism is high and practical; and yet it teaches that true heroism must be a matter of every-day life—entering into all its commonplace details. On its roll of honor will be inscribed the name of any boy who rescues a life from fire, water, or other peril, or the boy who, by his example, truly influences the lives of other boys. Members must be

INDIANAPOLIS—THE CONVENTION CITY.

BY DR. W. EARL WILLMOTT.

DURING the Christmas holidays it was my privilege to visit the city of the coming great Epworth League gathering. Through the courtesy of the chairman of the local committee, Rev. Dr. Lasby, who, at much personal inconvenience, spent several hours with me, I was enabled to see considerable of the city and learn much of its interesting history. A commission appointed by the state Legislature in '820 to select a site for the state capital, after much consideration, chose the centre of the state, at that time a wild forest. Where eighty years ago stood the primeval forest, with scarcely a mark of the hand of man, to-day stands a city of

the amount of grounds surrounding each house. I saw very few rows of houses, they being mostly detached, with the yards well filled with shrubs and trees. The other feature was the clear atmosphere. This is due to the fact that natural gas is used very extensively in the factories. Although there is a yearly manufacture of upwards of \$70,000,000 worth in over 1,100 separate establishments, still there is very little smoke to pollute the air. These conditions together with the purest water and most perfect sanitary arrangements possible, are responsible for the lowest death-rate of any city of the same size.

Convention headquarters are to be in the State House. This is a magnificent structure, covering about two acres, and built at the cost of about \$2,000,000. Like our own provincial parliament buildings, it is said to be the only public building in the country completed within the

adornments are not yet in place, but two magnificent groups representing War and Peace have just been carved on the east and west sides." "From the summit of the monument, which contains an elevator, the city spreads out before the beholder like an emerald plain sown with pearls. The business portion is grouped closely, while with increasing remoteness the beautiful homes gleam through the dark foliage, and the view extends for miles in all directions with entrancing effect." In this circle is the English opera house, also available for convention purposes.

Another block and a half east is Tomlinson Hall, owned by the city, and capable of holding about 4,000 persons, the ground floor being used for market purposes. Fronting this hall is the Marion County Court House, which cost about \$1,750,000. Its numerous spacious rooms are also at the disposal of the con-



BIRD'S-EYE VIEW OF INDIANAPOLIS, NORTH-WEST FROM MONUMENT.

over 200,000 inhabitants—with the exception of Denver, the largest strictly inland city in the United States. As originally planned, the city was to be one mile square with streets crossing each other at right angles, and with four wide avenues radiating from the centre of the square to the four angles. The ground was uniformly level, but a slight knoll was found and it was determined that this should be the centre, and that it should be crowned by a residence for the governor of the state.

Certain plots were reserved for public purposes and the remainder laid out into lots and placed on the market for sale. From the original one mile square, the city has rapidly grown till now the limits contain about twenty-six square miles. There were two features which struck me most forcibly in contrast with many other cities. One was the distance the houses were set back from the streets, and

original estimate. It stands on a plot of ground of about eight acres in extent, and has four broad entrances. It is three stories high, surmounted by a gold-dome, and contains elegantly-appointed rooms for all the state officers, halls for the two houses of the general assembly, and a large number of committee and court rooms.

To the north of this building will be situated the spacious tent for the main meetings, capable of seating 7,500 persons. At the south-west corner is the Park Theatre, seating 2,500, which has been placed at the disposal of the convention. A block and a half from the east entrance to the State House is the circle where originally it was intended to erect the governor's residence, but which now contains the Indiana state soldiers' and sailors' monument—the finest ever erected directly in honor of the private soldier—the total cost of which will approach half a million. "Some of the

vention. All these buildings together with five churches, which have been secured for state headquarters, are within a quarter of a mile of the large tent. There are many other churches at a greater distance, which will also be used as state headquarters, but the excellent street car service, with transfers, brings the remotest section of the city within a few minutes of the centre. The chairman of the local committee says: "No labor or expense will be spared to make this convention one of exceptional pleasure and profit. The city joins the Church, and the people unite with the preacher in saying, "Come! All things will be ready; the banquet will be spread; let not the guests be lacking! Come joyfully, and in great companies, to the feast of soul prepared for you!" Let there be a large representation from Canadian Methodism.

Toronto, Ont.

RELATION OF THE CONVENTION TO FUTURE METHODISM

BY REV. C. W. TINSLEY.

OF course none can know. That depends. Our hope is that the Convention itself may be of such a character in point of attendance and interest and power as to make it epochal in our beloved Methodism. It is far easier to read events in the prospective of history than to discern their real meaning as they pass. We live in a time when things are being done in a wonderful way—all seems in a transitional state. In church and state and society we are drifting, changing. "Old things are passing away; all things are become new." New methods—new relations—new problems. All these demand that Methodism adapt herself to the times. As we move through the twilight of this into the dawning of the coming

ley has put it: The Epworth League has in it larger promise for the future than any other branch of the church. The leaguers of to-day will be the Methodist leaders, the editors, the ministers, the laymen, the bishops of to-morrow. What does all this mean? Simply that we think that as there never has been a time when the young men and women of Methodism were so interested in church work, so full of the spirit of the Master, so aggressive in all that has to do with the advancement of the kingdom of the world, so the Methodism of to-morrow must, as a result, be of a better type than any the world has known. This we see something of the relation of the coming International Epworth League Convention to the future of our Church. If this great gathering shall be characterized by real spiritual power, its influence for good upon the days to come will be beyond all estimate. If the young people of to-day must be the burden-bearers of

WHAT SHOULD THE CONVENTION BE TO ME?

BY REV. C. W. TINSLEY.

WHAT do you say to this question, leaguer? Have you asked this of yourself? If not, let us ask and answer it together. Of course if it is at all within the range of possibilities you will be here. You don't want to be lone-one by staying at home. This great gathering of the younger forces of Methodism is being discussed in all the states of the Union, and is being advertised and exploited as perhaps none of the other great International League Conventions have been. It will be the largest gathering of Methodists this world has ever seen. Think of that! Can you afford to miss the opportunity of being on the ground? For those who attend it will prove a source of great inspiration. This is one of its chief



THE STATE HOUSE, INDIANAPOLIS (CONVENTION HEADQUARTERS).

century, we somehow have the impression that a crisis is upon us. The grand old Methodist Church has sailed through the breakers many times; but how will she meet the new problems that seem to have appeared in anticipation of the coming year? When God was born Leah cried, "A troop cometh;" so with the birth of the new times a troop of sociological, theological, religious, ecclesiastical, and governmental questions appear. These are more intricate, and will be more difficult of solution than the problems of yesterday. The fathers did wisely and well the things which came to their hands, but the methods and appliances used so effectually by them will not altogether meet the needs of our changed conditions. Each generation has its own problems. There is the firm conviction in the heart of Methodism that somehow the youngest child of the Methodist family is to play an important part in the family affairs. As Dr. Buck-

Christianity to-morrow, they must "gird themselves and have their lamps burning, as those that wait for the Lord."

Great religious conventions may be made a means of great inspiration and great spiritual uplift. Therefore, let the young people, as they pour into Indianapolis next July 20th by the hundreds and thousands, know something of the meaning of their coming here, and may they be girded for the arduous and blessed work which God shall lay upon their lives in the coming days.

Indianapolis, Ind.

NEVER was more truth packed in a nutshell than is in Dr. Pentecost's retort to a Buddhist who was swinging his prayer wheel and repeating meaningless words. "What are you praying for?" asked the doctor. "O, nothing." "Whom are you praying to?" "O, nobody." And that," said the doctor, "is Buddhism. Praying for nothing—to nobody."

objects. It will be a mass meeting, not a delegated convention. Its three monster meetings of 8,000 in one place, and 5,000 in another, and 3,000 in another, with the many smaller assemblies, with great speakers of international repute, with music of grandeur seldom equalled on earth, with Epworth colors and countless badges fluttering in the breeze, what sights, what sounds, what inspiration! How it will quicken your pulses and thrill your very soul, and send you home with new enthusiasm for the greatest work that can occupy the hearts and hands of humanity. Every leaguer, of course, should come to this great meeting, not with the sole thought of getting out of the occasion all possible for himself, but of course contributing to the enthusiasm and interest and success all possible. Christians give. It is their very nature. Then bring your best joy and love and smiles and heartiness to Indianapolis, and give them away to everybody.

Thus the convention will be to you also an inspiration and a blessing. God's arithmetic is multiplication by division.

Then the convention should be a means of instruction. Let us not imagine that this wonderful organization of but ten years experience and growth has found all that can be known of wise methods for doing its work. The discussion of the best ways of doing things by the various departments will be a means of

CONVENTION SALUTATION.

BY REV. C. C. LASBY, D.D.

A word of greeting to our Canadian colleagues in the ranks of the Epworth League:—

YOUR presence in the Fourth International Convention will be a marked feature. Whether your speakers will be able to carry off the

palms as they did at Chattanooga two years ago, is an open question. At that notable gathering your delegation was "the observed of all observers," and the northern tongue aroused an enthusiasm unequalled by the eloquence of the South. As one born in Canada, it

ance from the Dominion shall not fall below 5,000! Stir your chapters! Inspire your loyal youth! A visit to this Convention will do some souls as much good as a course in a University. It is your Convention as well as ours. "Come ye, eat that which is good and let your soul delight itself in fatness."

Indianapolis, Ind.

THE PROGRAMME.

FOURTH INTERNATIONAL CONVENTION, INDIANAPOLIS, JULY 20-23.

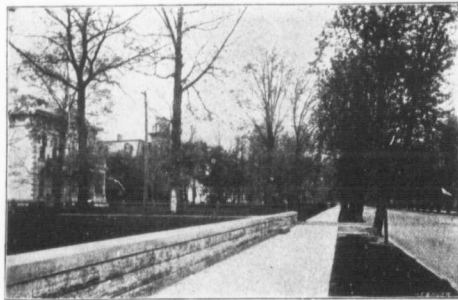
TO print the programme of our coming International League Convention in full would take four or five pages of our paper, and the space cannot be spared. The following condensed outline will, however, give some idea of the many good things which may be expected.

WELCOME MEETINGS.

The convention will open on Thursday afternoon, July 20, at 2.30, with meetings in the big tent, and in Tomlinson Hall. Addresses of welcome will be given by the governor of the State, and the Mayor of the city. Of Governor Mount, Dr. Lasby says: "He is as sturdy a Christian statesman as our land can boast, for whom every Epworthian will at once conceive a peculiar respect when he learns that he declined to participate in a proposed inaugural ball, and was inducted into his office with becoming Christian simplicity."

Bishop Nindé will respond to the addresses of welcome on behalf of the M.E. Church, and Bishop Candler will speak for the M.E. Church, South.

Rev. Dr. Carman, and Rev. G. J.



NORTH MERIDIAN ST., INDIANAPOLIS.

great help in practical methods of work. Come with clear conceptions of how the work should be done, if you know. If you have any copyright plan that has worked wonders, solved difficulties, or made the gospel machinery go, bring it along. Uncan your wisdom and give others the benefit of your experience. Whatever you do, don't come with long speeches. There is a suspicion hereabouts that an immense gong, with huge powers will be concealed somewhere in each of the places of assembly to "ring off" those who shall set their mouths to going and then go off and let them "run on." This gong arrangement may seem cruel, but you know how necessary it is when others talk.

Then this immense convocation of young Methodist life should be to you a real *spiritual uplift*. It is not simply for a gala time, or for the mere inspiration which comes with great crowds and wonderful music and magical eloquence, but the object is that it may be a veritable pentecost to this young army of God. Oh the possibilities of good in the 40,000 Leaguers who will fill Indianapolis next July 20-23, if God may only have right of way in their hearts and lives. Come with the burning desire in your breast that a baptism of the spirit may fall upon this army. In these times as we approach the close of this last century of the Christian era, while we are discussing a great gift of \$20,000,000 as a thank offering to God for his mercies, there is nothing that would so well please Him, nothing indeed that would so speedily insure this splendid achievement as a real outpouring of the Holy Ghost upon the Church. God must give to us of Himself before we will largely give to Him of our means. Leaguer, make this your prayer by day and by night until your own soul is fired with holy enthusiasm, and then come to the Convention, and "lend a hand."

Indianapolis, Ind.

was a peculiar joy to witness their triumph. Send your best once more. None will be heard more gladly. The hour is favorable. The events of the past year have drawn the countries together as never before. Diplomacy has seized upon the supreme moment of race sympathy and the stride of a single day has excelled the slow progress of a former decade. The place is propitious. Indianapolis is the home of the honored Chairman of the American section of the Canadian High Commission, and Senator Fairbanks is expected to extend welcome on behalf of the State—which is proud of his abilities and achievements—at one of the two opening meetings.

May I be pardoned one suggestion? At Chattanooga almost the entire Canadian contingency was on the platform. Can we not have a large representation this year in the audience? The Canadian colors should be conspicuous in all assemblies.

We need your brains in all discussions, but we desire also that your social charms and religious fervor shall be in evidence at every turn. With the blending of the national flags let there be a fraternization of the peoples. To that end, is it too much to ask that the attend-



MAYOR T. TAGGART.



FLETCHER AVE., INDIANAPOLIS.

Bond, B.A., of Halifax, will represent Canada.

The topic for Thursday evening will be

"THE INTELLECTUAL LIFE."

The subjects for consideration at three places will be "The High School and



GOVERNOR MOUNT.

liott, B.A., Kingston, will discuss "Self Culture."

The forenoon of Friday will be given to

DEPARTMENTAL CONFERENCES

which will be held in various halls and churches. The following topics will be taken by Canadian speakers at these conferences:—

"The Devotional Meeting—Helps and Hindrances," by Rev. J. H. Hazlewood, Paris.

"Ways to Help Revivals," by Rev. Jos. Edge, London.

"Visiting under the Direction of the Pastor," by Rev. H. W. Crews, M.A., St. Thomas.

"Question Drawer at Social Department Conference," by Mr. W. H. Moss, Dundas.

"The Reading Course," by Rev. T. J. Parr, Merriton.

"Suggestions for Socials," by Miss Xena Cornish, Niagara.

PATRIOTIC SERVICES.

On Friday evening three great patriotic meetings will be held. In the tent Bishop Fowler will lecture on "Abraham Lincoln," which is said to be one of his finest addresses. At Tomlinson Hall General Jno. B. Gordon will give his great lecture on "The last days of the Confederacy," which Dr. Du Bose declares to be the most fascinating public deliverance to which he ever listened.

At the third meeting the subject will be "Anglo-American Relations" which will be discussed by two speakers. Canada's representative will be Rev. Dr. Dr. Potts, who never fails to enthrall American audiences. His name will attract a big crowd no matter what attractions there may be in other places.

On Saturday morning there will be three Sunrise Love Feasts from 6.30 to 7.30. That in the tent will be led by Rev. J. W. Graham, B.A., Toronto.

Saturday forenoon will be occupied by a discussion of

"METHODISM; IT'S SPIRIT AND LIFE."

The subjects will be:

"It's Evangelistic Genius and Fervor."
 "Its Breadth and Catholity." (Rev. S. J. Shorey, Peterboro').

the College," "Self Culture—its value and possibilities," "Books and Reading," "The Bible and the Intellectual Life."

Rev. Dr. Workman, Toronto, will speak on "The High School and the College," and Rev. James El-

Methodist Philanthropy," (Rev. J. W. Graham, B.A., Toronto).

"Methodism and Educational Leaders," (Rev. J. H. Riddell, B.D., Winnipeg).

"Woman's Work in Methodism," (Mrs. Gordon Wright, London).

"Present Sunday School Achievements."

"Young People's Movement an Outgrowth of the Class Meeting," (Dr. Maclaren, Toronto).

Canadian speakers are indicated in brackets. It is expected that Rev. Dr. Buckley, and Dr. R. R. Doherty, of New York, will speak at this session.

Two meetings will be devoted to

THE JUNIOR WORK

on Saturday morning, to be held in Robert's Park Church, and the Opera House. At the former, Miss Sadie Doves, Hamilton, Ont., will read a paper on "How to Conduct a Junior Meeting," and Rev.

and Rev. W. A. Quayle, D.D., Indianapolis.

"The Citizen and the Common School," by J. P. Dolliver, Esq., Ft. Dodge, Ia., and James L. Hughes, Esq., Toronto, Ont.

The evening of Saturday will be given up to

TEMPERANCE MEETINGS.

The subjects will be:

"Total Abstinence and the Pledge,"

"Economics of the Drink Traffic"

"The Saloon in Politics,"

"Restrictive and Prohibitory Legislation."

Col. Bain, of Chicago, will speak at one of these meetings.

The only Canadian speaker on this evening is Rev. James Livingstone, Windsor, who will give an address on "Total Abstinence and the Pledge."



TOMLINSON HALL, INDIANAPOLIS.

John Morrison, London, Ont., will speak on "Banks for Boys and Girls."

The Question Drawer will be conducted by Rev. J. S. Watch, Belleville, Ont.

The subject for Saturday evening will be

GOOD CITIZENSHIP.

"The elements of Christian Manliness," will be discussed by Rev. Luther Freeman, Portland, Me., and by Rev. D. W. Snider, Milton, Ont. "Integrity in Daily Life," will be handled by Rev. H. C. Jennings, D.D., Chicago, and W. H. Kerr, Esq., Brussels, Ont.

"Civic Duty of the Christian," by John L. Bates, Esq., Boston, and Rev. R. Whiting, B.A., Forest, Ont.

"Filial and Parental Duties," by Rev. R. J. Elliott, Burlington, Ont., and Rev. J. B. Alhook, Mt. Vernon, Ia.

Obligation of the Citizen to the Church," by Rev. W. F. Wilson, Hamilton, Ont.

SUNDAY SERVICES.

On Sunday morning preaching services will be held in the various churches.

In the afternoon there will be two big Missionary Conferences at one of which it is expected that Mr. John R. Mott, of the Student Volunteer Movement, will be one of the speakers.

Rev. F. A. Cassidy, M.A., of St. Catharines, will discuss "Missionary Giving," Rev. Elmer Crummy, B.A., Sharbot Lake, Ont., will speak on "The Call and Preparation for Missionary Work," and Rev. J. D. Fitzpatrick, East Toronto, will have for his topic, "Our Force in the Field." Dr. F. C. Stephenson will conduct the Question Drawer.

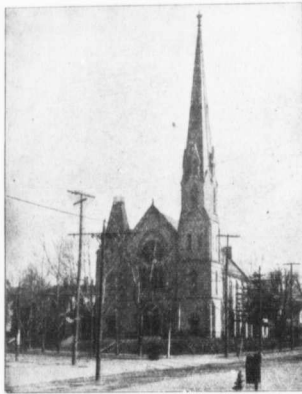
On Sunday evening closing consecration meetings will be held in four large places.

This is the programme in outline. Many of the speakers from the M.E. Church and the M.E. Church, South, we cannot supply, but some of their very best men will be on hand.

INDIANAPOLIS METHODISM.

BY REV. J. B. T. LATHROP.

INDIANAPOLIS is a typical American city—beautiful, cleanly, enterprising, easy of access, population homogeneous—mostly Protestant. There is a stalwartness, stright forwardness, frankness, characteristic of Hoosierdom. Though only 200,000, or close to that, in population, its situation is so central, and the agricultural conditions so fortunate that the increase in population is steady and substantial. Chicago to the northward, Cincinnati to the eastward, Louisville to the southward, and St. Louis to the westward, are sufficiently distant to make this a thrifty trading point; and being the capital city of Indiana, which, like a sandwich, lies between the great, rich States of Ohio and Illinois with their millions of population, residence here for commercial and wholesale men is very desirable. This immediate Central West was captured for Methodism in the early



FLETCHER AVE. M. E. CHURCH, INDIANAPOLIS.

days. What are now magnificent States with the highest civilization, were at the beginning of this century vast domains of forest, inhabited by the Indian, and the tale of those early days charms and thrills every American youth. The white settlements were few and far between, and continually living in dread of massacre. Those were the days of the great William Henry Harrison. The pioneer Methodist preacher with horse and saddle bags pushed his way through almost insurmountable obstacles, and in song and sermon planted the Church of the Lord Jesus. They were men of heroic spirit, large and clear spiritual experience, sound in their interpretation of the Scriptures. They were doctrinal preachers. Some were fine scholars for that time, but most of them were either of the John Strange or Peter Cartwright stamp, hence, Methodism in all this section has partaken of that heroic and emphatic spirit. Indiana has become famous in the Church for stalwartness, and high manliness in the pulpit. Indianapolis Methodism is a fine illustration of this. Every strategic point in the

city is occupied by Methodism. The two United States Senators from Indiana are Methodists, and members of the Meridian M.E. church. It would be impossible to enter any great commercial house here without seeing some prominent Methodist. Mr. H. P. Wasson, of the firm of Wasson & Co., is a Methodist, and recently has been elected President of the Street Car Company; thus could name after name be given. The Indiana National Bank, has as its President, Mr. Mallott, who is a member of the Meridian M.E. church, and is the Chairman of the Transportation Committee of the Convention. It is probable that never in the history of the city has Methodism been more aggressive. Our church edifices, outside of a very few, are unpretentious. Methodism here has not come yet to the period of fine church building. It is coming to be an open question whether it is not more after the Master's

spirit to have commodious and neatly furnished buildings, with a large domestic welcome among the members—church buildings which can be run at a minimum of expense—and lead the membership to larger and more systematic giving to the spread of the Kingdom of Jesus at home and in foreign lands, rather than erect stately piles of stone or brick, and heap upon the local church membership enormous debts and expenditures, creating a necessity to court the rich and influential, and too often consuming the time of pastor and people to save the church itself. Fortunately, Indianapolis Methodism has been able, hitherto, to carry with dignity a few splendid edifices and at the same time address herself to world-wide demands. Meridian M. E. church, Robert's Park, and Central Avenue M. E. church, are architecturally beautiful and substantially built. The congregations are large and increasing. Dr. C. C. Lasby, pastor of the latter, Canadian born, is popular throughout the city, and at this time is devising plans for the erection of an \$18,000 Sunday School room in connection with the present splendid structure. There are thirty three Methodist Episcopal churches in the city.

German Methodists are doing strong work for Christ. The colored Methodists are enthusiastic and enterprising. The ministerial talent was never better than now. There are 2,000 Senior Epworthians in our own M. E. churches, and about 1,000 Junior. Some



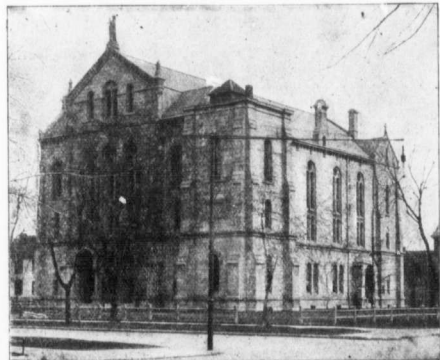
CENTRAL AVE. M. E. CHURCH, INDIANAPOLIS.

very remarkable revivals are reported, chiefly at Robert's Park; and also now at the writer's church—the Edwin Ray M. E. church. The brethren preach regeneration and holiness of heart. They insist on coming out to the altar, or as the Fathers said, to the "Mourner's Bench," and gracious have been the results in many of the churches. We have no doubt that the Leaguers will go from here after the convention with many glad-some memories, and will say that Indianapolis Methodism has the fervor of Youth, the cordiality of a typical Southerner, and the sturdiness of a true Canadian.

Indianapolis, Ind., U.S.A.

GREETING FROM THE SOUTH.

The coming International Conference of the Epworth Leagues of Canada and the United States promises to be, in many important particulars, the most enthusiastic and interesting assembly of young people ever held. The Epworth League has now advanced to a point of large development and enduring strength. It has ramified every department of church life. The social instincts of young Methodists have been touched and sanc-



ROBERT'S PARK M. E. CHURCH, INDIANAPOLIS.

tified by it; their religious emotions have been quickened through its ministry. To the furtherance of all the spiritual enterprises of the Church, they have been led through it to give their most earnest and devoted labors. The International Conference is such a means of intercommunication between the widely separated chapters of the several churches, and such an occasion of fellowship, as cannot fail to further the movement for the largest Christian fellowship, and effectually influence the growth of wise and catholic methods in church work.

H. M. DuBose,

Gen. Sec. Epworth League, M.E. Church, South.

THE EXECUTIVE COMMITTEE.

The general plan of management adopted at Toronto in 1897 has been followed in Indianapolis. The following is a list of the members of the Executive Committee having general charge of the local arrangements:

- Chairman—Rev. Charles C. Lasby, D.D., 1507 College Avenue.
- Vice-Chairman—Rev. Edward L. Gilliam, D.D., 917 Eugene Street.
- Treasurer—Charles Z. Coffin, Indiana National Bank.
- Secretary—Orlando H. Palmer, 200 Indiana Trust Building.

CHAIRMEN OF COMMITTEES.

- W. C. Van Arsdale, finances.
- Hon. Volney F. Malott, transportation.
- Charles E. Cullin, reception.
- Rev. E. B. Rawls, place of meeting.
- J. L. F. Stoen, registration.
- J. B. McNeely, decoration.
- Emil Wulschner, music.
- Rev. C. E. Bacon, D.D., homes.
- Rev. J. R. T. Lathrop, press.
- Hon. A. M. Glossbrenner, printing and publishing.
- E. L. Williams, local transportation.
- Rev. W. A. Quayle, billeting.
- Rev. Virgil W. Tevis, D.D., pulpit supply.

Those who desire to secure homes in advance should write to Rev. Dr. Bacon, care of The Denison, Indianapolis, Ind. It is expected that there will be any number of good homes at \$1.00 per day.

THE RAILWAY ARRANGEMENTS.

The date of the Fourth International Convention of the Epworth League is July 20-23.

Return tickets will be sold from all points in Canada at single return fare.

From Toronto, the price will be \$14.20; from London, \$11.00; and from other points at proportionate rates.

For all places in Ontario, west of Toronto, tickets will be on sale July 19, 20, and 21.

For points east of Toronto, as far as Megantic, the dates of sale will be July 18, 19, and 20. East of Megantic, July 17, 18, 19.

Tickets to be limited to continuous passage in each direction, good going only on date of sale, with return limit to leave Indianapolis up to and including July 24th, 1899, except that upon deposit with joint agent of terminal lines at Indianapolis and payment of a fee of fifty cents at time of deposit, limits on tickets will be extended, making same good to leave Indianapolis up to and including August 20th.

The official route for Canadian dele-

gates will be the Canadian Pacific, Wabash, and Lake Erie & Western. If one hundred passengers can be guaranteed, a special train will be run which will go through without change of cars. Leaving Toronto about 6 p.m. on Wednesday evening, it will reach Indianapolis about ten o'clock the next morning. Mr. J. A. Richardson, the genial Passenger Agent of the Wabash R.R., will make every possible arrangement for the comfort of passengers. It is probable that Tourist's Sleepers will be attached to the train, which will cost \$1.00 per berth.

The return journey will likely be made in the daytime, leaving Indianapolis early in the morning. This could be done in going, only for the inconvenience of arriving at a strange city late at night.

It is very important to know how

deep impression upon all who had the good fortune to hear them.

Prof. Excell understands how to get the most out of a crowd in singing. When he says, in his good-natured way, "Let everybody sing," everybody feels inclined to comply with the request. He has published a number of anthem and song books, which have had a wide sale. Messrs. Black and Hemphill are also experienced and successful musical conductors.

THE DEAD LINE.

Are we not right, then, in saying that there is practically a dead line not far from the age of sixteen, a line, the crossing of which means, in a majority of cases,

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No. 76. Hiding, Safely Hiding. E. O. EXCELL.

No. 4. Scatter Sunshine. E. O. EXCELL. LANTA WILSON SMITH. COPYRIGHT '98, BY E. O. EXCELL.

in a world where sorrow Ever will be known, Where are found the

Needs the shadow of the Anarchy, In the presence of the King.

E. O. EXCELL MUSIC PUBLISHER

many are going, so that train arrangements may be completed.

Will all who intend to go to Indianapolis please notify Rev. A. C. Crews, Wesley Buildings, Toronto, without delay. This is important. It will add greatly to the pleasure of the excursion if Canadian delegates go together. It ought to be an easy matter to fill a train of six or eight coaches.

THE MUSIC.

The music will, of course, be one of the most delightful features of the convention. The leaders of the choruses are Prof. E. O. Excell, Prof. Black and Prof. Hemphill. Prof. Excell will be remembered as the conductor of the singing in Massey Hall at the 1897 convention. His solos, and duets with Prof. Gabriel, made a

spiritual death? It is not, of course, arbitrarily or absolutely fixed. Differences of development and circumstance will largely modify the matter. Some are older at fourteen than others at eighteen. Especially favorable conditions occurring at seventeen may overbalance the otherwise unfavorable trend which by that time had set in. Nevertheless, it remains true, we think, that from twelve to sixteen is much the most auspicious and productive period for a change of heart. It is very poor economics to let that age go by without pressing those under our charge into the kingdom. If we do thus permit the golden opportunity to pass, while we are busy here and there, then only at great subsequent cost, if at all, can the sad omission be made up. Why should we raise up material for the Revivalist?—*Zion's Herald.*

THE INTERNATIONAL SUNDAY SCHOOL CONVENTION.

BY ONE WHO WAS THERE.

The hold which the Sunday School movement has upon the Church was illustrated in the Ninth International Sunday School Convention held in Atlanta, Georgia. The attendance was not so large as at Christian Endeavor and Epworth League gatherings, which is accounted for by the fact that it is a delegated body, and each state and province is allowed to send only a certain number. What was lacking in quantity, however, was fully made up in quality. It did not take long to see that those present were very superior people. They were for the most part men and women of education, refinement, and consecration. They were not out on a pleasure excursion but had come together for a serious purpose. The convention was essentially a business meeting from start to finish, and but little time was taken up even with speeches. The programme consisted almost entirely of reports of officers, committees, etc., with discussions on various features of the work. One would suppose that this would be rather dry, and it certainly would have been to those who were not directly interested. The large Opera House, however, was filled at almost every session and at the evening meetings many could not secure admittance. Every report was listened to with the closest attention, and with satisfaction too, as they all showed growth and development.

The statistical returns made to the convention showed that during the past three years there has been a gain of 6,879 schools, 22,093 teachers, and 648,651 scholars. Possibly Mr. Bok, of the *Ladies Home Journal*, may find inspiration in these figures for another article on "The Decay of the Sunday School."

There were few great speeches. One of the best was given by Rev. Dr. J. L. Hurlbut, of New York. He spoke on "The Teacher," and his address was practical, eloquent, and inspiring. The highest point of enthusiasm was reached when our own Dr. Potts, referred to the fraternal relations that now exist between the United States and Great Britain. He said, while no official alliance between the countries might be necessary, it was highly desirable that the present friendly feeling be perpetuated. He thought that Great Britain would always be the ally of the great Republic, and if England should ever be in serious trouble the Stars and Stripes would not be far from the "flag that has braved a thousand years, the battle and the breeze." After this assertion the worthy Doctor had a chance to rest a moment as the applause was loud and long. When the speaker took his seat the cheering was tremendous. It was an actual encore and the Doctor had to respond a couple of times before the people would cease their hand clapping. It was not only a tribute to the eloquence of Dr. Potts but an evidence to the kindly feeling that prevails between the two great nations that speak the same tongue.

One of the most prominent men at the convention was Mr. E. F. Jacobs, who has been chairman of the Executive Committee during the past three years. He appeared to be the real leader of the Assembly, and he evidently possesses in a very high degree the love and appreciation of his fellow workers. Although he is not by any means a brilliant speaker, whenever he appears upon the platform, every word he utters is listened to with eager attention. Largely through his shrewd common sense a serious difficulty over "the color question" was averted. Mr. Jacobs has probably done more for the Sunday School cause than any man now living. Mr. Alfred Day, Sunday School Secretary for Ontario, Mr. G. H. Archibald, of Quebec, and Rev. Aquila Lucas, Secretary for New Brunswick, were in attendance, and no more efficient workers than these honored brethren were present from any part of the continent. We, as Canadians, have reason to be proud of them. Mr. Day holds a responsible posi-



MR. E. F. JACOBS.

tion as president of the Field Workers' Association.

The report of the International Lesson Committee was a feature of the convention. It was stated the lessons selected for the next five years would be largely biographical in character. This Committee consists of fifteen members who represent different denominations in the United States and Canada. Our country is represented by Rev. Dr. Potts, and Principal Rexford, of Montreal. In addition to the American Committee, there are five corresponding members in England, one in India, and one in Australia.

The expenses of this Committee are met by the publishing houses which issue lesson helps. The members of the Committee do not receive any remuneration for their services.

The various publishing houses were strongly in evidence at the convention. The lobby of the Opera House was crowded with their displays of books, papers, bibles, maps, and every possible help for carrying on Sunday School work.

Considerable attention was given to the Home Department, which has grown very rapidly during the past few years. In December, 1896, there was not a Lesson Quarterly in the world, printed for the use of Home Department members, but now there are nine, with a very large circulation.

The Home Department has been the means of interesting in the Sunday School and Bible study many invalids and others, who, for various reasons, cannot attend the public sessions. One of these was present at the convention, and attracted much attention. His name was T. F. Jeffries. He is a white-headed old man of seventy years, whose limbs are so twisted and bent that walking has been an impossibility for many years. He drove in his buggy seventy-five miles to attend the convention, and was present at every session. At night he slept in his chair in the Opera House, with rows of empty benches for his companions. The manager of the Opera House kindly arranged to have a light burning in the big building each night, so that the old gentleman might not be left altogether in the dark.

The patriarch drank in the messages of God in word and song as proclaimed from the platform, with apparently the brightest face and the happiest heart in that great auditorium.

DENOMINATIONAL RALLY AT THE CHRISTIAN ENDEAVOR CONVENTION.

The International Christian Endeavor Convention will, this year, be held at Detroit, July 5-10. Never before has this gathering been held so near to Ontario, and the probabilities are that there will be a much larger attendance from this Province than usual. In view of this fact the authorities who arranged the programme have provided for a Canadian Methodist rally, to be held on Thursday afternoon, July 6th, in the Cass Avenue Methodist Episcopal Church. While on the one hand we shall have the opportunity of enjoying the delightful interdenominational fellowship of the larger meetings, the denominational rally will afford the opportunity of discussing our own work, and promoting its efficiency. We trust that all Methodists from Canada who attend the convention will be present at this meeting. The following is the programme. Ten minute addresses will be delivered as follows:—

- Our Evangelistic Work—Rev. G. H. Cobblewick, B.A., Bothwell, Ont.
- Our Missionary Work—Rev. W. F. Wilson, Hamilton, Ont.
- Our Literary Work—Rev. Dr. Daniel, Sarnia, Ont.
- Our Junior Work—Miss Whitworth, St. Mary's, Ont.
- Our Sunday School Work—Mr. Thomas Morris, jr., Hamilton, Ont.

Each paper to be followed by a short discussion. The General Secretary of the Canadian Epworth League will occupy the chair.

MANY conclusive considerations might be cited in favor of a custom of church attendance, says *Sunday at Home*, but perhaps no prettier phrasing of the true spirit and motive of worship can be afforded than was suggested by the late Oliver Wendell Holmes, who thus explained his own habit of regular church attendance: "There is a little plant called reverence in the corner of my soul's garden, which I love to have watered about once a week."

TAKE UP THY NEIGHBOR'S BURDEN.

Psalm 127.

BY J. M. CAVANESS.

Take up thy neighbor's burden—
The thieves have taken all,
And left him bleeding, dying,
To weak for help to call;
Let heartless priest and Levite
Haste to their empty shrine;
Do thou lift up thy brother,
Pour in the oil and wine.

Take up thy neighbor's burden—
"Who is he?" dost thou ask!
The one who needs thy succor,
Who bends beneath his task;
The load that he is bearing
Once may have pressed with pain
The shoulder of another—
Transfer it once again.

Take up thy neighbor's burden—
This lesson thou must learn:
The wheels of fortune stay not,
Invisibly they turn;
Thy riches may to-morrow,
Take wings and fly away;
And he may lift thy burden
Whose thou shalt lift to-day.

Take up thy neighbor's burden—
His name ye may not know;
A cross he may be bearing
To Golgotha's rough brow;
Then eat the part of Simon,
Thou' not compelled thou be,
And he whose cross thou bearest
Will give a crown to thee.

Take up thy neighbor's burden—
And do thy little part,
For him who bore thy sorrows
On his great loving heart;
Refuse his cup of suffering—
Touch not its chrysalis rim,
And thou hast no communion
Or fellowship with him.

—Central Christian Advocate.

LINCOLN'S KINDNESS TO A GIRL.]

The following letter of a lady of Springfield, Ill., published in *McClure's Magazine*, illustrates Lincoln's kindness of heart. The incident took place after Mr. Lincoln had been in Congress.

The very children knew him, for there was not one of them for whom he had not done some kindness. My first impression of Mr. Lincoln was made by one of his kind deeds. I was going with a little friend for my first trip on the railroad cars. It was an epoch of my life. I had planned for it and dreamed of it for weeks.

The day came; but, as the hour of the train approached, the hackman, through some neglect, failed to call for my trunk. As the minutes went on, I realized, in a panic of grief, that I should miss the train. I was standing by the gate, my hat and gloves on, sobbing as if my heart would break, when Mr. Lincoln came by.

"Why, what's the matter?" he asked; and I poured out all my story.

"How big is the trunk? There's still time, if it isn't too big." And he

pushed through the gate and up to the door.

My mother and I took him up to my room, where my little, old-fashioned trunk stood, locked and tied. "Oh!" he cried. "Wipe your eyes, and come on quick."

And before I knew what he was going to do he had shouldered the trunk, was downstairs, and striding out of the yard. Down the street he went, as fast as his long legs could carry him, I trotting behind, drying my tears as I went. We reached the station in time. Mr. Lincoln put me on the train, kissed me good-bye, and told me to have a good time. It was just like him.

THE BRAVEST DEED.

A group of old soldiers, both Confederate and Federal, were recently swapping stories of the Civil War. At last they fell to comparing the greatest acts of bravery that each had known, and a Southerner told the following story:—

"It was a hot day in July in 1864, and General Grant was after us. Our men had hurriedly dug rifle pits to protect themselves from the Federal sharpshooters, and dead and dying Federals were lying up to the very edge of those pits.

"In one of the pits was an ungainly, raw, red-headed boy. He was a retiring lad, green as grass, but a reliable fighter. We never paid much attention to him, one way or another.

"The wounded had been lying for some hours unattended before the pits, and the sun was getting hotter and hotter. They were suffering horribly from pain and thirst. Not fifteen feet away, outside the rifle pit, lay a mortally wounded officer who was our enemy.

"As the heat grew more intolerable, this officer's cries for water increased. He was evidently dying hard, and his appeals were of the most piteous nature. The red-headed boy found it hard to bear them. He had just joined the regiment, and was not yet callous to suffering. At last, with tears flooding his grimy face, he cried out:

"I can't stand it no longer, boys; I'm going to take that poor feller my canteen."

"For answer to this foolhardy speech, one of us stuck a cap on a ramrod, and hoisted it above the pit. Instantly it was pierced by a dozen bullets. To venture outside a step was the maddest suicide. And all the while we could hear the officers moan, "Water! water! Just one drop, for God's sake, somebody! Only one drop!"

"The tender-hearted boy could stand the appeal no longer. Once, twice, three times, in spite of the utmost remonstrance, he had tried unsuccessfully to clear the pit. At last he gave a desperate leap over the embankment, and once on the other side, threw himself flat upon the ground and crawled toward his dying foe. He could not get close to him because of the terrible fire, but he broke a smutch bush, tied to the stick the precious canteen, and landed it in the sufferer's trembling hands.

"You never heard such gratitude in your life. Perhaps there was never any like it before. The officer was for trying his gold watch on the stick and sending it

back, as a slight return for the disinterested act. But this the boy would not allow. He only smiled happily, and returned as he had gone, crawling amid a hailstorm of bullets. When he reached the edge of the pit he called out to his comrades to clear the way for him, and with a mighty leap he was among us once more. He was not even scratched.

"He took our congratulations calmly. We said it was the bravest deed we had seen during the war. He did not answer. His eyes had a soft musing look.

"How could you do it?" I asked in a whisper, later, when the crack of the rifles ceased for a moment.

"It was something I thought of," he said simply. "Something my mother used to say to me. 'I was thirsty and ye gave me drink,' she said. She read it out of the Bible, and she taught it to me until I could never forget it. When I heard that man crying for water I remembered it. The words stood still in my head. I couldn't get rid of 'em. So I thought they meant me—and I went. That's all."

"This was the reason why the boy was ready to sacrifice his life for an enemy. And it was reason enough," added the soldier with quivering voice.

A TRUE SERVANT AND DISCIPLE.

John Howe, the famous Puritan divine, became Cromwell's chaplain in 1657. He was much respected by men of all parties, and in the ticklish times of the Commonwealth his help and protection were often asked for, and never in vain. Yet he was never known to ask a favor for himself. One day Cromwell took notice of this self-denial, saying to him: "You have begged favors for everyone but yourself, Mr. Howe. When will your own turn come?" To which Howe returned this answer: "My Lord Protector, my turn is always come when I can serve another."—*Presbyterian Review*

PORTRAITS OF CHRIST.

The Philadelphia *Presbyterian* says: "No authentic portrait of Christ exists. He never sat for His picture. He never intended His physical lineaments to descend to posterity. He calls for spiritual perceptions of Him. Man is saved by faith, not by sight. The face of Christ is beyond human portrayal. Genius has attempted to delineate it, but the ideal is far in advance of the execution. Some of the attempts are more striking and impressive than others, but one and all are merely fancies of the human brain, and at best defective. Sir Edward Burne-Jones, the artist, said a few days before his death: "The more I remember such efforts as I have made to express the face of Christ, the more I am discontented with them. I do not think there is one which can be looked on as anything but a failure."

The sober second thought is not worth much to the man who is trying to catch a train; but it is as good as a life-preserver to have around when one undertakes to settle other people's quarrels.—*Richmond Christian Advocate*.



The Quiet Hour.

QUIETNESS.

"When he giveth quietness, who then can make trouble?" (Job xxxiv. 29.)

"He giveth quietness." Sweet words of blessing,
When the storm gathers, and the skies are dark;
Out of the tempest to His sheltering bosom
Fly, O my soul, and find a welcome ark.

"He giveth quietness." O Elder Brother,
Whose homeless feet have pressed our path of pain,
Whose hands have borne the burden of our sorrow,
That in our losses we might find our gain!

Of all Thy gifts and infinite consolings,
I ask but this: in every troubled hour
To hear Thy voice through all the tumult stealing,
And rest serene beneath its tranquil power.

Cares cannot fret me, if my soul be dwelling
In the still air of faith's untroubled day;
Grief cannot shake me if I walk beside Thee,
My hand in Thine along the darkening way.

Content to know there comes a radiant morning
When from all shadows I shall find release;
Serene to wait the rapture of its dawning,
Who can make trouble when Thou sendest peace?

—Emily Huntington Miller.

TAKE TIME FOR THE BIBLE.

As we drift along the swift, relentless current of time toward the end of life; as our days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment that, at any rate for us, much of this earthly career has passed irrevocably, what are the interests, thoughts, aye, the books which really command our attention? What do we read and leave un-read? What time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the period, be it long or short, of waiting and preparation for the throne and face of the eternal Judge. Looking back from that world, how we shall desire to have made the most of our best guide to it! How we shall grudge the hours we have wasted on any—be they thoughts or books or teachers—which only belong to the things of time!—Canon Liddon.

WHAT WE SHARE WE KEEP.

If we do not share our blessings and our joys, the beautiful flower of unselfish love will dry up and die in our hearts. When we give of our means and see the blessings we have sent bringing such joy and happiness into the sin-sick lives of others, our hearts are filled with a greater love than ever before to God who gave us these blessings, and so, more and more, He pours in upon our hearts, thus open to receive it, His love, that we may in turn pour this love out upon others.—*Dr. James Hamilton*

SERIOUS EITHER WAY.

It is a serious thing to become a Christian. But those who object to taking the step on that account forget that it is an infinitely more serious thing not to become one. The issues of life—not of this world only, but of the world eternal depend upon the decision. He who hesitates risks an infinity of blessedness, "for we know not what a day may bring forth." A brief delay, an hour, a moment of indecision, may make decision forever impossible. "Grasp the present moment, seize it with avidity," was the advice of a wise man concerning a matter of immeasurably less importance. There is safety and an eternity of happiness in immediate acceptance of Jesus as Saviour and Lord; there is peril and the possibility of unending separation from the presence of God in putting off the day of salvation.—*The Examiner.*

FINDING ONE'S SELF IN A HYMN.

A young man had been struggling and praying against evil habits. His soul cried out for overcoming faith day by day, and spiritual power came to him in an unexpected way. He opened an old hymn-book and read a hymn entitled, "The God of Abraham Praise." The first words of the hymn were,—

"The God of Abraham praise,
Whose all-sufficient grace
Shall guide me all my happy days
In all His ways.

The phrase "all-sufficient grace" seemed to meet the wants of his soul. The words lifted him up on the wings of faith.

His spiritual life grew, and he used to repeat the words day by day. He learned the whole hymn, and found special strength in the lines,—

"He be Himself hath sworn,
I on His oath depend;
I shall, on eagle wings upborne,
To heaven ascend:
I shall behold His face,
I shall His power adore,
And sing the wonder of His grace,
For evermore."

"The man who wrote that hymn," he said, "must have had a struggle like my own."

He tried to find the biography of the writer whose name was Olivers, a traveling preacher in the days of Wesley. He found it at last, and read: "He was under the deepest conviction of sin and desire for righteousness. *He fasted and prayed until his knees grew stiff.*"

So one may find himself in a true

hymn. So one life may lift another, and one taper "light many lamps." The future shall share all our victories of faith. We live for all time.—*Hesekiah Butterworth in Zion's Herald.*

DETAINED AT HOME.

Lord, thy servants are now praying in the church, and I am here staying at home, detained by necessary occasions, such as are not of my seeking, but of thy sending; my care could not prevent them; my power could not remove them. Wherefore, though I can not go to Church, there it sit down at table with the rest of thy guests, be pleased, Lord, to send me a dish of their meat hither, and feed my soul with holy thoughts. . . . I fear too many at Church have their bodies there, and minds at home. Behold, in exchange, my body here and heart there! Though I cannot pray with them, I pray for them. Yea, this comforts me: I am with thy congregation, because I would be with it.—*Thomas Fuller.*

THE GREAT RESOLVE.

The great resolve of any human being's life—the resolve that is greatest in importance—is that which determines his attitude toward God. Many people at some time make it deliberately. Many others never make it deliberately, yet make it as truly and as finally as if they reached a formal determination. Its fundamental importance is not always appreciated, and multitudes make it adversely to their highest welfare, supposing that they are not making it, and failing to realize that it never will be made subsequently. It is often declared that there is more or less of cant in appeals to decide at once to be a Christian, but only he who fails to understand the tremendous importance of the matter says this seriously.—*The Congregationalist.*

"CONTINUE YE IN MY LOVE."

"As the Father hath loved me, so have I loved you; continue ye in my love."—*St. John xv. 9.*

What a gracious thought that Jesus should love us as he did, making the Father's love to him the measure of it and the manner of it!

But what an admonition is that: "Continue ye in my love."

It seems to say: "Exert yourselves to enjoy my affections and to taste the wonderful benefits my love will bestow."

It is of the highest importance to us that we often think of this blessed injunction and learn and practice obedience.

It shows that we may forfeit the expression of that love, not so much, indeed, that we shall have our title as heirs of God revoked, but that darkness, doubt, unhappiness, and many fearful apprehensions of the future may be our lot.

There is conduct which may call down discipline, and in its train severe chastisement.

But we have a positive direction how we may abide in that love: "If ye in my commandments ye shall abide in my love."—*Sophie L. Schenck, in Christian Work.*

TEACH ME TO LIVE.

Teach me to live! 'Tis easier far to die—
Gently and silently to pass away—
On earth's long night to close the heavy
eye,
And waken in the glorious realms of day.

Teach me that harder lesson—how to
live,
To serve Thee in the darkest paths of life.
Armor me for conflict now, fresh vigor
give,
And make me more than conqueror in
the strife.

Teach me to live Thy purpose to fulfil;
Bright for thy glory let my taper shine;
Each day renew, remould the stubborn
will;
Closer round Thee my heart's affections
twine.

Teach me to live for self and sin no more;
Use the time remaining to me yet;
Not mine own pleasure seeking as before,
Wasting no precious hours in vain regret.

Teach me to live! No idler let me be,
But in Thy service hand and heart employ,
Prepared to do thy bidding cheerfully—
Be this my highest and my holiest joy.
—Ellen Elizabeth Burman.

HIS OWN REFERENCE BIBLE.

What seems an incredible story of a home-made reference Bible is told by William Wetherald, a pioneer minister of the Friends' Church in Canada.

"When I bought my first Bible I set to work to make a reference Bible, and for seven years I kept up this work of marking the references, until one day I found I could buy one cheaply.

"But the knowledge of the Bible I gained in this attempt has been of such value to me that I think it was the best thing my heart ever turned to, to try to make a reference Bible. For seven years I did not get more than four hours' sleep on an average."

MANY books in my library are now behind and beneath me. They were good in their way once, and so were the clothes I wore when I was ten years old; but I have outgrown them. Nobody ever outgrows Scripture; the book widens and deepens with our years.—C. H. Spurgeon.

If we would grow like Christ, we must keep him steadily before us. Did you ever watch a child taking a lesson in model-drawing? Never two strokes of the pencil without a glance at the model. And the first law of the imitation of Christ is just this—"looking unto Jesus." We must fix our eyes upon him; we must hold him steadily in our hearts and in our minds, until, just as the sunlight prints the object on the sensitized plate of the camera, so we, "beholding, are transformed into the same image from glory to glory." Supernatural! Yes, and yet very natural, too. We grow like those we live with, those we love; every day beholding we are transformed, and the same law holds here. If we are so little like Christ, is it not because we are so little with Christ?—Rev. George Jackson.

A FAMOUS preacher once gave the following a,t illustration: "It is instructive how each living thing takes from the sunbeam what it wants—one its aroma, another its color, a third its luscious taste. So should we extract from Christ whatever we require to complete our character. The short-tempered must take patience; the passionate, purity; the cowardly, moral strength; the domineering, patience; the downcast, comfort."

Very few will now read Paley's *Evidences* or Butler's *Analogy*, yet seldom have Christian Evidences been read more or with keener scrutiny than to-day. Only they are not those bound in boards, calf, or morocco, but in silk, winsey, broadcloth and fustian. They do not stand in silent rows on wood shelves, but are sitting under the Gospel on Sunday, and moving in home, office, shop, or mart on every other day. The only Christian evidences read by thousands to-day are the men and women who claim to be Christians.—Thos. Waugh.

A FAMOUS artist once wandering in the mountains of Switzerland met some officials who demanded his passport. "It is not with me, but my name is Doré," "Prove it, if you are," replied the incredulous officers. Taking a piece of paper Doré hastily sketched a group of peasants standing by with such grace and skill that the men of the law exclaimed, "Enough, you must be Doré." "Write your name," is the challenge of the world to the follower of Christ. No awkward scrawl of a worldly life will do. Nothing but the grace and beauty of a character born of God will convince men that our profession is true.—Rev. Herbert W. Lathé, in "Chosen of God."

WORDS, more than all else, indicate our mental poverty or wealth, as well as our mental culture and refinement. The pretty girl whose sole adjective is "cute," and the young man on the football team whose sole adjective is "great," seem like intellectual paupers, with but one poor little rag of a word to do duty on all occasions in life. Many people who would be mortified at appearing unsuitably or unfashionably clad, will nevertheless go on all their lives with a verbal wardrobe so meagre, ill-assorted, and slovenly, that every idea they possess wears always the selfsame garment. The dinner and the mountain are alike "splendid," the pug dog and the sunset are alike "lovely."

I saw once, lying side by side in a great workshop, two heads made of metal. The one was perfect; all the features of a noble, manly face came out clear and distinct in their lines of strength and beauty; in the other scarcely a single feature could be recognized—it was all marred and spoiled. "The metal had been let grow a little too cool, sir," said the man who was showing it to me. I could not help thinking how true that was of many a young man precious than metal. Many a form soul that might be stamped with the image and superscription of the King, while warm with the love and glow of

early youth, is allowed to grow too cold, and the writing is blurred and the image is marred.—Canon Teignmouth Shore.

At the vulnerable point is the spot to post the sentinel! We must watch and pray right there. Beware of the sin that has a handsome face and a smooth tongue. Look out for the sin that says, "Oh, I am only a little one;" sins are never content to be babies. Look out for temptations that jump with your natural inclinations. It is often an ambition for distinction than indolence that tempts a minister into the vice of plagiarism. To young Christians I would say—form no intimacy that lowers the tone of your religion. Keep away from places and from amusement—however attractive—that soil your conscience, and weaken your love of Christ, and unfit you for prayer, and doing your whole duty. You can ask Jesus Christ to be with you, and to go with you everywhere else except where you enter into temptation.—Dr. Theo. L. Cuyler.

DOES your spirit faint? The Divine promises are a dropping honeycomb, better than Jonathan's. Dip your pilgrim staff into their richness and put your hand to your mouth, like him, and your faintness shall pass away. Are you thirsty? They are the flowing stream of the water of life, of which you may drink by the way, and lift up your head. Are you overcome by the sultry burden of the day? They are as the cool shadow of a great rock in a weary land. Have your steps well nigh slipped? They are a staff in your hand, on top of which, betimes, like Jacob, you may lean and worship God. Are you sad? There are no such songs to beguile the road and to bear you on with gladness of heart. Put but a promise under your head by night, and were your pillow a stone like that at Bethel, you shall have Jacob's vision, and the thirstiest wilderness will become an Elin, with palm trees and wells of water.—Andrew Geikie.

SOME people seem to take a morbid delight in making themselves and other people miserable. If they have no real troubles to worry about, they manufacture artificial ones, and their mills never shut down. They grind out just about so much misery, whether the market is brisk or dull. They are like old, rusty pianos, that have not been tuned for forty years. They are so full of discordant elements that no harmony can be evoked from them. Play on any key and you evoke nothing but a jangle. They whine and sigh, but they never sing. And yet a Christian, above all others, should be forever singing at the heart. A sure recipe for cheerfulness is to be always on the alert for some pleasant thing that may happen to us. A washer-woman in a miserable tenement house was asked how she kept singing in her disheartening surroundings. "Oh, because there is always a breeze in our alley." She might have said it was because she had a singing heart within her. To every such soul God giveth songs in the night.—Louis Albert Banks, D.D., in *Preachers' Magazine*.

Missionary.

A Trio of Missionary Workers.

We have pleasure in publishing on this page the portraits of three of the most energetic missionary workers in America, who are regarded as leaders in the Young People's Campaign for Missions. Dr. F. C. Stephenson, Toronto, is one of the most active promoters of the Students' Forward Movement for Missions in Canada, which originated largely through his efforts. During the past five years he has literally given himself to the cause of missions, and almost his entire time has been taken up with missionary work. His wife is equally enthusiastic with himself, and their home is a hive of industry, all bearing on the evangelization of the heathen. Dr. Stephenson edits a department in the *OUTLOOK*, and also in this paper, conducts a large correspondence, and attends many conventions in the interests of the cause he has so much at heart.

Mr. Willis W. Cooper is a good mate for Dr. Stephenson in missionary zeal, and is doing similar work in the Methodist Episcopal Church in the United States. He was general corresponding secretary of the Young People's Methodist Alliance, an organization which was actively pushed throughout the West, until, at the time of the organization of the Epworth League, the Alliance was the largest Young People's society in Methodism. Mr. Cooper was given the honor of calling together representatives of the five separate Methodist organizations in the city of Cleveland on the now historical 15th day of May, 1889, when the Epworth League was launched, and he presided through the entire session of this conference. He has always had a very deep interest in missions, and it is very appropriate that he should take the lead in the League Missionary Campaign. During the past two or three years he has been giving special attention to the circulation of missionary libraries among the young people of his church in which he has had wonderful success.

Rev. P. L. Cobb is the leader of the Campaign movement, in the Methodist Episcopal Church, South. He is a young man of intelligence, energy, and consecration, who is pushing missionary work with great activity.

Toronto West District has planned for a visit to every League by a student campaigner.

Student Missionary Campaign Regiments.

The following extract from the first letter of the Student Missionary Campaign in the Epworth League of the M. E. Church in the U.S., will greatly cheer all our old Campaigners. Many of those who first enlisted in this Volunteer service in the years of '94, '95, '96, and '97 will be ready to exclaim, "What hath God wrought!" That which was only a band of from fifty to one hundred in our own Methodist Church of Canada has grown to be a mighty army with companies and regiments formed or forming in every Protestant Church. Who does not believe that God hears prayer, and grants wisdom to those who seek it. He also accepts a living sacrifice. If we continue to pray to God and study his will, and the need of men, we will doubtless continue to be living sacrifices, acceptable to God, for the evangelizing of the world.

GREETING:

"On the twelfth of January, 1896, there met in the City of New York, representatives of eleven great denomina-

the World and Preach the Gospel to every Creature.

"At Eisenach, Germany, July 13-17, 1898, at the foot of the famous Wartburg castle, where Luther wrote and spoke, the student leaders of the world were in convention assembled. Twenty-four countries were represented. There were present leaders of sixteen national and international student movements.

"Thirty-six denominations of the all embracing Church of Christ were represented, as were the five great races of mankind.

"The fundamental principle on which alliance was made is as follows: "A belief in Jesus Christ as God the Son and the only Saviour of the World."

"*The Object of the Meeting was to Perfect Plans Whereby the Christian Students of the World Might be United in One Great Common Purpose, that by Prayer, by Study, and by Spiritual Endeavor the Way Might be Prepared for the Complete Establishment of Messiah's Reign. "The Evangelization of the World in This Generation."*

"Is it not remarkable that at about the same time God should call into being the Student Missionary Campaign and

the World's Student Christian Federation, at a time when the doors of the heathen world have been literally torn off their hinges?

"The Christian young people of the world are uniting, brother with brother, denomination with denomination, nation with nation, in spiritual confidence and with a deep sense

of oneness in Christ, praying and working and confidently expecting that speedily "The kingdoms of this world shall become the kingdoms of our Lord and his Christ."

The Forward Movement at Toronto, '97.

The International Epworth League Convention of 1897, held at Toronto, was the day of opportunity for the "Student Missionary Campaign" for a "Young People's Forward Movement for Missions." Although the movement had been designed two years previously, and experiments had been made, yet the pioneer workers fully realized that the campaigns of '94, '95, and '96 had only proved the possibility of reaching the hundreds of thousands of Christian young people for missions.

No prayers have been more definitely answered than the prayers offered in the little hall represented on the next page. From fifteen to twenty Canadian Campaigners kept this hall open early and late during the days of the convention for prayer and conversation about missions. The "Young People's Forward



LEADERS OF THE FORWARD MOVEMENT FOR MISSIONS.

tional and interdenominational young people's movements.

"The object of the meeting was to discuss the feasibility of inaugurating a mighty forward movement which should sweep through the young people's societies of North America and Great Britain.

"After much prayer and discussion it was finally unanimously decided that such a movement is entirely practicable, but the clear understanding that each denomination should conduct the movement according to its own methods and along strictly denominational lines. It was agreed that certain objects and methods might be common to all, but they might be pursued in different ways. It was felt that each society could work best in its own workshop.

"Plans are now being made to conduct the Student Missionary Campaign in the Baptist, Presbyterian, Congregational, Dutch Reform, United Presbyterian Churches, and the three branches of the Methodist Church.

"*The Final Object of the Movement is to set the Christian Young People of North America and Great Britain on Fire with a Holy Zeal for Immediate Obedience to Christ's Last Command: "Go Ye Into all*

Movement for Missions" was the main subject for prayer and discussion. The workers speculated as to what could be done, and prayed to God for leaders. Hundreds of our American cousins were very much interested. They secured literature explaining the "Pray, Study Give" plan. Mr. W. W. Cooper, with whom we had corresponded before the convention, gave a great portion of his time to the study of the possibilities of the movement.

Mr. Cooper sent out four campaigners to try the work in the United States during the summer of 1897. This experiment was so successful that he planned a campaign for 1898 which called for one hundred volunteers student campaigners. Over one hundred stepped into the ranks. Over 1,000 Leagues and over 10,000 Leaguers were reached last summer in the M. E. Church by the campaigners with "Pray, Study, Give" message.

The work was made interdenominational at the "International Convention" of the "Students' Volunteer Movement" held at Cleveland in February, '98. The M. E. Church, South, and Northern Presbyterian Church planned campaigns. This summer 8 of the strongest Protestant denominations are joining in the Student's Missionary Campaign. It is expected that over 500 campaigners will visit over 5,000 "Young People's Societies" organizing "Pray, Study, Give," bands, and selling thousands of the latest missionary books. The movement has crossed the sea. One of the Canadian Methodist pioneer campaigners has been attending a Congregational college in England. He sent back for full particulars as to the best methods of beginning the work. He will do what he can this summer.

This Campaign is a united effort under the direction of the Church of God's strongest forces on earth, namely, The Young People's Christian Societies and the Student Volunteer Movement for Foreign Missions.

By the time the twentieth century closes, we trust that the Gospel light will be shining with great clearness from all our Young People's Societies into the dark heathen lands. F. C. S.

Rev. D. R. McKenzie, home on furlough from Japan, is visiting the Leagues of the Windsor district. Mr. McKenzie is the missionary representing the district.

Forward Movement at Indianapolis, '99.

At a meeting of the representatives of the Student Missionary Campaign held in New York, January 12th and 13th, '99, it was arranged that a headquarters be secured for this great Young People's Missionary Movement at the International Epworth League Convention, to be held at Indianapolis, Indiana, July 20-23.

This headquarters will be a meeting place for all who are interested in missions.

Student Missionary Campaigners and Epworth League Missionary Committee members from the north and south, and from the east and west, will all meet there to talk and pray over difficult prob-

lem on his return, or conduct a training conference for workers at the Fall District Epworth League Convention.

Some churches may desire to give their pastors a vacation in July. If the League would volunteer to take charge of the services for Sunday, July 23rd, and by the help of the church send him to Indianapolis with the request that he attend these missionary method conferences held in the Student Campaign Headquarters, great profit would result to the Kingdom of God.

Mr. C. V. Vickrey, a member of the Yale Campaign Band, has been asked to undertake the preparation of the headquarters and make all necessary arrangements. We should all unite with him in prayer that from the first this undertaking may be a great blessing.

Mr. Vickrey requests us Canadians to bring all the curios from mission lands, and flags, charts and maps for the missionary exhibit which he is preparing.

He fully expects from Canada a good corps of missionary committee members and Campaigners and others interested in the work.

If any have money which they can spare it will be well spent in literature for free distribution. The Lord led some of His servants to spend considerable money in distributing free literature among those who attended the I. E. L. Convention held in Toronto. It was as broad cast upon the waters and shall be seen

after many days. Any who may wish to contribute to this fund will please inform the General Secretary, Rev. A. C. Crews, or F. C. Stephenson, M.D., Corresponding Member of the Student's Missionary Campaign, 568 Parliament Street, Toronto.

The corresponding member of the Student's Missionary Campaign will be pleased to furnish information regarding the Missionary Campaign Headquarters, and the work to be done, to all Canadians and delegates who drop him a card asking for it. Badges will be given to all who are prepared to explain the "Pray, Study, Give" plan of the "Young People's Forward Movement," whenever they have the opportunity. F. C. S.

Norwich District is alive to missions. The district officers are organizing the missionary department throughout the district and have faith to believe they will soon have a missionary of their own.



MISSIONARY WORKERS AT THE TORONTO INTERNATIONAL CONVENTION.

lems, and to study the best methods of work for the extension of the Kingdom of God.

Mr. W. W. Cooper, who introduced the Student's Missionary Campaign into the United States, and who is managing the movement in the M. E. Church, which has over 1,600,000 members in her Epworth League, and Rev. P. L. Cobb, who has charge of the campaign in his division of the Epworth League, under Dr. Lambeth, General Secretary of Missions, for the M. E. Church, South, and many other leading workers, will take part in the discussions, and informal conferences which will be held. It is expected that Bishop Nindé will preside at a conference of missionary vice-presidents and committee members. All the work will be practical and devotional. Plans and methods will be carefully studied. It will pay districts to send delegations to this convention, to attend these training conferences, if the delegation can make a tour throughout the dis-

Hints for Workers.

Too Many Micawbers.

THE trouble lies, not in being unable to see what should be done, but in the absence of a disposition to do. When we have a heart to do, work will be found. "Whatsoever thy hand findeth to do." Here the emphasis is upon "findeth," and the meaning is, a disposition to do will lead us out in search of something. We have too many of those who are waiting for something to turn up; we need more of those who will turn something up. There are Micawbers not a few in business and in religion. Aspiration they have plenty, but are unwilling to undergo the toil incident to achievement. First of all we need to seek the disposition to do.—*The Inland.*

Ordinary Workers.

I stood a while ago and looked at a drinking fountain. A marble angel, beautifully sculptured, stood pointing to heaven. Then came polished granite, inscribed with gilt letters, and massive slabs of stone. But I noticed that the water came through a small brass pipe, and the people drank from an iron cup attached to an iron chain. And the marble angel pointing heavenward would have done nobody any good but for the brass pipe and iron cup.

Think if the pipe had said, "If they do not make me of gold, I will not be long to the thing." Or if the cup had said, "I must be of silver, or I shall be ashamed to be there at all."

No, I thought I heard the music of the three—common water, common pipe, common cup. "Well!" they sang, "they can't do without us, and we must do our part along with the marble angel and the polished granite."—*Mark Guy Pearse.*

Death by Stagnation.

I see a pool of water in the country, and I say: "Thou slimy, fetid thing—what does all this mean?" "Oh!" says the pool of water, "I am just stopping here."

I say to the pool of water, "Didn't I see you dance in the shower?" "Oh, yes," says the water, "I came down from God, shining like an angel."

I say to that water, "Didn't you drop like a beautiful gem into a casket of other gems as you tumbled over the rock?" "Oh, yes," says the water, "I sang all the way down from the cliffs to the meadow."

I say again, "Didn't I see you playing with those shuttles and turning that gristmill?" "Oh, yes," says the water, "I used to earn my living."

I say again, "Then what makes you look so sick? Why are you covered with this green scum? Why is your breath so vile?" "Oh," says the water, "I have nothing to do. I am disgusted

with shuttles and wheels. I am going to spend my whole lifetime here, and while yonder stream sings on its way down the mountain-side, here I am left to fester and die, accursed of God because I have nothing to do."

Are We Taking Aim?

During the battle of Gettysburg, General Pleasanton, who commanded the Federal cavalry corps, ordered a charge to be made between the line of the Confederate army and their reserve. A regiment of Alabama infantry was hastily thrown into line, behind a stone wall, at right angles with the advancing troopers. By command, they held their fire until within short range, and then delivered one crashing volley. To the surprise of both commanding officers not a trooper was killed or wounded.

After the war I met the colonel of the Alabama regiment in Washington City, and asked if he could explain it. Said the ex-Confederate in reply: "I think I can. I ordered that no man should fire until I gave the word of command. One of my soldiers said, as we stood watching your rapid approach, 'Colonel, I am an old deer-hunter, and I am goin' to take that big, black horse on the wing.' When I gave the command, 'Fire!' five hundred rifles burst forth their death-dealing blast. When the smoke cleared away your troopers had passed on, and only the black horse and his stunned

rider remained on the field. The old deer-hunter was the only man of the five hundred who had taken aim. The remainder had fired at random.

In our church work how many preachers and Sunday School workers always take aim at some particular person? Are we not throwing away our ammunition and wasting valuable time by firing at random, and trusting the good Lord to shove somebody in the way to get hit.—*G.M.F. in Western Christian Advocate.*

Put Yourself in Another's Place.

Somebody says it takes all the wit of the wise people to undo the mischief done by stupid, well-meaning people. Doctor Wines tells of a woman who assumed the duty of visiting the poor. Entering a tenement, she at once said to the poor woman whose home it was:

"Does your husband drink?"

"No; does yours?" was the swift and scornful retort.

There is nothing more offensive nor less potent for good than the manners of people who travel about self-consciously on a moral pedestal. "Put yourself in his place," "Put yourself in her place," should ring in the ears of every man or woman who undertakes to reform or elevate another. Be sure of the height and depth and breadth and sweetness of your own moral atmosphere before you condescend to any mortal, or mount the judgment seat.—*Young People.*

Prominent League Workers.

VI.—REV. H. M. DU BOSE, D.D.



It was not an easy matter to select a successor to the brilliant Dr. Steel, as General Secretary of the Epworth Leagues of the Methodist Episcopal Church South, but the right man seems to have been secured in the person of Rev. H. M. Du Bose, D.D. He was born on a cotton plantation in the State of Alabama, November 7th, 1858,

and entered the ministry in 1876. He has been stationed at Galveston, Texas; Houston, Texas; Los Angeles, Cal.; Tyler, Texas. For one year he was editor of the *Los Angeles Christian Advocate*, and for four years served as connexional editor of the *Methodist Advocate*, San Francisco. While pastor of Trinity Church, Los Angeles, he organized a movement which resulted in the Epworth League of the Methodist Episcopal Church, South.

When elected to his present position, Dr. Du Bose entered upon his new duties with considerable experience as an editor, and as a League worker. He is well qualified to be a leader in the Young People's movement. Since his appointment he has been indefatigable in his work, having visited a large number of State and District Conventions in various parts of the country. The League paper under his management has increased in circulation by several thousands. Mr. W. S. Parks is Assistant Editor, and has charge of the office in the General Secretary's absence. He is a most efficient helper. Dr. Du Bose spoke at the Department of Spiritual Work Conference in Massey Hall, during the Toronto International Convention of 1897, and he will probably be heard again at the Indianapolis gathering.

Practical Plans.

A "Corker."—"Put a cork in each ear and listen to no other invitation for Thursday evening," etc. This is the crafty way of calling attention to the Society Social adopted by the Second Presbyterian Endeavorers of Dubuque, Iowa. Two little corks were tied by yellow ribbons to the corners of the invitation card.

Every Society Has Them.—If an exact classification of the membership of most societies were made it would be something like this: Active, associate, inactive, and lapsed. It is a practical question how to reclaim the indifferent members. What may be done? 1. Do not permit members to slip out of the society by the door of indifference. Put them to work. Keep them active. 2. Prepare yourself to deal with them personally. This may require that you tell God all about it in your closet. 3. Ask God to help you to reclaim the indifferent. 4. Deal candidly and directly with the member you would reclaim. Tell him your heart. Convince him that the society wants him. Above all lay it upon his heart that it is his duty to be actively engaged in Christian work. 5. Make it easy for him to return.

The Letter League.—A New Zealand Endeavorer tells about a Christian Endeavorer Letter League. The plan suggested is that each Endeavorer should pledge himself or herself to write at least one letter a month on some purely religious subject, having for its definite object the extension of Christ's kingdom. The letter may be to any one in need of spiritual help or to some unconverted friend. Mr. William J. Searle, the originator of the plan says: "The writing of a letter demands some degree of personal effort, and in this it differs from the printed message. The letters would be filled with the individuality of the writer and thus would strongly appeal to all those to whom he is bound by ties of blood and friendship. By this means out-of-the-way places would be reached. Furthermore, the act of writing commits the writer to the truth of his message. It helps to define, to deepen, and to solidify the religious life of those that use it to convince others, since it remains as a witness of their beliefs."

The Press Committee.—Many church people complain of secular county papers having so little of religious matter or the doings of the churches. When as a matter of fact there are very few of such papers that would not publish a great deal of such matter if Churches and Epworth Leagues would only go to the trouble of appointing some of their most intelligent members to prepare such matter for the county press. Local programmes of Epworth League gatherings, Missionary Institutes, District and quarterly Conferences, will be very interest-

ing matter in a county paper where all the local participants in such programmes are known in the county; but of no interest whatever to the readers of the *Advocate* outside of the localities, where the participants in such programmes are not known. Besides, if the *Advocate* should give space to all such elaborate, detailed programmes of local interest there would be no room for matters of general interest. Every Church or Epworth League should appoint one of its brightest and best qualified members to prepare for the local and county press, in the most terse, clear-cut, and readable style, all the current happenings and history of the local church.—*St. Louis Christian Advocate.*

The Roll Call.—We may have a great variety of methods in answering to roll call. We tried some different ways in our society last year which proved quite interesting. The members were told at one roll call meeting what was desired at the next, and were reminded of it in the announcement on the Sunday preceding, and sometimes the League meeting before.

1. One time, the secretary called the roll according to committees, and members responded with a Bible verse or quotation appropriate to their committee.

2. Another plan which proved very good was for members to give some thought or thoughts from a sermon heard during the month.

3. Another time, they were asked to read carefully a certain book of the Bible (Ephesians, I think we took) and give some verse, and any comments upon it, which they especially liked.

4. Another was to give a favorite verse from Psalms.

This year, for some meetings, the members are asked to give some thought, quotation, or reference on the topic assigned to that night. Perhaps we may try some of the following methods, which I have seen advocated:

1. Voluntary. Let the members respond without calling names. At the close the secretary may call the names of those who have not taken part through absence or otherwise.

2. Consecrate to some special work for the month, say mission work. You can respond at roll call with some appropriate missionary sentiment. Another month take some other special work, such as soul winning, temperance, Sunday School. I read of a society whose members made their special consecration for a month not to speak a cross word, or even frown at home or any other place.

3. Give a promise which you have tried and proved.

4. Give a favorite proverb (that is from the Book of Proverbs in the Bible).

5. Give a verse, quotation, or thought, on some such subject as faith, prayer, thanksgiving.

6. Give some helpful thought or quotation from a book you have read during the month.

7. Let the secretary call the names alphabetically. You could respond, if you chose, with a Bible verse beginning with some initial of your name.

8. Have a prayer consecration meeting

in which each member shall take part by offering a short prayer. Call the roll by threes or fours.

9. A biographical meeting. The members should study some of the beautiful consecrated lives that have been inspired by the love of Jesus. Prepare some very brief sketches or talks about them, and for roll call each may have something to say about one of them, either a story or comment on the life and its lessons.

10. Another plan of committee consecration is to have each committee prepared to respond when called upon by rising and repeating in unison some appropriate Bible quotation.

11. Ask the members to take part at the next meeting in the way most difficult to them.

12. After election, each of the new officers and committees may give a verse that they take as their consecration motto for the term.

13. An Epworth League meeting. Each one come prepared with two verses or phrases beginning with the letters E. and L. respectively, to answer the question, "What does E. L. mean to you?"

14. A song consecration. Let each one bring a verse of some hymn which expresses his feelings and experience. Those who can, might sing it alone, or arrange for duets, trios, quartettes. Those who cannot take part in this way, can announce their hymn with some word of comment.—*Miss Emma Mathison, Union, Ont.*

Plans for Presidents.—The president of the League at Londesboro, Ont., sends the following valuable suggestions:

"The nearer a League can live up to the spirit and letter of the constitution the better its chances of success. Hence, I insist on thorough organization in every department. After organization, each committee must be instructed in its work. To accomplish this I have tried very well the following plan. Have each committee seated by itself in an after-meeting, and take up the work of one at a time (the work of two committees will be enough for one evening). Encourage a full discussion of the work of the committee in question, and impress firmly how much of the work mentioned should be done before the next meeting. Very often members do not know what to do. I have had great difficulty to get good reports at the monthly business meeting. Officers will sometimes play truant because they have "no report." I insist on written reports, and on the League paper. Anything else shows carelessness. To arouse outside interest, I always try to have a good "League item" in the local paper. Also have the Lookout Committee make a list of the young people in the neighborhood who should join the League, then send them a postcard like the enclosed. Very often they will come to a service, and the members must do the rest. It is a good plan also to occasionally send a card to some of the older of the church members. They appreciate it very much. After each consecration service, I have a card sent to each member who was absent, marking thereon how many consecration services have been missed.

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



Editorial.

The Summer Assembly.

The usual number of religious gatherings will be held during the coming summer. The Christian Endeavor hosts will assemble at Detroit, the Y.M.C.A. International Convention will be held at Grand Rapids, the Northfield Conferences and School for Bible Study will be under the direction of Mr. Moody as usual, the Baptist Young People's Union will rally at Richmond, Va., and last, but not least, the Epworth League International Convention will be held at Indianapolis.

This blending of vacation and religious assembly is a modern idea. Recognizing the fact that many people are inclined to go somewhere for a change during July and August, these gatherings have been fixed at this time of the year. Instead of being surrounded by the dissipations and follies of the fashionable watering place, Christian people have the delightful privilege of passing a few days in an atmosphere of religious inspiration and enthusiasm which sends them back to their work with strengthened purpose and renewed zeal. A holiday thus occupied is much more valuable than one spent in absolute idleness.

The Indianapolis Convention.

On another page Rev. Dr. Lasby, Chairman of the Executive Committee of the International Epworth League Convention, sends greeting to Canadian Leaguers, and extends a cordial invitation for them to attend the convention in large numbers. The worthy Doctor, who, by the way, is an old Canadian himself, puts the figures rather high when he suggests an attendance of 5,000 from the Dominion; but we certainly ought to aim at one-tenth of that number. The journey is short, the convention city is beautiful, and the programme unusually attractive.

The only objection to Indianapolis as a convention city that we have heard of is that it might be very warm in the month of July. Of course we are liable to strike a hot wave during the summer no matter where we are. Even in Muskoka there are days that are very oppressive. Rev. Dr. Schell assures us from personal experience that it is no hotter, in Indianapolis in July than it is in Toronto, and Rev. Dr. Lasby says that "The record, as kept by the United States Government for the past twenty-eight years, shows an average for July 20-23 of only seventy-four and one-half degrees. Anything cooler than that is scarcely comfortable in midsummer." Let us do our best to have Canada properly represented at this great gathering.

The Most Popular Book.

Some of the leading booksellers of the United States are in the habit of publishing, each month, a statement showing the best selling books. It is interesting to note how one book succeeds another in popular favor. No one volume remains at the head of the list more than a month or two. A short time ago "Quo Vadis" was all the rage, and its sales were enormous. To-day we hear very little of it. The book of the hour just now is "David Harum," which is coming from the press in tens of thousands. Probably it, too, will have its day. But there is one book which never loses its popularity, and whose sales keep up with surprising regularity. Fully ten million copies of the Bible are circulated every year, and the demand for it is an ever-increasing one. Take the six best read books of the year and their combined circulation is not more than one-tenth of the number of bibles that are scattered abroad.

It is an encouraging sign of the times that so many people are studying the book of books.

The Social Department.

What a variety of correspondence finds its way into this office! One brother writes that, in his opinion, our young people's societies run too much to entertainment, and the social department is unduly exalted. The same mail brings a letter from the prominent pastor of a city church who thinks that "the League should be more devoted to social and entertainment work than it is at present, in order to checkmate Satan and his hosts, and save the thousands of young people who cannot be reached but through these avenues."

Probably both our correspondents are right. In some places the tendency to develop the social element needs to be slightly repressed, but in others, undoubtedly it ought to be stimulated. It should be understood, however, that the social department is not intended merely for the enjoyment of the members, but should bear directly upon the object of our organization—the salvation of souls. In all our towns and cities there is a great work for it to do.

The Anti-Climax.

According to the rules of oratory anti-climax is a sudden decrease in the importance of what is said, or a very weak passage following immediately upon a strong one. Convention programmes are frequently so arranged that something of this kind often occurs. When a very eloquent speaker has brought the audience up to a condition of great enthusiasm it is a painful anti-climax to have a common place address read in a monotonous voice, and without life or spirit. Programme builders should so plan that the interest shall gradually intensify, and the climax come at the close.

Sometimes we have, in our church work, reactions very similar to the anti-climax, when a rousing revival is followed by a period of total inactivity, or when an energetic winter campaign is succeeded by a summer vacation in which absolutely nothing is done for "Christ and the Church." Whether in speaking or working the anti-climax is a good thing to avoid.

It costs something to travel, of course, but it pays. The horizon of the man who always stays at home becomes exceedingly narrow and he himself, in time gets into a pretty small shell. Travel is a liberal education. It opens one's eyes to what is going on in the big world. The money thus spent is not wasted by any means.

☒
"You pay your money, and take your choice," and if you want to go to the same place for vacation year after year nobody can prevent you, but you miss the charm of new sights and scenes. By going in a different direction each summer a wide knowledge of the country would soon be obtained. Take the trip to Indianapolis next month and see one of the most beautiful cities in America.

☒
The items of information on China which appeared in our last issue, with the exception of one by Rev. B. F. Horton, were taken from Rev. Dr. Ross's book, "One Hundred Years of Missions," which is a treasury of missionary information that should be in every Leaguer's hands.

☒
We have been asked by a number of Leagues to publish the names of their newly elected officers, but have been forced to decline. If we publish the list for one society it will have to be done for all who ask it, and to do this would occupy several pages of our paper, and we have not the space. Your local newspaper will be glad to publish the names of your new officers.

☒
ALL honor to brave Ex-Governor Atkinson, of Georgia, who stood in the face of the howling mob and appealed to them to observe the law. He might as well have reasoned with a cyclone, and yet his action showed courage of the highest kind. Mr. Atkinson will be remembered as the Chairman of the great patriotic meeting at the Exhibition grounds during the International League Convention at Toronto, in 1897.

A COLORED brother at the Atlanta Convention said: "Our preachers always take their text from the Bible, and they speak from it, and sometimes a long way from it." Some prayer meeting leaders, likewise, manage to get a long way from the topic of the evening. It is better to speak to the subject than from it.



EDITOR BOND in the Halifax *Wesleyan* speaks thus of the Epworth League: "It is a good thing. It is an increasingly good thing. It can, by God's grace, and by careful management, be made a better and an increasingly better thing. The League is under our own management. That is an immense advantage. The League is an integral part of the Methodist Church."



WE are pleased to note that, for the most part, the legislation of the General Conference in regard to time and mode of elections has been accepted by our Leagues heartily and loyally. One or two cases have been heard of where the young people have expressed their determination to do as they pleased without any regard to the wishes of their pastor; but these could be easily numbered upon the fingers of one hand. The great mass of our League members see the reasonableness and desirability of having the pastor closely associated with their work, and the relations existing between ministers and young people are of the most cordial character.



THE papers recently told of a celebrated surgeon in New York, who was smitten by death while performing an important operation. At the most critical moment the knife fell from his hand, and he was carried from the room in a dying condition. His son, also a clever surgeon, who was in attendance, immediately picked up the knife and went on with the operation and thus saved the patient's life. If he could have known it what a comfort it would have been to that Doctor in his last moments to realize that his work was being carried on by his son. The Epworth League aims at so training the young people of the Church in Christian work that when their fathers and mothers pass away, the sons and daughters will be ready at once to step into their places, and assume their responsibilities.



WE notice by the *Review of Reviews* that the Federal Convention of the Brotherhood of Andrew and Philip will be held at Baltimore in November. This convention embraces all the denominational and is held biennially, the denominational brotherhoods holding their conventions the alternate years. Why could we not have something like this in Canada? Let the different Churches have conventions one year for the consideration of their own work, and then the way is clear for an interdenominational convention the next year. An arrangement of this kind would be in the interest of both gatherings. Our Church has opened the way by planning to hold Conference Conventions once in two years, and from the first our International Assembly has been held every second year. There is danger of having too many conventions.

WHAT is known as the Brotherhood of St. Paul is an organization of Methodist men, which aims to acquaint the men of the church with each other, to cement them together as brothers in all needs, and especially in sickness and trouble, to enlist them in every form of church work, particularly in soul-winning among men. From many chapters bands of brothers go to country churches and schoolhouses and to neglected city points, and hold rousing gospel meetings, resulting in many conversions and much good training. This form of work is to be especially pressed this summer. The Brotherhood of St. Paul already numbers its members by thousands. Have we any place for this Society in our Church?



WE are thankful to *The Wesleyan* for the following kind words: "We cannot close this article without a reference to the League's special organ, the EPWORTH ERA. Secretary Crews, its versatile and efficient editor, deserves the fullest commendation and the heartiest congratulation upon that splendid monthly. Not merely the Leagues but our whole Church may feel proud of a periodical so eminently readable, practical, and up to date. And then when we tell our readers that from now till the end of the year it will be sent to any address for twenty-five cents, we think a very large increase of circulation ought to gladden the editor and publisher."



REV. W. B. TUCKER, B.A., of Sutton, Que., writes that he thinks we should give Canadian Methodism credit for organizing an Epworth League at least a month earlier than Oct. 23, 1889. He claims that the first League in Canada was organized at Minden, Lindsay District, in September, 1889, with two departments—religious and literary. The meetings were held every Monday evening. A reading course was purchased from the Book Room, which consisted of a series of biographical works.



TORONTO, Indianapolis, and Denver were rivals for the next convention of the International Sunday School Association, at the recent meeting in Atlanta. Mr. C. D. Meigs, of the Hoosier City, thus contrasted the claims of Toronto and Indianapolis. When in Toronto, he said, he was treated with great hospitality. At dinner he was urgently asked to "pass up his plate and have another piece of chicken," and to "take another piece of pie." The Indianapolis way, however, was: "Pass up your plate for another chicken," and "Won't you have another pie?" Just think of it! This is the place to which we are going in a few weeks for our International League Convention. If that is their style of entertainment, they will have to provide a great supply of chickens and pies for the attendance will be enormous.



WE had an interesting conversation with the proprietor of the Denison Hotel, Indianapolis, the other day, in which he said that his housekeeper was a Canadian lady. He went on to say that fully one half of the best hotels in the United States had Canadian housekeepers, and Canadian girls were always in demand

for work about hotels. They were better trained than the home product, and for industry and painstaking qualities had no equals. Hurrah for Canada!

Brieflets.

MICHIGAN is aiming at sending 2,000 Leaguers to the International Convention at Indianapolis.

GRACE Church Sunday School, Winnipeg, has a training class for teachers and workers, as every live Sunday School should have.

REV. W. KNIGHT CHAPLIN, of London, England, believes "that the Christian Endeavor Society of this century will become the Christian Triumph Society of the next."

REV. R. N. BRUNS, B.A., recently addressed the Orilla Junior League on "Frogs." He asked his audience "What was the frog's worst enemy? The answer came promptly, 'The boys.'"

MR. MARION LAWRENCE thinks that, five years from now, a Sunday School without a Home Department will be considered as much behind the times as a church would be without a prayer meeting.

The Columbian Methodist Recorder is the name of a new monthly paper of sixteen pages, published in Victoria, B.C., and devoted to local church news. It is well edited by Rev. W. H. Barraclough, B.A.

FOR the first time the Manitoba Christian Endeavor Union held the annual convention, disposing with the balloting system. All delegates paid for their board during their stay in Brandon. The plan worked well, and the convention was a great success.

ALTHOUGH the Wesley Guild of England is still in its infancy it has between 800 and 900 branches in Great Britain, and a membership of 60,000; and in addition, branches in India, Ceylon, Rhodesia, West Africa, and in connection with the affiliated Conferences in South Africa and the West Indies.

THE Street Car Company of Indianapolis will contribute \$2,000 to the expenses of the International Convention. This is in striking contrast to the action of the Toronto Railway Co., in 1897, which declined to do anything toward helping the local committee, although the Company made thousands of dollars out of the gathering.

LOS ANGELES, CALIFORNIA, is after the next International Epworth League Convention, and intends to put up a strong fight for it. It is announced that prominent leaguers in California will send a car load of oranges to Indianapolis for free distribution to the delegates. If the expectations of our Indianapolis friends as to attendance are realized several car loads will be needed.

Other Young People.

THE ninth international convention of the Baptist Young People's Union of America will be held in Richmond, Va., July 13 to 16.

THE Baptist Young People's Union of Toronto held its annual meeting a few days ago. The reports showed the organization to be in a healthy condition.

THE Young People's Societies of the Presbyterian Church in the Presbytery of London have formed a denominational organization for more efficiently carrying on their work.

A MEETING was held in Toronto a few days ago for the purpose of organizing a union of all the Young People's Societies of the city to do aggressive work in Christian citizenship, etc. Steps were taken in this direction.

Prominent People.

REV. C. C. LABBY, D.D., Chairman of the Executive Committee of the Fourth International Epworth League Convention is one of many Canadians who has come to the front in the United States. He was born in Wellington County, Ont., in 1854, and matriculated in Victoria University, after which



REV. DR. LABBY.

CHAIRMAN EXECUTIVE COMMITTEE INTERNATIONAL
EPWORTH LEAGUE CONVENTION.

he attended Drew Theological Seminary and took the degree of B.D. He commenced his ministry in the New York East Conference, where he rapidly rose to chief appointments. Dr. Labby has been stationed at Hartford, Conn.; Old John Street, New York; Lincoln, Neb.; Central Avenue Church, Indianapolis. Everywhere his ministry has been marked by great success. He received the degree of D.D. from Mount Union College of which President McKinley is a trustee.

W. K. VANDERBILT has just given \$100,000 to Vanderbilt University, Nashville, Tenn., to build a dormitory on the Campus. The Vanderbilt family has given to this institution, in all, the sum of \$1,600,000.

REV. F. E. CLARK, D.D., had hardly shaken the dust of Cuba from his feet when he started on another long journey across the continent in a zig-zag route which will involve about ten thousand miles of travel. He expects to reach Boston again on the tenth of June.

During the past month, Rev. C. H. Payne, D.D., General Secretary of the Board of Education of the Methodist Episcopal Church, died at Clifton Springs, N.Y. He was one of the most eminent men of his Church, and stood in the foremost rank of pulpit-orators. His stirring address on temperance in the Metropolitan Church at the Toronto International League Convention will not soon be forgotten by those who heard it. Dr. Payne was one of the leading promoters of "Children's Day" which is generally observed throughout American Methodism on the first or second Sunday in June.

QUEEN WILHELMINA of the Netherlands, says the *Woman's Journal*, dislikes to be called "the little Queen." She thinks the phrase reflects upon her kingdom, as she is five feet one and a half inches in height. The Queen of Spain is only five feet five and 2-5 inches, the Empress of Russia five feet two and a half inches, the Empress of Germany and Queen Victoria still shorter. The young Dutch Queen is said to be of the best

build. Her powers of endurance were tested on coronation day, when for six hours she wore the ceremonial mantle of red velvet trimmed with ermine, a weight of not less than thirty pounds, and showed no marked fatigue.

ONE of the president's intimate friends is quoted as saying: "I have been with Major McKinley many times and in all his campaigns. We frequently attended political meetings and banquets, and have often returned at a late hour, but I have never known him to go to his bed until he had read from his Bible and had knelt in prayer."

Literary Lines.

JAMES LANE ALLEN'S "The Choir Invisible" seems likely to reach a sale of 200,000 copies.

WYCLIFF'S English Bible usually known as the Branham manuscript, from the Ashburnham collection, was sold at auction for \$8,750 on May 1.

DR. EDWARD EVERETT HALE, in a recent address, recalled the fact that when Lowell first went on the lecture platform he got but \$5 per night.

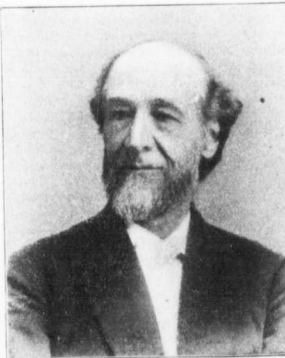
LONDON publishers are bringing out six-penny books of poetry and prose by standard authors. It is generally predicted the experiment will be a success.

MORE than 300,000 copies of Bismarck's autobiography were sold in Germany in the first ten days after it appeared. This is an amount, if not actually, unequalled sale.

DEAN FARBER is writing a sequel companion volume to his great work, "The Life of Christ." The new book, which may be published next spring, is largely the result of the dean's recent studies in Palestine.

REYVARD KIPLING is to become an LL.D. McGill University, desirous of honoring the great author, has decided to confer this degree upon him at the June convocation, and Mr. Kipling has announced himself as pleased to accept the tribute.

To a youth who aspired to authorship, the famous satirist, Dean Swift, gave this advice: "When you have written your article, lay it aside for some days. Then read it over carefully, and whenever you come across



REV. C. H. PAYNE, D.D.

anything that you thought might give when you wrote it, *strike it out!*" The dean himself was a good illustration of the way to succeed; for when he first took up his pen as an author his writings were the veriest trash, but by cultivating the art of writing he became an expert.

General Religious Items.

THE Salvation Army, by its self-denial week, raised \$145,000.

THREE times as many people attend church services in Philadelphia as attend the theatre.

JOHN WAMAREE has given \$20,000 to improve Bethany Presbyterian Church, Philadelphia.

SIXTEEN thousand people in Australia signed a petition asking Mr. Moody to go there and hold evangelistic services.

REV. A. L. GEGGIE, of St. Paul's Church, Truro, is fighting the liquor sellers with their own money. He has laid information against offenders, and will devote his share of the fines to the prosecution of others.

ON a recent Sunday more than two hundred sermons were preached in churches in and around London in defence of the Lord's day, under the auspices of the Workingmen's Lord's Day Rest Association.

IS speaking of his work in sending religious literature to prisoners, Mr. Moody said: "How many of you believe in this work? 'Hold up your hands.' Up went a forest of hands. 'That is right. Now, put them down into your pockets, quick!'"

THE Presbyterian Church of the United States has had the experience of nearly eight years of home mission debt, and now it is all wiped out, and the Presbyterian organists are pulling out all the stops, and Presbyterian choirs are singing "Hallelujah!"

THE *Michigan Advocate* advises the preachers not to insist too strongly that the ladies of their congregations remove their hats. "One may get into trouble," it says, "by dictating in a matter wherein he is quite ignorant. The style of hat, the season, the weather, the amount of hair, its arrangement or disarrangement, are all factors. Be deferential and be careful."

A PRESS dispatch from Kansas City, Mo., says: "A crusade against women's wearing hats in church for three months had its first visible result at the Independence Avenue Methodist Church, Sunday night, when every woman present removed her hat before the services began. The movement started from a protest from a man who wrote to a newspaper that he was done paying pew rent unless some guarantee was given him that his view of the minister should not be obstructed."

Appreciative Testimonies.

THE EPWORTH LEAGUE is the most extraordinary movement in Methodism for a hundred years.—*Rev. Dr. Berry.*

THE *Epworth Herald* has published a very interesting anniversary number. From its pages we glean the following testimonies concerning the League and its work, from a number of eminent men.

THE record of the Epworth League for ten years is one of which the whole Church may be proud. It has conquered the fears and misgivings that new methods of Christian work are sure to awaken, and has vindicated not only its right to exist, but the wisdom of the machinery and principles wrought into it.—*Bishop Merrill.*

THE EPWORTH LEAGUE has finished the first decade of its history. In some respects it has surpassed the most sanguine expectations of its wise founders—perhaps in all respects it has rounded out the hopes of its promoters reasonably well. From the outset a large and rapid growth was anticipated, but the stupendous sweep of its numerical increase has amazed as well as delighted its friends.—*Bishop Nisde.*

REV. J. S. CONNING, editor of the *Endeavor Herald* sends the following: Cordial greetings from 200,000 Canadian Christian Endeavorers to their fellow-workers, marching under the noble standard of the Epworth League? When ten times ten years have sped away, may your organization still retain its pristine vigor, and stand firmly for those sublime truths that have made Methodism great.

THE EPWORTH LEAGUE, like the Christian Endeavor Society, has come to a place where it must be recognized as one of the most noteworthy and hopeful of modern Christianizing forces. The social ties and associations formed among the young people at their meetings cannot fail to have a strong influence for good in their later lives, leading them naturally, into church membership, or, at least, into permanent sympathy with Christian ideals. — *Editor Chicago Tribune.*

FROM the beginning I have been greatly impressed with the possibilities and with the actual usefulness of the Epworth League. It is a training school in Christian knowledge, in Christian benevolence, in church activity and order, and in missionary movement for our young people, and, if rightly used will surely prepare a generation of Christian men and women who shall be competent to enter upon large enterprises and great successes in the century to come. May the blessing of God attend its unfolding and enlargement. — *Bishop Andrews.*

THE EPWORTH LEAGUE stands as an object lesson of the way in which, by wise leadership, the energies that have been evoked by the young people's movement may be conserved and made contributory to existing denominational institutions. Other things being equal, our young people's societies are far more likely to be an effective force leading to definite results when they are most closely related to the ecclesiastical bodies of which they are members. This need not make them narrow. It need not interfere with true spiritual unity. Loyalty to one's own is perfectly consistent with catholicity. — *E. E. Chivers, Secretary Baptist Young People's Union.*

Sunday School Suggestions.

A DOCTOR must be a doctor all the time, if he is to be a doctor at all. It will not do for him to be a doctor simply when he is in the presence of his patients. So, with the Sunday School teacher. A teacher should be a teacher seven days in the week, and not simply on Sunday.

"Did you spend much time in discussing how far Cæna was from Sychar?" one teacher said to another as they came from the class room.

"I didn't mention it," was the quick reply, "I was too much taken up with the thought of how far some of my scholars were from Christ."

LET it be remembered, remarks a contemporary, that no Sunday School runs itself. Behind the flourishing, growing school, you will always find a wide-awake, pushing, intelligent superintendent, who is sustained and strengthened by the prayers, efforts, and contributions of consecrated teachers.

ARE you reaching the people in your town and community? How many members of the church go to the Sunday-school? How many outside of the church who never attend either Sunday-school or church service? The Home Department, properly pushed, will reach every one of these people. We do not mean to say that it will cause them all to come to Sunday-school and Church, but it will eventually get most of them; and it extends the invitation to all of them at frequent and regular periods. — *Sunday School Herald.*

WHAT shall be done with the primary collection? They should be put into the Sunday-school treasury, for the primary department is not a separate organization. The children should be told about the different kinds of Christian work their offerings will be used to sustain. It is only thus that intelligent and interested givers can be grown. — *Mrs. W. F. Crofts.*

The *Christian World* asks and answers a question with reference to teachers' meetings, as follows: "Can a good teachers' meeting be maintained in a country Sunday School? Certainly. Hold the meetings at the homes of the different teachers. The arrangements for heating and lighting country churches usually are not calculated to inspire persons who are a little indisposed to seek their cold pews and chilly air. Let there be one-half hour of prayer, one-half hour of Bible study, and the other half hour of social conversation." — *Our Young Folks.*

Interesting Facts.

OIL to calm the waves was used on an unusually large scale during the recent gales in the English Channel. The waves broke over steamers to enter the port until a considerable quantity of the oil was poured into the harbor, when the seas immediately became smooth.

ACCORDING to the estimate of a writer in *Blackwood's Magazine*, there are 9,000,000 Jews in the world, of whom 5,000,000 are found in Russia, 2,500,000 in eastern and western Europe, 1,000,000 in America, 200,000 in North Africa, and only 70,000 in Palestine. It would appear that a good many families will have to move before Zion is re-established in the Promised Land.

It is estimated by a competent foreign authority that only 900 persons out of 1,000,000 die of old age, while 1,200 succumb to gout, 18,400 to measles, 2,700 to apoplexy, 7,000 to erysipelas, 7,500 to consumption, 48,000 to scarlet fever, 25,000 to whooping cough, 30,000 to typhoid and typhus, and 7,000 to rheumatism. The averages vary according to locality, but these are considered accurate as regards the population of the globe as a whole.

THE weight of scientific opinion now favors the view that "flying-fish" do not fly. The muscles of flight in birds average in weight one-sixth of the whole body, those of bats one-thirtieth, while those which have been supposed to enable the fishes to fly are only one-thirty-second. The impulse to the propulsion of the flying fish is probably delivered while they are still in the water by the exceptionally powerful muscles which cover both sides of their body.

ONE result of the frightful Windsor hotel fire in New York, in which so many people lost their lives, is the appointment of two chaplains of the Fire-department. These two clergymen are the Rev. James L. Johnson, of the Protestant Episcopal Church, and the Rev. William Smith, of the Roman Catholic Church. They serve without salary, but are provided with uniforms, horses, and wagons, and rank as battalion chiefs. They are expected to respond to all second alarm calls; and last week they began their work by responding to an alarm about one o'clock in the morning, which necessitated a rapid drive of over five miles.

DR. RICHARDSON, the great hygienist, is the author of the following estimate as to the distance travelled by the blood in our bodies: "The distance traversed by the blood would, I estimate, be at the rate of two hundred and seven yards per minute, or seven miles per hour or one hundred and sixty-eight miles

per day, or sixty-one thousand three hundred and twenty miles per year. Supposing, therefore, that a man who had lived eighty-four years could have one blood corpuscle floating all that time round his circulating channels — as a planet circulates round a sun — that corpuscle would have performed at the close of that time nained the grand tour of five million one hundred and fifty thousand eight hundred and eight miles."

The C.E. Convention at Detroit, July 5-10.

THE rates at private homes during the Endeavor Convention at Detroit will be 50 cents for lodging and 25 cents for meals.

At the opening meeting on Wednesday evening, addresses of welcome and responses will be given. Rev. E. S. Rowe will reply on behalf of Canada.

REV. J. WILLIAM CHAPMAN, D.D., of New York, will conduct the daily "Quiet Hour" service every morning from 8:15 to 9:30. He will be assisted by Mr. H. G. Smith, gospel singer.

REV. W. F. WILSON, of Hamilton, will speak on, "How the Pastor May Help the Young People," on Saturday morning.

REV. J. E. MOORE, of Peterboro', has been appointed to attend the Detroit Convention as representative of C.E. Union of the County of Peterboro'.

ON one of the evenings, Rev. Charles M. Sheldon will read a Christian Endeavor story entitled "For Christ and the Church," and at another time will conduct a conference on the topic, "In the other man's place."

INDIA will be represented on the programme by Rev. G. L. Wilford, and Japan by Mr. Petree. Rev. John Pollock of Glasgow, Scotland, will again charm a convention on this side of the water with his genial wit.

THE transportation manager for Ontario is Mr. C. J. Atkins, Toronto. There will be single fare for the round trip on all the railroads.

THE Detroit Endeavor Committee has prepared a comprehensive pocket-directory, packed with information about everything necessary about that charming city.

REV. NEWTON DWIGHT HILLS, of Brooklyn, Rev. James Mussell, of London, Eng., Booker T. Washington, of Bay Weyland T. Hoyt, D.D., and other eminent speakers will be on the programme.

CONSIDERABLE attention is to be given to practical method of work. One morning is to be devoted to two large simultaneous meetings. One of these will discuss "The Best Things To Be Done"; the other, "New Things Worth Doing." In each meeting there will be a number of prepared speakers, as well as the brisk fusillade of question, answer, comment, and testimony.

THE Press Committee of the Detroit '99 Convention, in its greeting, among other things, says: "Beautiful Detroit, a place of pleasure, a place of rest, a metropolitan winter and summer resort, fall and spring pleasure retreat; located in the centre of where people start from, and just at the point to which they want to go. It is the gateway to all inland places of interest, and of itself the most attractive city on the American continent. Situated on the great Detroit River, where more tonnage passes than at any other port in the world, she is contiguous to two of our largest cities on the unsalted seas, and within easy reach of all the beautiful resorts, hunting and fishing grounds, and the happy lake and river nooks where pleasure always abounds."

From the Field.

Toronto, Sherbourne St.—Mr. J. A. Hill, Ph. B., writes: "The Reading Circle of the Sherbourne St. Epworth League has just completed its study of the prescribed course. We have had an enrollment of thirteen members, ten sets of books, and a good attendance throughout. The circle has been the means of spiritual blessing and intellectual prosperity. On the 29th of May the literary department of the League reviewed the course. We wish success to all sister circles."

Toronto West District.—The Executive of Toronto West District gave an informal reception to the newly elected conveners of the Missionary and Social committees of the Epworth Leagues in their district in Clinton Street church, Tuesday evening, May 16th. Nearly all the Leagues of the district were represented by their vice-presidents, and those with the district officers and other interested friends made up a delightful company. After an hour spent in sociability and getting acquainted, Mr. T. H. Keough, the Vice-President of the Missionary Department of the District, took the chair and introduced the programme. He said that the object of the meeting was to get the officers acquainted with each other, and to encourage each other by provoking one another to good works. After several addresses, the ladies of the District Executive, under the leadership of Miss Dottie Duffin, provided refreshments for the guests. This meeting was but an experiment. All present, however, expressed their enjoyment and profit and will return to their Leagues with renewed interest in mission work.

Hamilton, Hannah Street.—The pastor writes: "At our last meeting of the Epworth League of Christian Endeavor before election of officers, on unanimous vote, the society was changed to purely Epworth League. Miss Effie Taylor was elected president. The society is flourishing. The \$40 promised for the support of our District Missionary in China has been raised. We are working in great harmony and enter on the new year with brightening prospects."

Kingston, Queen Street.—The corresponding secretary writes: "Two weeks ago the Epworth League of Christian Endeavor in connection with the Queen Street Methodist Church entered upon its study of 'The Fairy Land of Science' and opened this phase of the season's work with short addresses upon the first three chapters by Mr. Meek, Miss A. Phillips, and Mr. J. Elliott. There was a large attendance, and the interest was good. Indeed this interest has been growing since the Society made its new departure and made its object central as well as religious development. The recent visit of Rev. A. C. Crews has given new life and vigor to the work of the Epworth League; but behind the movement, so far as the Queen Street Society is concerned, is Rev. Mr. Elliott, the pastor of the church, with his abiding influence and presence."

Galt.—The corresponding secretary sends the following interesting news: "Our Reading Circle finished the reading of the set of books on the 17th of March. Were able to get through so early by starting promptly in the fall, which it pays to do. On Good Friday, March 31st, we held a very enjoyable literary and social Reading Circle gathering in the church. We invited the Preston and Hespeler Circles to be with us, and they

turned out thirty in number. About seventy-five of our own members were present. Our worthy district literary Vice-President, Mr. W. F. Coler, occupied the chair, and a very profitable programme was rendered. Very encouraging reports were presented from the different circles. To describe the many interesting features of the evening would take too much space. Over twenty of our readers were present for the examination. On April 18th our League gave a social entertainment and reception in honor of the married members of our League, of which class of members we are proud to say we have between twenty-five and thirty."

The Epworth League has two young men appointed to stand in the church lobbies on Sundays and be on the look-out for strangers and others. These are greeted with a kind word of welcome, and a hearty shake of the hand, and not one of our "committee pump handle sort of handshakes." This is a sphere where we feel a great deal of good practical work can be accomplished. Our League has placed the Epworth Era in the Y. M. C. A. reading room of our town. Our total membership now is 275. At the annual meeting very satisfactory reports were given."

Shawville.—The corresponding secretary writes: "For some time the Shawville League has been struggling to exist. Recently, however, as the result of special efforts, a great change has taken place. It has over-doubled in membership and interest. At one meeting twenty six were received and since that a number of others. Two new groups are being taken up: first—systematic missionary giving as advocated by the Forward Movement; second—every member is expected to plant and care for a plot of flowers to be used exclusively for the church and sick. We are all looking forward to a prosperous year."

Shedden.—An enthusiastic circuit convention of the Epworth Leaguers of Shedden, Lawrence, Frome, and Southward, was held at Shedden, Wednesday afternoon and evening, May 10th. The pastor, who has taken into church fellowship some 150 young people, and organized three Leagues since coming upon the circuit, had charge of the programme, which was of a very high order throughout. Excellent papers were given by Miss Heidt, Mr. Nethercott, Miss Henderson, and Mrs. F. W. Miller, each of whom represented a different League and department of work; also, by Mr. Bishop and Miss Shepherd, who took up the literary and social work, respectively. A circuit League was organized, with the intention of holding a similar convention annually, and working in concert along evangelistic, missionary, and temperance lines. Mr. Crews secured twenty-five subscribers to the EPWORTH ERA.—*Guardian.*

Collingwood, Maple Street.—Our League membership at present is 101,—62 active, 33 associate, and 6 honorary members. We are just closed a successful year's work. Much of the success of the League is due to the faithful work of our President, Mrs. Tillman, whom we have re-elected for the ensuing year. Our pastor, Rev. T. E. Bartley, takes a great interest in the young people, and helps us at every opportunity. We have four departments and all have done excellent work in preparing suitable subjects for the meetings,—looking after and welcoming strangers, promoting the social interests of the members, seeing after absent scholars and teachers in the Sabbath School. We have raised \$52.03 for missions by systematic giving and by collections at public missionary meetings. We hope, by the help of the Junior League (which has also done faithful work) to increase this amount

to sixty dollars before the close of the year. We also gave \$20 to the trustees of the church, and \$10 to the organ fund. A box of clothing was prepared and sent to the Children's Aid Society, Owen Sound. The Temperance Committee held two open meetings, and during the prohibition campaign, 1,267 copies of Prohibition literature were distributed by the members of the League. The Literary Department has furnished several interesting programmes. Some of the subjects were: "Origin of Thanksgiving," "Lessons from the Life of John Wesley," "An Evening with Frances Havergal." An exceedingly interesting and profitable address on "True Repentance," was given by Mr. E. Ward, Principal of the Model School. Papers, tracts, and literature have been distributed. Twelve of our members are subscribing to the "Epworth Era," and are delighted and greatly benefited by the information it contains each issue. We are anticipating another year of hard work, but are expecting still greater results.

Staffa.—The League at Staffa celebrated the 24th of May by holding a social at which tables were set outside the church on the grass. After tea Rev. A. G. brews delivered a lecture in the church, which was accompanied by the good programme of music. There was a good attendance, and the sum of \$38 was realized. On the previous Sunday Rev. Mr. Westman preached League sermons which were very highly spoken of.

Walkerton.—Anniversary Day appears to have been a success at Walkerton, judging by the following communication from the secretary: "Our Epworth League Anniversary services on May 14, were all that could be desired. There were sixty-two out to sunrise prayer meeting, and the prayers and testimonies were filled with strong faith in God and earnest longing after added power for work in the coming year. In the morning our pastor preached an eloquent sermon from "The Lord hath done great things for us, whereof we are glad," impressing on us the grand and noble heritage which we, as Methodist young people, enter into, and the far-reaching field for work which is opened up before us. In the evening the League, to the number of sixty-five, marched in a body to the service, wearing our League colors, when Mr. Moir gave an earnest appeal from "Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." The floral decorations were beautiful. All are filled with a desire to render better service in the future."

Merrickville.—The secretary writes as follows: "The League of Merrickville Methodist Church has just added another prosperous year to its history. Our membership roll has increased to sixty, and we are still 'looking up' for better things. The Literary department of our League has selected for its line of study 'The Teachings of Christ,' and we find the different phases of that teaching very profitable. During the year the League has been called upon several times to take the church services owing to the illness of the pastor Rev. T. B. Conley, and one Sunday in particular was devoted to the League and its interests. Short addresses and essays were given by some of the members, and special music rendered. The congregation went away well pleased that the League was not sloughy at any rate. The monthly business meeting for April was held at the home of Miss Effie Wood, the former president, in place of in the lecture room. After prayer by Mr. Conley the officers for the year were elected and the Leaguers were left to enjoy themselves in a social manner. Would be glad to communicate with other Leagues as to plans, methods of work."

Huntsville—A pretty wedding took place at the Methodist Church, Huntsville, on April 26th, when Harriet Edith, fourth daughter of Mr. George and Mrs. F. A. Hutcheson, were united in marriage to Mr. Harmon Rice, associate editor of the *Huntsville Freeholder*. The young couple were the recipients of many valuable presents, among them being an upholstered parlor room, presented by the local Epworth League, which the groom was president, and the bride third vice-president. Mr. Rice is also president of the District Leagues of Muskoka and Parry Sound.

Fingal—The secretary writes: "We use the topic cards and never omit the topic when there is a special programme. We have purchased some of the new Epworth League constitutions and think the changes made are an improvement. Several persons are taking the "EPWORTH ERA," and like it very much. We are working three departments,—the Christian Endeavor, Social, and Missionary. For the roll call at the monthly consecration meetings, the responses were often not in harmony with the service, that is, the members gave texts without any definite thought or aim, so I proposed they should respond with the "I am of Christ," next time with the "I wills of Christ," then with the verse of a favorite hymn, accompanied with a testimony. The interest has increased very much."

Hespler—The Reading Circle took charge of a literary evening recently. The *Hespler Herald* says that the young people are to be congratulated on the success of their efforts. Papers were read on "The Makers of Methodism" and "Week-Day Religion." A talk then followed on "The Making of the Empire," and after some music and a recitation on "Our Flag" by Mr. John S. Johnson, an intermission of fifteen minutes followed during which those present were at liberty to walk around and examine some six tables at which different experiments were being shown. Six five-minute addresses on scientific subjects were given by the following ladies and gentlemen: Mr. C. P. Wilkins, Miss V. Brewster, Miss Bertha Wilkins, Miss Lizzie Rife, Miss Alice Cober, Mr. Oscar Wall.

Inkerman—The Corresponding secretary writes: "We have at present thirty active, seventeen associate, and two honorary members. The Temperance and Missionary Departments of our work have received much attention during the year. In connection with the temperance work, a number of special meetings were held, and before the recent plebiscite vote about 3,000 temperance tracts were distributed. We believe that some good was accomplished. The missionary work has been very successful. We have had five public missionary meetings besides addresses on: "Japan," by Miss Crombie, returned missionary from Japan. These addresses proved most interesting and beneficial to all and inspired many of our members to greater activity. Twenty of the members of the League are contributing to the Young People's Forward Movement for Missions. We trust that during the coming year, our League work may continue to be a great blessing in winning many more workers for Christ."

New Westminster, B.C.—The corresponding secretary writes:—"Our League, although for some time in rather a disturbed condition on account of our great fire, has recovered ground rapidly. Our membership list is on the increase and a number of our associate members have become active members, for which we rejoice greatly. During the winter we have been meeting at the more central homes of our members, finding that our services were well attended in this way. The building we have been using as a church is

too far to one side of the city to be of much use to us. We are looking forward to the time when we will have a church in which to have our services, which will be, we think, in the autumn. Our League year is opening very auspiciously for us; the last business meeting was well attended and all our members, active and associate, show a willingness to work that is very encouraging. We are full of faith with God's help, to make this year one of deep spiritual blessing to our League members."

District Convention.

Napanee—The Annual Convention of the Napanee District was held at Deseronto, April 21st. Reports from the various societies were read. There are twenty-one Leagues in this district; many of them were represented at the convention, and gave interesting and encouraging reports. Addresses were delivered as follows:—"The Importance of Developing the Missionary Spirit in the League," by Rev. Chas. Adams, Yarker; "Methodism—Past, Present, and Future," by Rev. W. Lambert, Selby; "The Holy Spirit in Christian Work," by Rev. G. H. Copeland, Deseronto; "The Relation of the League to the Local Church," by Geo. E. Deroche, Esp.; "What to Do, and How to Do It," by Rev. T. S. McKee. At the evening session Rev. Caleb Parker delivered an address on "How to Deal with Local Evils," and Rev. Dr. Crothers on "Timely Observations." The convention throughout was well attended, the music lively, and the addresses practical and inspiring. Officers elected for the ensuing year are as follows:—President, Geo. E. Deroche; First Vice, D. B. Wilson; Second Vice, Miss Mand Garrison; Third Vice, Mr. Brown, Newburgh; Fourth Vice, Miss Ella Montgomery; Junior League Department, Miss Fanny McGinnis; Secretary, O. R. Dawson; Treasurer, F. L. Hooper; Executive Committee, J. T. Wilson, L. Storms, Mr. Hough, R. Price, W. Dawson. Representative to Conference Executive, G. E. Deroche.

Just a Line or Two.

The League at Fergus has a library of ninety volumes.

The Ludesboro' League sends out postal card invitations for its regular meetings.

There is a Reading Circle at Cedarville with thirty members and eighteen sets of books.

Rev. E. R. Young, B.A., preached with great acceptance at the League anniversary services in Aurora on May 14th.

The reports handed in at the annual business meeting of Zion Church League, Winnipeg, were very satisfactory and showed decided progress in the work.

The League at Millaront, Berwick Circuit, has raised \$70 during the past year, and which has been divided between the local church and the missionary fund.

Rev. A. E. Lavelle, B.A., of Walsh, publishes a small circuit paper, printed on the mimeograph. The *May number* is a patriotic one, and is prepared with great taste and skill.

The League of Trinity Church, Toronto, have presented their pastor, Rev. Dr. Tovell with a travelling bag, and Mrs. Tovell with a silver pudding dish as tokens of the high esteem in which they are held by the young people.

The Christian Endeavor Department of the Cowansville League looks after the Home department of the Sunday School. The young people of Cowansville League have undertaken to improve and beautify the village cemetery.

The Cedarville League has each committee in turn take charge of the League meeting.

The League at Nile have held cottage prayer meetings since the autumn of 1887. Very few houses in the neighborhood have been missed. These services have been a great blessing, being especially appreciated by the elderly people.

The League at Warden has adopted the plan of voluntary offerings for all socials, lectures, etc., held in the church. The corresponding secretary reports that they take in as much money as they formerly did by charging fees, and frequently more.

Our League Work in Manitoba.

BY REV. J. H. RIDDELL, B.D.

There are in the Manitoba and North-West Conference 120 Leagues, with 4,203 members, raising for all purposes the sum of \$3,297,89.

I think this a splendid showing in spite of the difficulties under which we have labored. Owing to our peculiar relation to the Christian Endeavor Society and annual convention we have never had any Epworth League Conference organization, no District conventions, and consequently no opportunity for arousing enthusiasm among the Leaguers of our Conference. The Christian Endeavor convention has done splendid work in creating a feeling of good-fellowship among the members of the different Churches, and has tended to foster a catholic spirit and break down bigotry and narrowness. Moreover, the condition of our sparsely-settled country operates against multiplying conventions, but still we are confident that our young people have lost because they were unable to have any one definite, specific work, to which they could bend their energies, by which they could quicken their zeal and strengthen their spiritual life. The sparseness of our population has worked against increase in members, but has wonderfully aided in the growth and development of those who are doing the work. This is effected by increased responsibility, by a more frequent recurrence of their opportunity for work and effort.

About one year ago the conference officers, who were appointed by action of the Conference two years before, arranged for a Summer Institute at Killarney, conducted on the plan of having the mornings devoted to studies in methods of work, the afternoons given up to boating and recreation, and the evenings spent in evangelistic work. This proved a great blessing to all those able to attend, and resulted in conversions, the quickening of life, and inspiration. One good old local preacher, who had never come into touch with active League work, remarked in his testimony at one of the meetings, "If this be Epworth League, may the Lord send us lots more of it."

About one year ago our Leagues took up the plan of endeavoring to support their own missionary. While they have not been able to reach the necessary amount, yet it has been such an inspiration that the missionary givings of our young people more than doubled last year.

At present the Leagues of Winnipeg are contemplating furnishing a ward in the General Hospital, to be known as Epworth Ward.

So far as I have been able to come into touch with the present condition of our League, I believe it is healthier and stronger than ever before. Last September I had the privilege of visiting a number of societies and, though it was harvest time, I found large congregations of young people assembled to talk over the work. They are all entering heartily into the work of assisting financially the Quarterly Boards, in addition to more general schemes.

During this year I have come into touch

with the following Leagues, and have found these conditions: Grace Church has the strongest in the Conference, and one of the most aggressive in my mind, it is in better shape spiritually than ever before. Zion League has, during the year, been thoroughly transformed, and is now amongst the most progressive we have. For activity, energy, and work, few Leagues surpass that in Wesley Church; there is a great help to the Epworth Board in building their new church. Emerson, through its Young People's Society, has enjoyed a great revival among the members and adherents of the church. At Crystal City and Boissevain I found a noble band of intelligent, whole-hearted young people, ready for service of any kind. During the year the Roland League has done good work in sending liberal contributions to lumber camps, etc. Here we have a splendid class of young workers. Of the Virden League the pastor said to me that he could go away and leave his service in the hands of his young people and feel assured they would do the best. At Arden, the League fills regular appointments for the pastor in his large field, and, in consequence, is being richly blessed. I found the Brandon League stirring and progressive. A report has come to me that Souris has also been blessed with a fruitful season of revival. Our League of Young Church, Winnipeg, is in a healthy condition that has been for some time in the past. There is no doubt that many other societies would report just as favorably as these, had I come directly in touch with them.

All these things go to show that our Leagues are not losing their vitality. It is true they are constantly meeting with problems, but these are their atmosphere and the medium of their strength. I would like to say, through the columns of your paper, that the young people of the Prairie Province and the boundless west, are looking out into the future with hearts all aglow, not idly gazing, but gladly trying to "lift up," and while they have fixed the eyes of faith on the great Commandment, they are cheerfully saying to each other, "Ho, my comrades, see the signal."

The Leagues in the Golden West.

BY C. S. KETHL.

Methodism, ever on the alert, to carry out the divine command to go into all the world and preach the gospel to every creature, was early in the field preaching salvation through Christ and Him alone to the adventurers, miners, and natives of British Columbia in the early sixties.

The foundations of Methodism and religious freedom were laid broad and deep by the early missionaries of our Church, and a debt that will be hard to repay is due to such leaders as White, Evans, Taylor, Robson, Browning, Pollard, Bryant, Crosby, and a host of others who gave and are giving their lives that the present and future generation may enjoy religious, political, and educational freedom on the Sunset Shore in Canada's Golden West. On this foundation and following close on the influx of population and the formation of settled communities, young people's societies naturally followed the expansion and the growth of the Church.

The formation of the Epworth League in the Eastern Provinces was immediately followed by the young people of the West changing the office name and becoming Epworth Leagues instead of Young People's Societies. These Leagues carried on their work for some years as individual organizations. Intersitivation taking place wherever geographical surroundings permitted, but nothing in the nature of an interchange of ideas or systematic organization occurred until June, 1892.

At the meeting of the British Columbia

Conference held at the city of Nanaimo in the spring of 1892, the Epworth League Committee of Conference recommended that an Epworth League Convention be held in British Columbia. Acting on this recommendation and the urgent request of prominent Leaguers, the President of the Conference, the Rev. James Henry White, is- sued a call and as a result the first Epworth League Convention of the Pacific Province was held in the Centennial Church, in the city of Victoria in June, 1892. This was the first Conference Epworth League Convention in Canada. At this convention regular delegates were not elected, but from fifty to sixty Leaguers were present from various parts of the province outside of Victoria. The first convention was very successful and was productive of much good. The second convention was held at the city of Vancouver, and the third in the city of New Westminster. At the fourth convention, which was held at Victoria, it was resolved that the Sunday School be asked to join with the Leagues and form a dual convention, which was accordingly done at the fifth convention which was held at Vancouver.

At the fourth session the question of the advisability of discontinuing the League Convention and joining with the Christian Endeavor movement was discussed, but it was unanimously resolved to continue the distinctly Methodist Convention. The sixth convention was held at Nanaimo, the seventh at Chilliwack, and the eighth at New Westminster on the 18th, 19th, 20th, and 21st days of May, 1899. The sessions of 1896, 1897, 1898, and 1899 were and are all dual conventions, the League and Sunday School workers aiding each other heartily and willingly, the mutual consultations being productive of much good. The conventions have done a large amount of good; they have caused a feeling of loyalty to the Church that before was often absent among most Methodist young people in the West; they have had discussions and resolutions which have resulted in improved methods; they have caused an increased and systematic study and reverence for the Book of Books, THE BIBLE; and lastly, they have led many to a closer walk with God.

Considering the antipathy shown by the League by some of the church members it is wonderful the results that have been accomplished in the ten short years of its existence. When, however, it is taken into consideration that the young people in their youthful vigor and disregard for precedent, drop all forms and ceremonies and take hold of Christian duties and obligations with all the enthusiasm of their young nature, and carry into their Christian lives an earnestness and cheer of childhood, all wonder ceases.

The Leagues of the Pacific Province are doing a grand work and the time is yet far, very far, distant when they shall have outlived their usefulness. They are the pastor's assistance at all times; they are leavening the whole Church. The hope of the future of Methodism is in her young people, and in the Pacific Northwest the young people are nearly all in the Leagues.

The Leagues of the West lean heavily on Christ; they take Him as their example in all things; they add a lustre to the religious life of the Church; they supply our schools with a large percentage of their staff. They are stethoscopes on the promises. The Leagues of the Golden Province are striving for and expect to receive a golden reward, having fought a good fight.

New Westminster, B.C.

The Junior C.E. Union, of Toronto, held its annual rally in Massey Hall, May 19th. There was a large attendance and an interesting programme. All the banners and rolls of honor were carried off by Methodist societies; Woodgreen, St. Clare's and St. Paul's, were the fortunate winners.

On the Road.

There is one feature of modern travel to which I have never been able to reconcile myself—that is, the so-called "sleeping car." It is, to me, a snare and a delusion. The little stuffy compartments, with closely drawn curtains, are sufficient to banish sleep. Upon my way to the porter I discovered a truck something that seemed to be an admirable substitute for the "sleeper," in the "reclining chair car" of the Wabash Railway, which I took at St. Thomas, on the way to the West and South. The chairs are thrown back so as to make a very comfortable couch. A small trip to the porter saves a pillow and for the intermittent naps that one usually gets on the road, the arrangement is an excellent one. There is no extra charge for this car. My trip to St. Louis was one of the fastest railway journeys I have ever made. How that train did travel! It moved along as if it was an important business, and simply had to get on its way. It was not so fast enough while they are in motion but they fritter away the time in stops at stations. This western train paused only long enough for one engine to be removed and another hitched on, and not a moment was wasted. Fifty miles an hour, kept up all night and all day, is pretty fair time. A gentleman sitting near me took out a watch and timed the train by the mile posts as we flew past. A mile was covered in sixty seconds, and then as if desirous of showing what she could do, the next mile was clipped off in exactly fifty-four seconds. Surely even George Stephenson never could have dreamed of such rapid motion.

St. Louis is reached on Saturday afternoon. Our train pulls into a station which has long boasted of being the largest railway depot in the world. It has thirty tracks side by side, in addition to fifteen platforms. It is used by twenty-three roads and 236 trains pass in and out every day. St. Louis is a large bustling city, not exactly western, nor indeed southern, but a little of both. The population is about 600,000. On Saturday evening I attended a great mass meeting in the Music Hall called for the purpose of inaugurating the World's Fair which it is proposed to hold in 1903 to celebrate the 100th anniversary of what is known as "The Louisiana Purchase." There was a large audience and the meeting was a most enthusiastic one. It is proposed to raise five million dollars by subscriptions from the citizens and some ten millions are to be secured in other ways. Subscriptions to the amount of \$4,400,000 were given on that Saturday evening, and pledges of large amounts came in almost faster than they could be announced from the platform. Everything seemed to be spontaneous, but the splendid result was really brought about by organization and personal effort. The various institutions and trades of the city had been carefully canvassed and every man asked to subscribe. The public meeting was simply a spectacular exhibition of what had been done by individual and organized work, which is the proper way of advancing any great enterprise. To judge by what was said by the speakers at St. Louis, the next American World's Fair will be a big affair. One declared that they were bound to make it a "rip-roaring success," and all agreed that it would be the greatest exhibition ever held on the face of the earth.

On Sunday morning I attended the Lindell Ave. M.E. church, which is one of the most elegant buildings I ever saw. It cost \$85,000, and every dollar was raised and actually paid in money or negotiable notes before a single stone was laid. This is the common sense method of building churches, which I hope may soon be generally adopted. The money wasted in paying interest by the churches of our country would go a long way toward putting new life into our missionary enterprises. When a congregation intends, sometime in the future, to build a church,

why not start a building fund and raise the money before it is needed. The pastor of the Lindell Avenue church preached an excellent sermon, and after service I had the pleasure of dining with Rev. Dr. Young, Editor of the *Central Christian Advocate*, a gentleman of remarkable intelligence and refinement, who has made his paper a great power for good throughout the South-west. The evening attended the Union M. E. church, where Dr. Lucock, the pastor, gave a good practical discourse. The public service began at eight o'clock, and the Epworth League met at seven. At the former meeting there were about fifty young people present, although it was a wet night. The subject was "How Christ Makes Use of Common Lives." A young lady gave a very fine address, introducing the topic, and then quite a number took part in brief remarks, keeping well to the subject outlined. The meeting was a good one, and all too short. It closed at about ten minutes to eight, in order that the members might have the opportunity of shaking hands before service began upstairs. I kept my eyes open and noticed that thirteen young people—the unlucky number again—went away without remaining to the public service. This is one bad result of holding the League service immediately before the preaching. It does not look well to see young people leaving the church just at the time that the evening congregation is assembling. At both of these St. Louis churches the singing was led by a quartette choir, which seems to be the usual custom in the United States. I must confess I do not care for the quartette choir. The singing is artistic enough, but lacks volume and strength and savors too much of being a professional performance. I would rather hear Mr. Torrington's chorus choir than any quartette in America.

From St. Louis the train was taken southward, to attend the International Sunday School Convention at Atlanta. The weather all through the South was exceedingly warm, the thermometer registering over 85° day after day. The people who live down there do not seem to think anything of it, but for northerners it was a little trying. Quite a number of Georgians greeted me and began at once to talk about the Toronto Epworth League Convention in 1897, and tell about the good time they had. They were, one and all, wonderfully enthusiastic about Canada. One minister became so much interested in Canadian affairs that he subscribed for the *Toronto Globe* and the *Christian Guardian*. When he heard that a Canadian League paper had been started, and was being sold at the small price of fifty cents per year, his half dollar was handed out in a twinkling, and we had another subscriber "Down South in Dixie."

Some negro lynchings were the subject of conversation everywhere at the time of my visit. The best people of the South are opposed to lawlessness of this kind, but a large proportion of the population evidently approve. It is very difficult to understand the Negro problem of the South, as opinions differ so widely. On the train, passing through Georgia, I had a lengthy conversation with two gentlemen who had been employers of negro labor for many years. They were emphatic in declaring that the colored race was "a bad lot." They said that the negro was lazy, unprovoked, deceitful, dishonest, and generally immoral. On the other hand I met with those who gave it as their opinion that no more faithful peasantry existed in the world than the negroes.

It is charged upon the colored people that when any of their number commits a crime, they harbor and defend him instead of giving him up to justice. This, of course, is denied. Just which side to believe it is difficult to decide. The condition of affairs is, however, serious in the extreme. It strikes the disinterested observer that the colored people themselves might do much to settle the question by declaring openly that they

are not in sympathy with crime,—that when one of their race is guilty of any outrage they will do everything in their power to hunt him out and deliver him to the officers of the law for punishment. This would be much more sensible than the violent threats of retaliation that have been recently made. Undoubtedly one reason why lynchings prevail in the South is the feeling of uncertainty as regards the enforcement of the law. The people reason that there may be many delays before punishment can be inflicted, with innumerable avenues of escape, besides great expense to the State. They therefore conclude that the best thing is to make short work of the business by appealing to the tribunal of public Lynch. They forget, of course, in their blind fury, that they are developing a disregard for law and order that will produce calamitous results. It is the opinion of many thoughtful people that when certain outrages occur there should be some machinery by which judge and jury might be summoned at once, and when unambled evidence of guilt exists, let the punishment be swift and sure, and under the control of the law. It is to be hoped that some way of settling difficulties may be reached without the development of a racial struggle. I told those with whom I conversed that such things could not possibly happen in Canada, as we had too much respect for British Law.

During my stay in Atlanta I had the



GAMMON THEOLOGICAL SEMINARY

pleasure of visiting Gammon Theological Seminary, an institution for the education of colored Methodist preachers, of which Rev. Dr. Thirkield is Principal, and Rev. Dr. Bowen a Theological Professor. Some years ago a Northern gentleman named Gammon became interested in the education of the colored race, and gave a considerable amount of money for the establishment of a school. This was supplemented from time to time until he left altogether about \$400,000 for endowment. The success of the seminary is due largely to the indefatigable efforts of Dr. Thirkield, who took hold of the work when it was difficult and the outlook dark. There are now about eighty students in attendance, preparing for the ministry. The grounds are spacious and beautiful, and the building well adapted for educational purposes. The hope of the negro race is in the direction of Christian education. The importance of an institution of this kind can scarcely be over-estimated.

On my way home I stopped a few hours at Indianapolis which was a surprise to me. I had no idea it was so attractive a place. It is really one of the most beautiful cities I have ever visited. For wide, clean, well paved streets it probably stands ahead of any city in the United States, with possibly the exception of Washington. The streets of St. Louis, Nashville, Atlanta, and most other American cities are paved with rough cobble stones, so that bicycling in the business portion is almost out of the question. In Indianapolis, however, the pavements are asphalt and brick, and it is a perfect paradise for bicyclists. The arrangements for the Fourth International Convention of the Epworth League are progressing favorably. It was my good fortune to fall into the hands of Rev. Mr. Rawls, presiding Elder of the

Indianapolis District, who kindly showed me the different places of interest connected with the coming gathering. They certainly have every facility for holding a great Convention, and the work appears to be in the hands of a thoroughly capable lot of men who compose the Executive Committee. Unless all signs fail it will be the greatest Methodist assembly ever held. A. C. C.

News from Minnewawa.

By the way, can any of our Juniors tell us where Minnewawa is? Such was a question in the April Era, and I thought perhaps a little bit of news from that place might be of interest. In case some of our readers have not yet learned the geography of Minnewawa, let me state that it is a settlement three miles west of Nesholt on the Northwestern and Souris branch of the C. P. R. We have had a hard, cold winter, but although it is entirely a country place and everyone had to drive to the meetings, we managed to keep from being frozen out. For the convenience of the people the meetings were held from house to house, and during the afternoon all winter, we had fifteen, twenty, and twenty-five people attending, and there was some good degree of interest shown. We have just re-organized for the summer, and we hope to do better work for our dear Saviour this year than we did in the past. In future, our meetings are to be held in the school house.

ALICE TAYLOR,
Car. Sec'y and Treas.

Prize Essay.

The editor of this paper will give a prize of \$15.00 for the best essay on Bishop Simpson's motto: "We live to make our own Church a power in the land, while we live to love every other Church that exalts our Christ." The following are the conditions:

1. The essay must be written by a member of the Epworth League in Canada, outside of the Ministry.
2. It must not be less than 800 nor more than 1,500 words in length.
3. Manuscripts must be sent to this office not later than August 1st, 1899.
4. The prize will be payable \$10 in books, and \$5 in money.

Order in the Sunday School.

A good school is orderly, yet it is not too orderly. Everybody is in place at the proper time. At the minute, and not a minute later, the superintendent opens the school. There is no bell, or if there is a bell, it is a gentle, musical one, held up by the superintendent as a signal, and rarely sounded. There is no more confusion than at the opening of any other religious service. Only one exercise goes on at a time; singing is worship just as well as prayer, and the Scriptures are read thoughtfully and reverently. No officers are running up and down the aisles during services; no loud calls are made for order; yet there is a suitable quietness when quietness is desirable. A good service is never disorderly, yet it cannot be said that invariably the best school is the most orderly. Occasionally one sees a Sunday School where order has been carried to the extreme of repressing all enthusiasm, where the programme is so cut and dried that all life is killed, where the order has almost the suggestion of the lock step in the State prison. The ideal of system in the Sunday School is not that of the French minister of education, who declared that at any minute he could tell what question was being asked in every class in every school in France.—J. L. H.

Devotional Service.

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

JUNE 18.—"INTEMPERATE PLEASURES"

(A TEMPERANCE MEETING.)

2 Tim. 3: 1-7.

HOME READINGS.

Mon., June 12. The lover of pleasure. . . . Prov. 21: 17-21
Tues., June 13. Check of wife's pleasure. . . . Luke 8: 11-15
Wed., June 14. Ye have lived in pleasure. . . . Jas. 5: 1-6
Thurs., June 15. This also is vanity. . . . Eccl. 2: 14, 24-26
Fri., June 16. Love not the world. . . . 1 John 2: 15-17
Sat., June 17. For all these judgments. . . . Rev. 17: 19, 20; 18: 1-8

Our topic Scripture contains the advice of Paul, the older, to Timothy, the younger—Paul, who had been over the field and knew its dangers, to Timothy whose experience had been limited, and whose knowledge was incomplete; Paul, the old warrior, to Timothy the young recruit; Paul, the experienced seaman, to Timothy the young sailor. The counsel given was timely and appropriate; and, no doubt, it was accepted and acted upon. There is a tendency among the young to treat lightly the advice of older people. This unfortunate tendency, if too common, should be stoutly resisted by all who wish to make a fair future for themselves. The student at law gladly learns from the senior partner of the firm; the medical student is eager to gain the knowledge of the experienced practitioner; the young artist sits at the feet of his master and receives his true knowledge. So should the youth of this generation eagerly learn from their superiors in age, knowledge, and wisdom. For it is dangerous to refuse the counsel of competent advisers.

A LIVE QUESTION.

The question of amusements is one frequently discussed among young people,—and in this age of rapidly increasing forms of pleasure, and novelties in recreation, it becomes important that our youth should be possessed of safe principles which shall lead them to wisely discriminate, selecting the good, and rejecting the evil. Surely this rage for amusement needs restraint on the part of youth. The passion for pleasure must not conquer us, we must master it. And part of the moral struggle in early manhood and womanhood, is the attainment of this victory. Young people should constantly remind themselves that life is a moral strife, with God and goodness as its end, not a scene of pleasure merely, or a low and ignoble endeavor to snatch enjoyment and secure comfort. The healthiest tone in manhood and society, as Bisset remarks, is when people are busy; when they are bent on some great ideal and do not need to be amused. Even a healthy child needs far less to be amused than its seniors think. Its great idea of amusement is to do something. The Kingdom that is at its best, the society that is at its healthiest, and the Church of God at its most useful stage, do not need entertainments. If young people will drill their minds, steer their course through life with the grand helm of duty, they will not care to roll listlessly on the waves of amusement and self-indulgence.

RECREATION NECESSARY.

When this view necessary of the situation has been made, it still remains true that recreation is a necessary part of life. The old adage that "all work and no play makes Jack a dull boy," contains much wisdom. The absence of proper recreation often produces both mental dulness, and physical incapacity, yes,

and spiritual decline. Recreation means to create over again, the building up of the system when it is exhausted, says Dr. Lees, from whom we shall gather some helpful thoughts. Amusement, which is another name for recreation, is said to be derived from the halt a dog makes in hunting, when he pauses to sniff the air in order to see in which way the scent lies. Having done this he starts off again with redoubled speed. Hence, both these words in themselves suggest the place that the thing which they signify should occupy in life. Recreation or amusement is intended for the refreshing of our strength in order to renewed effort. And yet in it all we must not be "lovers of pleasures, more than lovers of God."

TWO GREAT LAWS.

There are two great laws under which we live; the law of work, and the law of recreation. Man should work, and work hard in order to live. In toil, too, will be found happiness, as well as freedom from temptation. Says the Italian proverb, "He that idles is tempted by one devil; he that labors, by a thousand."

The industrious life should be coveted, and pursued by all. But recreation, the second law, is as needful in its place as work. This is both the teaching of nature and experience. God has made us capable of enjoying ourselves. The first sign of intelligence in the infant is a smile. The child nature unfolds itself in play and as man grows up, it develops itself in many forms. The universe, also, has marks of joy and gladness. The sky is blue, the sea glistens, the flowers lay strewn over the earth. The waves sport on the shore, and the shadows play on the mountain side. There seems to be a certain play element that obtains in the world around us. And then, experience teaches that unvaried and unbroken toil becomes a sore burden; it breaks the spirit, weakens energy, and saddens the heart. There are men working in the mines so hard that they have no family life, no social life, no time for thought or for culture. They are simply cogs in a great wheel that is ceaselessly turning round and round—wearing themselves out before their time by excess of labor. This cannot be right. Rest, recreation, harmless diversion fit one for a renewal of toil, and a more successful prosecution of duty.

AMUSEMENT LIABLE TO ABUSE.

Amusement has the defect common to anything which is right in its time and place—it is liable to abuse. It was the unbridled gaiety of the age, with its selfishness and sensuality, that made the Puritans denounce amusement. But the history of that period shows the mistake religion makes by frowning upon all amusements as sinful. Yet, remember that some amusements are sinful, and some are not, as indicated in the title of the Christian or loyal Epworthian. And what are they?

1. Amusements are sinful when they are contrary to the express commands of the Word of God. There are pleasures which in themselves are unlawful, and which are condemned by the divine law. "The lust of the flesh, the lust of the eye, and the pride of life," with all that the words mean, though the world may regard them as pleasures, are evil before God.

2. Amusements are evil when they unfit for work. Pleasures that tempt us from daily duty, that leave us listless and weary, are pernicious. Outdoor games, for example, ought to strengthen the physical frame and make us healthy and strong and ready for work. But when carried to excess they often produce the opposite result, and become positively hurtful. If the Saturday's play units for the worship and rest of the Lord's Day; if the evening party, prolonged far into the night, or the small hours of the morning, incapacitates for labor the next day; if the bicycle run be taken at expense of

neglected worship, or abandoned moral and spiritual development, it is clear that these things have not been good. Arm or chest growth attained at the expense of mind or spirit development is secured at too high a price. The amusements that send us back to toil with a cheery heart and a vigorous mind are those in which we should engage. All others are detrimental, and should be shunned.

3. Amusements are sinful when followed at the end of life. A life that is simply play, simply amusement, is no life at all. It is only a contemptible form of existence. "A soul sodden with pleasure" is a wretched one. To be a mere pleasure-seeker is not the chief end of man. Amusement is but the accompaniment of the more serious work of life. Nothing grows more weary than the continuous diversion, and no one needs amusement so much as he who is always at it. He loses the power of real enjoyment. Bodily strength, mental power, spiritual growth, performance of duty—attain these, and compel pleasure to take a second place.

SIDE-LIGHTS.

1. Those who love pleasure more than God will be uninterested in pleasure.

2. The desire to gratify self, whether by ministering to appetite, or to the love of pleasure, precedes all unlawful indulgence.

3. Worldliness is a condition of soul, not of circumstance; a mind which is more carnal than spiritual, more earthly than heavenly, more self-seeking than God-fearing.

4. Do not denounce pleasure as such. Rest as well as labor is from God; laughter as well as tears, recreation as well as toil.

5. Pleasure becomes sin when we are "lovers of pleasure more than lovers of God." For whatever we love better than God, that is our idol.

6. The Christian view of pleasure is that we should do nothing, however harmless it may be to us, which will cause a weak brother to stumble. We are in the world, not merely to save our own souls, but to help others to the same great end.

7. Nothing is lawful which deteriorates any of your powers or hinders the effectual discharge of duty. What is helpful in moderation becomes harmful in excess; amusement begun in recreation may end in dissipation.

8. If that is unlawful which dissipates, that which corrupts is still worse. If your recreation brings you unnecessarily into corrupting companionship, it is thereby condemned, and must be renounced.

9. If what amuses you demands loss of modesty on the part of those who amuse you, the amusement thus gained harms both you and those who lose their modesty. Our pleasure or recreation must not involve the shame, suffering, degradation, or ruin of any one.

10. The safe guide in recreation is the spirit of Christ and a knowledge of His Word. He who possesses these will not need a list of what are lawful and unlawful made out for him.

11. Don't ask "What is the harm?" but "What is the good?" when doubtful in regard to amusements. This is the true spirit, seeking to know what benefit we may derive mentally, morally, and physically.

POINTS FOR THE PRESIDENT.

Keep before the young people in this meeting that religion never was designed to make our pleasures less, but that it is intended to lead the young to what are true, unexcused, and elevating pleasures; and to save them from those that are corrupting, pernicious, and that leave a sting behind. Read the note appended to the General Rules of our Church which refers to the question of amusements. Show the wisdom of the rule, and urge the Leaguers to be faithful to it. Make the meetings a cheerful one so that the duty of attending the League may itself become a pleasure.

JUNE 25.—"SPIRITUAL GROWTH."

Mark 1: 20-22.

HOME READINGS.

Mon., June 19. The standard of growth. Eph. 4: 11-16
 Tues., June 20. Growing in Christ. Col. 2: 1, 7
 Wed., June 21. Growing to the Word. 1 Pet. 2: 1, 10
 Thurs., June 22. Growing in faith. 2 Thes. 1: 1-12
 Fri., June 23. Growing in grace. 2 Pet. 3: 11-18
 Sat., June 24. Growing in righteousness. Heb. 12: 1-13

This glorious springtime with its vital forces, and luxuriant growth, illustrates our topic with present living force. Only a short time ago there was but a indication of life, and no appearance of beauty. Nature was dull and sad. And, were it not for the experience of past years, one would say that nature was sleeping the sleep that knows no waking. But behold! beneath the sombre soil, through the life, existent and active, all around the winter's frosts and snows and storms. It now displays its power to the eye of man, and fields are green, trees are in foliage, flowers spangle the earth. We go out at day-break to see the transformation.

"The year at the spring, and day at the morn; Morning at seven; the hillside's dew-pearled; The bird's on the wing; the snail on the thorn; God's in his heaven—all's right with the world."

THE PARALLEL.

In these two parables of the topic, we have life, growth, and outward results indicated, corresponding to the phenomena of the springtime. In the first parable (vs. 26-29) the Kingdom is likened to a man casting seed into the ground, and while the sower sleeps, the seed springs up and grows—the phenomena of life and growth. The second parable (vs. 30-32) likens the Kingdom of God to a grain of mustard seed which, though the smallest of seeds, rapidly grows into a tree, shooting out great branches, making a shelter and shade for the birds—the phenomena of outward results. So these two parables, while apparently similar, are quite distinct, illustrating the aspects of spiritual life and development. The first emphasizing the vitality and secret growing of the seed; the second, the remarkable results from apparently insufficient beginnings.

NATURAL AND SPIRITUAL.

The first parable, says BROWN, is a brilliant example of the perfect naturalness of our Lord's teachings, and the way in which he shows the underlying connection between the two worlds, natural and spiritual. At first sight it might be seen as if there were but few points of comparison between these two—between the work going on, for example, in the corn field, and the work going on in the human soul; for while trees and shooting seeds have power of growth, they have no power of will; whereas man has both. And it is this power of will which is the determining factor in character and destiny. And yet, though these worlds are so distinctly, there is an underlying unity, and it is this unity our Lord brings out in the parable. The central thought seems to be that God's divine power is at work in God's own kingdom. "The earth bringeth forth fruit of herself," not of herself apart from God, but of herself apart from the man who sows the seed. The man does his work; he sows the seed, and goes on his way. And after he has done his part, he sleeps by night and rises by day, and the seed springs up and grows, asserting its essential vitality, power of growth, and divine origin.

THE SUBJECT OF THE SERMON.

The topic of our Saviour's discourse at this time was the Kingdom of God. And by the term is not meant God's dominion over creation as universal Lord, although that is true; but it is the Kingdom based on the work of Christ as Redeemer. It is the Kingdom reserved for them who are born again into the Spirit of God; the Kingdom into which all men may pass by repentance towards God and faith in our Lord Jesus

Christ. It is mysterious in its beginnings, silent in its growth, and potent in its action. We pray, "thy Kingdom come," and it is always coming in response to the faith of God's people. Wherever there is a just thing taking the place of an unjust, wherever righteousness prevails over unrighteousness, wherever men are growing more kindly and true, wherever legislation is becoming more Christian, where conversion is baptized with the Spirit of Christ, where literature is stamped with the impress of the divine Spirit, when family life becomes emboldened and purified, when men come into holier and truer relations with one another and with their God, there the Kingdom of Heaven is coming.

THE NEED OF PATIENCE.

In accomplishing the great work of bettering the world, there is the element of time which must be taken into account. "The husbandman waiteth long and is patient." The earth seems to say to him, "Give me seed, give me time, and I will give you fruit." And so it is in regard to the great things of the spiritual life." Everywhere we find that what is done is the result of long and complex processes. The more important a thing is, the longer time does it take. That is the rule. A man may be converted in a moment of time; but after the transformation has taken place, the development of that life must needs take many long years of discipline before it reaches the height for which God intended it. Salvation means not merely delivering a man from sin, from every evil thing, but building him up, to all nobleness; not merely the putting aside of what is weak and sinful, but the attainment of the true, the good, and the beautiful; and this is always the work of time. You can make a man a present of some material thing in a moment; but you cannot, as a rule, give him patience for endurance, humility, in a moment of time. Faith gets strength through stress of conflict. Wisdom is the child of experience.

1. There is the green blade trembling in the breeze, the type of spiritual life in the young disciple. It is but a green blade touched by the wandering breeze; it appears very small, but if God's Spirit is in it, it will grow to greater things.
2. There is another stage, and it seems sometimes as if very little value could be attached to it except from what comes afterwards. At times a man thinks he is losing ground, going back, when in point of fact God is training him for higher services and leading him to the heights of Christian life. It is through the depths that we go to the heights.
3. Then the completed product—the time of the full ripe corn in the ear. This is the time which Bunyan sets before us in the picture of the land of Beulah, where the birds and angels come to the city far away, its towers gleaming in the sunshine. Live on, hope on, trust on, and the happy consummation of the completing process, and present and eternal reward shall be yours.

THE SECOND PARABLE—AN OUTLINE.

The parable of the mustard seed teaches the rise and progress of Christianity. Johns presents the following helpful study:

1. Christianity was insignificant in its beginning. Its Founder assumed a humble form. Its first advocates were obscure. Its sphere of action was limited. Its first converts were few. Its mode of operation was unassuming. Its reception was unpopular.
2. Christianity is gradual in its progress. The difficulties with which it has to contend are tremendous. The means which it adopts are moral. The change which it attempts is radical. The field in which it works is extensive. The time at its disposal is long. The results which it contemplates are eternal.
3. Christianity will be great in its consummation. It will be the mightiest dis-

play of God's energy. It will be the holiest manifestation of God's character. It will be the truest exhibition of God's faithfulness. It will be the wisest revelation of God's intelligence. It will be the most benevolent expression of God's love. It will be the sublimest source of God's glory. The acknowledged instrument of his complete over-throw of sin, the admiration of the spiritual universe, the theme of grandest song of gratitude and praise, the climax of Christ's redeeming work.

LESSONS.—Despise not the day of small things. Exercise patience. Be active and zealous. Draw upon the glorious future for hope and encouragement.

SIDE-LIGHTS.

1. All spiritual life depends on a divine seed sown in the heart by the divine sower.
2. The soil for the good seed is the heart of man, including feelings, intellect, and will. The seed cannot grow without soil, but the life is in the seed, not in the soil.
3. The condition of the spiritual soil may be altered by divine grace—the trampled ground may become soft, the rocky ground deep, and the thorns be rooted out.
4. We have nothing to fear apart from ourselves; enough for us to know that the process will be finished in due time if we fail not to give all diligence to secure the happy result.
5. Here is the order of grace in the heart: (1) Repentance toward God; (2) faith in our Lord Jesus Christ; (3) holiness of life; (4) love to God and man. These often come together, not necessarily one after the other.
6. The little of our day is often the seed of much in a day to come, and no one who works faithfully in his place can tell what his work will grow to, or how much God may make of it.
7. We should never be discouraged in Christian work, of whatever kind, by what seems a slow growth; nor in our efforts for Christ's kingdom by adverse circumstances.
8. God is within and behind all forces that tend to enlarge and perfect his kingdom, just as he is behind all the physical forces which bring springtime loveliness, and harvest perfection.
9. Remember what the glory of the harvest shall be, and in view of it, labor with more fidelity, with an eager enthusiasm that surpasses all obstacles, makes duty a privilege, and transmutates toil into joy.

POINTS FOR THE PRESIDENT.

Let two objects be accomplished at this service—(1) An enquiry by way of an experience meeting as to the growth in grace and character of the members of the League. Spiritual growth is one of the great duties, and joyful privileges of Christ's followers. (2) Seek to encourage with hope and inspiration all present in the magnificent prospect before the cause of Christianity. Ours is a winning, and finally triumphant cause. Begin promptly and earnestly. Shorten the meetings somewhat during the warm weather. Select appropriate hymns, and let them be sung with spirit. Discourage levity or any approach to it before the meeting begins. The League meeting is a religious service, bright and cheerful, but reverent and thoughtful.

JULY 2.—"OUR COUNTRY FOR CHRIST."

(A CHRISTIAN CITIZENSHIP MEETING.)

Ps. 33: 20-22.

HOME READINGS.

Mon., June 26. A blessed nation. Ps 141: 1-5
 Tues., June 27. A victorious nation. Dan. 9: 19-23
 Wed., June 28. Penance for sin. Dan. 9: 3-19
 Thurs., June 29. Praise for blessings. Ps. 147: 12-29
 Fri., June 30. Praise for victories. Ps. 148: 1-8
 Sat., July 1. The nation for Christ. Luke 14: 15-24

As loyal Canadians we celebrate with rejoicing and thanksgiving our great nation-

holiday—the first of July—Confederation Day. It is on that day we commemorate the unity and progress of our country. Not only the unity of scattered provinces into one fair and firm Dominion, but the unity of the Canadian people in loyalty and patriotism; in desire for material prosperity; in effort for the enlargement of trade and commerce; in determination to provide sound education for the youth of Canada; in ambition to be worthy of an honorable place among the nations of the earth; and in aspiration to the highest and purest of the divine benediction: "Blessed is the nation whose God is the Lord." The young people of this great North Land love their country; love the flag that floats above them, emblematic of justice, honor, purity, and strength; love the magnificent mother land, whence their fathers came, and whose world-wide greatness they share; love the opportunity, not only of dying for their country, if need be, but of living for the increase of its power and prosperity, its goodness and greatness. Join we all as we think of our fair Dominion, our beloved Canada:

"Our hearts, our hopes are all with thee;
Our hearts, our hopes are all with thee,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee."

WHAT CONSTITUTES A COUNTRY?

In order to realize our hopes in regard to our country's well-being, it is well to know there are the elements that make up a nation. There are five essential elements, at least, that are necessary for national existence, and to these let us give some attention. And as they pass under review it will be found that Canada possesses them all in full measure.

1. **PEOPLE.**—In 1760, when Canada became a British possession, its population was 60,000 people. It has now nearly 5,000,000, an increase of nearly fifty-fold, while the United States, our southern neighbor, has increased in population since the same date only twenty-one fold. We have people in Canada of good ancestry and noble stock—the English, the Scotch, the Irish, the Welsh, the German, and their descendants—a people industrious, enterprising, prudent, frugal, and contented, with no admixture to any serious extent of the vile and criminal classes from the Old World—the bane and terror of other lands.

2. **TERRITORY.**—It need not be asked, Have we territory? The Dominion of Canada comprises an area of 3,500,000 square miles, extending from east to west 3,500 miles, and from north to south 1,900 miles—a vast territory, indeed, larger in extent than United States proper, sixteen times as large as the great German Empire, and forty times as large as England, Wales, and Scotland, combined. A large portion of this vast territory is fertile, while much of the uncultivated portion abounds in mineral wealth, while every month records a new-found Klondike. We have the largest and best wheat-producing area to be found, and our grain is celebrated the world over. Our forests present the amplest supply of the finest timber yet remaining on the globe.

Our fisheries, both on the Atlantic and Pacific, exceed in value those of any other country. Our railway system is one of the most extensive and best built extant, stretching from Halifax on the one ocean to Vancouver on the other, and with numerous ramifications in all directions. Our shipping interests, too, are a source of national pride, Canada ranking third among the maritime powers of the world, doing an immense carrying trade, and extending the commerce of the Dominion to every clime. From these facts we see that God has given us a magnificent heritage, rich in varied resources, and with untold possibilities.

3. **GOVERNMENT.**—The third element of nationality, Canada possesses one of the best forms of government in existence—a responsible government, a monarchic-democratic government, combining the safety of

the monarchial form with the freedom of the democratic form. We have the stability of the British government with the adaptation necessary to a new land and new conditions. We are part and parcel a colony of a great empire, with its population of over 320,000,000 of people, and a territory on which the sun never sets. And this connection with the Motherland gives dignity, stability, and force to our government, our laws, and our relation with other nations. We are a free people in the best sense of that word governed by laws which we ourselves make, presided over by an honorable judiciary, and yielding loyal and faithful allegiance to

"The royal throne of kings, the sceptred isle,
The earth of majesty, the seat of Mars;
The fortress built by Nature for herself,
This blessed plot, this realm, this England."

4. **INSTITUTIONS.**—The fourth element of nationality. Our institutions are such as to give us no mean place among the older civilizations. In competition with the world, and with judges from the cultured continent of Europe, our educational system has been adjudged the most perfect. Our benevolent institutions indicate the ample provision made for the care and relief of the unfortunate within our borders. Homes, attractive, useful, pleasant, invite the families of the nation—the family circle. Churches, Sunday Schools, Christian Associations, and other religious institutions are found in city, town, village, and country-side, exerting their beneficent influence over all classes, and pointing the people to the only hope for fallen humanity—the love of God in Jesus Christ.

HOW TO MAKE OUR COUNTRY GREAT.

We thus appear to have as a nation the necessary elements of material prosperity—*people, territory, government, and institutions.* In possession of these essential elements, the important question arises, but how can we best use this valuable equipment? In other words, how can we make our country great, truly great? This desired end cannot be attained apart from moral strength, prevailing righteousness, and religious devoutness. "Righteousness exalteth a nation," is a statement of universal application. And in it is found the crowning element of national progress and permanency.

RIGHTEOUSNESS ESSENTIAL.

Canada may have the four qualifications enumerated in the foregoing, but without righteousness, the nation must dwindle to decay. Egypt, Persia, Greece, Rome—where are they? Buried in the cemetery of nations. Their sins, national and individual, proved their ruin. They ran counter to the eternal truth of God, and their glory departed. So it will be with us if we neglect the voice of God, and the unchanging law that rules the universe. Righteousness in its people, righteousness throughout its territory, righteousness in its government, righteousness in its institutions—this what exalts a nation, and gives it the power to endure; this is what imports to the state the qualities of greatness as well as goodness; this ensures the happiness and prosperity of the people. For, as Guiney says, human happiness has no perfect security; freedom none but virtue; virtue none but knowledge; and neither freedom, nor virtue, nor knowledge has any vigor or immortal hope, except in the principles of the Christian faith and in the sanctities of the Christian religion. Oh, Canada, my country, with thy increasing population, vast territory, secure government, priceless institutions, remember Him who made thee great: "For with boundless solicitude, he says: 'I will walk among you, and will be your God, and ye shall be my people.'"

"Still stands thine ancient sacrifice
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget."

THE TRUE PATRIOT.

We cannot speak of righteousness in the mass unless it exists in the individuals constituting the mass. So when we say, "Righteousness exalteth a nation," we mean righteousness in each citizen, in each individual. And on the other hand unrighteousness or sin degrades and destroys the nation. It is easy then to see who is the true patriot. He is not the infidel, the blasphemer, the drunkard, the Sabbath-breaker, the thief, the liar, the libertine. All such are, in the light of eternal truth, enemies of their country, degrading its morals, and destroying its power, influence, and glory.

The true patriot is the righteous man, the moral man, the man of God, the follower of Jesus Christ. Such a man by his life exalts the nation, elevates its morals, extends its powers, gives solidity to its strength, and adds lustre to its glory. Every bad man is a traitor to his country's highest welfare. Every good man is a patriot whose character is the stability of the nation. The safest defence of a nation is the integrity of its people; and the greatest menace to national prosperity is the sin and vice of the times. We thus see, Epworth Leaguers, what constitutes a country, and in what way we may make it great. This is intelligent, Christian patriotism—intelligent, because it grasps facts; Christian, because it builds on moral truth; and patriotism because it seeks the highest welfare of the individual and the state.

SIDE-LIGHTS.

1. A nation's religious life consists in the recognized presence of God in the midst of the people. And this will be made real in various ways:

(a) In churches consecrated to divine worship throughout the land, and in assembled congregations gathered to praise him and learn his truth.

(b) In sacred literature diffusing religious knowledge among the people.

(c) In benevolent and elevating institutions spreading Christianity in its practical forms.

(d) In educational agencies for the training of the intellectual and moral faculties of the youth.

(e) In homes and family life sweetened by the influence of piety.

(f) In a legislature ruled by the fear of God and observant of Gospel principles.

(g) In wealth, accumulated righteously, and expended wisely.

(h) In the happy relationship of all social classes, based upon respect and good-will.

(i) In the stores of harvest, and gains of commerce being acknowledged as God's providential gifts.

2. There are many and great advantages which result to a nation from religion.

(a) Religion impels industry, intelligence, self-respect, and social improvement, and these will effect favorably every branch of labor and enterprise, resulting in material prosperity.

(b) Religion leads to the avoidance of agitation and conflict; checks greed, ambition, and vain glory, and this promotes a wise content among the people and peaceful relations with surrounding nations.

(c) Religion fosters sobriety, energy, and courage, and these qualities will assert themselves in war if such should be thrust upon us, and in peace for benefit of the nation.

(d) Religion nurtures the wise oversight of homes and families, the preservation of domestic purity, the development of healthful and intelligent youth, making a strong and honorable people.

(e) Religion teaches honesty, forthrightness, and justice in business arrangements, causing integrity to prevail.

(f) Religion enjoins the observance of the Sabbath, and of worship, and of Bible truth, nourishing holiness in thought and life, purifying the springs of action, inciting to righteous and noble deeds, to social good-

will, to sacred ministries, to recognition of the claims of the unseemly world, and bringing down upon all people the blessings of God. "Happy is that people that is in such a case—yea, happy is that people whose God is the Lord."

POINTS FOR THE PRESIDENT.

Make this a patriotic service. Have both hymns and scripture appropriate to the occasion. Arrange beforehand for three short papers, "Canada's Material Resources," "Canada's Educational Advantages," and "Canada's Religious Outlook." It would not be out of place to decorate the League room with the British and Canadian flags. Ask your pastor to give five minutes' talk on "The British Flag." Let the meeting be thoughtful as well as cheerful, and let the young people leave the meeting impressed with the truth that without religion there can be neither individual nor national greatness.

JULY 9.—"A GOOD VACATION."

Mark 9: 7, 11, 15, 28:22.

HOME READINGS.

Mon., July 3 Rest. Gen. 2: 1-3; Num. 9: 18-25
 Tues., July 4 Ministry. John 4: 1-10; 28:26
 Wed., July 5 Revelation of God. Ps. 119: 1-14
 Thu., July 6 Communion with God. Mark 1: 28-35
 Fri., July 7 Christian Fellowship. Luke 10: 25-32
 Sat., July 8 Renewed Strength. Is. 40: 28-31

Young folk are always pleased when vacation comes, and holidays are to be enjoyed. After a term's hard study at school, or a six-month's confinement in the office, or a trying winter's work in the factory, or prolonged toils of a household toil, or some other avocation, and strain in any occupation, a period of rest is both healthful and delightful. The green fields allure us, the singing birds invite us, the babbling brooks entice us, the sequestered woods await us, the birch canoe and the rippling lake command us. Why not go? We have earned our recreation, let us be off!

WORK BEFORE REST.

Our topic narrative reveals this order. The disciples had been through the cities teaching and healing. They had gone out two and two together, six parties of them in all. You can fancy how they must have gone forth, all of them novices, and some of them young men. Their mission was most sacred and important, and no doubt entailed much labor, anxiety, and disappointment. They came back to the Master, jaded with the journey and weary in the work, and told Him all things, both what they had done and what they had taught. With His quick eye of observation, and His strong heart of sympathy, the Master noticed the weariness of His workers, and suggested respite from toil for a time. Said He—"Come ye yourselves apart into a desert place and rest a while." These men, no doubt, found pleasure in their labor. And the fact is, none are more wretched than those who have nothing to do. Work was not imposed as a curse. God put the first man into paradise to work, "to dress it and to keep it." So work is ordained of God. The curse consisted not in the labor but in the fruitlessness of the toil. "In the sweat of thy face shalt thou eat thy bread." Thorns also and thistles shall it bring forth to thee." The naturalness of work is seen in the recurrence of day and night. Weary, we lie down to rest. Sleep recovers the wasted energies of the body, the mind recuperates itself. The morning calls us forth to labor, and our renewed powers are eager for activity. Our Saviour gives three reasons for His working—it is the accomplishment of His Father's purpose; "He sent me." It is in imitation of His Father, "My Father worketh hitherto and I work." The opportunity for work will soon be past, "The night cometh when no man can can work." Let us thank God for work. Without it we might well ask the question, "Is life worth living." It is work that makes vacation both reasonable and desirable.

REST AFTER WORK.

Body and mind require rest. Sleep and rest are Nature's great restorers. Never

more than in this day. One great danger in our time is that every man is so active; every man has so much to think about and to do. Nothing moves slowly. Intensity of life, over-wrought occupation comes from the very social, political, and commercial conditions in which we live. Recreation is a necessity. Our Saviour and His disciples recognized this, and so they embarked on the calm bosom of the sea of Galilee, and raised their sail; and the light winds began to draw them off the land, slowly and dreamily, towards the lovelier country of the eastern shore. There are the thirteen upon the lake—the crew of twelve, each one of whom is an apostle, and the one Saviour, the Saviour of mankind, the Ideal Man. Bright waters are rippling under the vessel's floor, an open sky is bending over them; no shadow of approaching trouble has yet fallen on them; all hearts are free and joyous—they are off on a brief vacation. It was from diligent labors for the good of souls that these disciples were invited to such a temporary respite. And how much more needful must it be for us to seek such occasional retirement from the hurrying, bustling world in which we live!

THE NEED OF VACATION.

1. Rest is needful, that the exhausted faculties may repose after past work.
2. Rest is needful, that those faculties may be invigorated for future activity.
3. Rest is needful, that work may not become irksome; for if work becomes irksome, it will likely be done carelessly and imperfectly.
4. Rest is needful, that work may be free and joyous, a pleasure rather than a burden.
5. God has provided a fixed vacation every seventh day; and has enjoined that, among other things, man should rest thereon. This has been made a divine institution, lest man should overlook its necessity, and to prevent men from being deprived of their right to it.
6. As we have seen, rest should be faithfully earned. "Six days shalt thou do thy work." Not lounge over it, not neglect it; but do it earnestly, conscientiously, and well, and rest becomes the legitimately-gained result of diligently-performed toil.
7. Here is a lesson to employers, to workmen, and to the world at large. *To employers.*—God has provided thirdest for labor; beware how you steal what God has given to man. *To workmen.*—This rest is yours by right. Claim it. Don't abuse it. Don't curtail that of others. Work during your own time; rest during God's time. *To the world at large.*—This rest day must be preserved. Sabbath-breaking, the violation of God's vacation day, is the direct cause of (a) intellectual evils—overtaxed brains, over-wrought nervous systems, and mental weakness; (b) moral evils—neglect of the rights of God and man; (c) physical evils—science has demonstrated the need of one day's rest in seven.

BENEFITS OF RETIREMENT.

We cannot know ourselves unless we have leisure for retirement and self-reflection. Little introspection is possible amid the bustle of the world. It happens to us as to the disciples in the Gospel—there are many coming and going, friends, employers, customers, clients, patients, fellow-workmen, members of the family, associates in the church. Our trade, or business, or profession, occupies nearly all our time. All these things are outside of our real selves, so that the mind engaged in them leads outward, and seldom collects itself inwardly at all. So reflection is set aside, and self-knowledge is but small. The cure for this is retirement, where one may be separate from these distractions, and commune with self and God and nature.

Then, in our worldly pursuits, our wishes and ambitions grow more and more worldly. They become bounded and confined by this present world. We look outward much,

but not upward enough. We cease to feel our own immortality, we cease to have intercourse with God, and then all our aims insensibly decline. Conscience and duty become less and less our rule. We are more and guided by self-interest or personal inclination; and by even worse things—covetousness, ambition, revenge—our motives gradually sinking so that we do not keep the standard of our Christian experience. This condition of things is lamentable. What's to be done? Among other remedies, retirement will enable us to resist and repair declines like these. Vacations wisely spent will bring back the normal and spiritual tone to the soul.

Irritation is one of the evils of a busy life. Many things occur to ruffle and disturb. We become vexed and displeased with ourselves, our best friends, as well as our actual enemies. Our respective faults and failings jar against each other. We often mistake and misunderstand. For all these inward disturbances, the remedy is retirement and reflection. Spend your Sunday rest in communion with God, seek the help of public worship, and enter into your closet and shut the door, and "pray to your Father which is in secret." And make your more lengthy vacation restful, cheerful, reflective, in better touch with the work of God in nature, than among the works of man. As Byron says:—

THE USE OF LEISURE.

1. "Come." This is the first principle in every time of leisure, such as is fit for a Christian to take, that we should spend it in the presence and under the eye of the Master. This will not decrease, but increase, every legitimate joy.
2. "Apart in a desert place." Leisure from work, and vacation from regular duty, is better sought among the works of God in nature, than among the works of man. As Byron says:—
 "There's a pleasure in the pathless woods,
 A rapture on the lonely shore,
 There's a society where none intrudes
 By the deep sea, and music in its roar."
3. "A while." Such seasons of rest are only temporary, and are meant to nerve and brace us for work—our work and God's work. If it does not fit us for this, continues Ellerton, it leaves us only discontented, selfish, and indolent; we have made a curse to ourselves out of a blessing.

STRENGTH FROM SECLUSION.

"How much better would our work be done, if we could only realize that that which is earthly can only bear beautiful blossom or rich fruit, when watered by the rains that fall from heaven; that the life must grow hard and barren which is cut off from its spiritual root; that Christ is ever calling us, amidst all our cares and engrossments, to keep ourselves from being carried away on the flood of these, by preserving our personal fellowship with Him, and to come apart from the bustle of the world into seclusion and seclusion, where we may meet Him, and in the consciousness of His presence rest a while."

POINTS FOR THE PRESIDENT.

"A Good Vacation," is the subject for thought and discussion. Keep to the point. Solicit opinions as to the most profitable way of spending the holidays. Have an open conference on the subject—"How I spent my last summer's vacation." Make very clear that we do not need to leave our religion at home when we go away for recreation. Our eighty thousand Canadian Leaguers might do great good to others as well as themselves while on vacation if they will be true to their pledge. Don't forget to speak about God's weekly vacation—the Sabbath, the day of rest, and joy, and worship. Offered you will not close your League meetings during the holidays—don't forget those who are at home.

Junior Department.

This Department is in charge of REV. A. T. BARTLETT, Minister, Ont. All communications bearing on Junior work should be sent to his address. He invites the co-operation of all Junior workers in making this page both bright and profitable.

Bible Study.

Every month you will find a number of Bible questions given. These are for the Juniors. They will be given under two classes: Class I, for all Juniors under twelve; and Class 2, for all under sixteen years of age.

Answers to these questions, prepared by the Juniors themselves, and sent on a post card to above address, are called for. At the end of three months the names and standing of all who send answers will be given, and at the end of the present year, prizes will be given to the girl and boy who have obtained the highest number of marks in each class. Let all the Juniors compete. Let every Junior Superintendent assist the Editor by encouraging their members to send their answers promptly.

QUESTIONS FOR CLASS I.

(Give Scripture references in answering.)

1. Where was Jesus born?
2. Where was Paul the Apostle born?
3. What was "the city of Andrew and Peter?"
4. From what hill did Jesus ascend into heaven?
5. Who lived at Bethany, and were loved by Jesus?

QUESTIONS FOR CLASS 2.

(Also give Scripture references.)

1. What prophet foretold that Jesus should be born?
2. On what occasion did Paul tell where he was born?
3. What relation were Andrew and Peter?
4. What great work did Jesus tell his Disciples to do (just before he ascended into heaven)?
5. Where and what was Bethany, and with what great event is it associated in the life of Jesus Christ?

A Bible Acrostic For All.

Name him by whom was Adonijah slain?
Now him with whom Paul pleaded; and in
cam?

Then find and write the early name of Dan?
And next, the steward of a drunken man?
What streamlet near the Mount of Olives
flows?

Judas's King fled 'er it from his foes.
Take capitals and finals (there are ten),
And read the names of two disappointed
men.

What a Little Girl Did With a Bible Story.

It was in the Junior League, of C—, that little V—, was learning about serving Christ. Her mother was dead and her father was a drinking man. She was only six, but wanted to do something for Jesus. One day at League the pastor told the Juniors how they could help him. Little ones may greatly help the pastors sometimes by listening attentively and by bringing others to hear the Word also. The pastor said that on the next Sabbath evening he would tell the story of some tame lions, and invited all to come and hear it, and to bring someone with them. Little V. wanted to go, and she also wanted to take her father; but he had not been to church for years, and when she asked him to go he roughly said "No!" But when the Sabbath came, V. asked him again and again, and at last, just to please her he went, and they both heard the story of how God delivered

Daniel from the lions. The service closed and the people went home. That night as the pastor was getting ready to retire, the door bell rang, and when he went to the door he found a man who asked for half an hour of his time. They went into the sitting room, and when the man began to weep the minister knew he was in trouble. He told how little V., his daughter, had coaxed him to go to church that night, and how every word of the sermon seemed to be for him. His life since V.'s mother died had been anything but a good one; but God had brought all his sins before his mind, and he bitterly repented them. The pastor and the penitent knelt together and prayed to God for pardon and restore the prodigal, and after a long struggle with his evil heart, the poor weeping sinner rose comforted in the assurance of pardon. He went home, commenced a new life, began to regain some of his lost business, and soon afterward left C. and went to T., and the last known of him by the pastor, was that he was trying to keep himself right with God and to be a true father to dear little V. I am sure that the Lord Jesus blessed the story of the tame lions not only to the little girl but to her father also, and that Jesus can use little children to bring others to himself. When you learn a Bible story tell it to others, and you may be used so in bringing some poor sinner back to God.

Coming Topics.

JUNE 11TH.—Generosity: The good that comes from it.—Prov. 11: 24—31.

What is generosity? How does it show itself? Where may the Juniors practice it most frequently? How may it be cultivated? What Bible characters have been noted for it? These and similar questions will open up the way for a very profitable talk. By way of contrast, show the effects of miserly and selfish habits, and their distastefulness to God. We should give as Christ gave—freely and unsparringly, etc.

Tom had two apples. One was a great big red one that seemed to be a perfect beauty. The other was a small yellow one that looked sour. Nellie wanted one, and said "Please" to her brother; but Tom said "No!" At last Tom took pity on Nellie and gave her the small apple, saying it was good enough for a girl. Nellie said "Thank you," and went off happy with her apple. Poor Tommy! When he came to bite his great big apple, he found that a worm had been working away inside, and that it was not half as good as it looked. Then, in his selfishness he wished that he had given Nell the big one, and had kept the small one, for it turned out to be sweet (in every way). Many a time we have been like Tommy. We have kept what we thought was worth something, and have given away what was of no use to us, and in the end have proved that selfishness often deceives and disappoints. Let us be generous, open-hearted, open-handed, willing to share our best with others. Show the Juniors that there is little virtue in giving away what one does not happen to have any use for, merely to get rid of it or to stop the persistence of the one who may be asking for help.

JUNE 18TH.—The Life of Christ. Sixth study. Commencing with the next number there will be given an outline study of the Life of Christ for Junior Leagueurs.)

This particular topic is designed to teach about the character and mission of Jesus as impressed upon us by His Transfiguration. Tell in simple language, as we sometimes do, emphasizing the impression made on the minds of the apostles as they beheld his glory. The Saviour was transfigured *while in prayer*. The one lesson, the transforming power of prayer, is sufficient, and if well impressed will prove a blessing to the young listeners. Do we pray, or do we merely say

our prayers? When we pray, does the time seem long, the duty unwelcome, and are we glad when we have finished? Only when we lose ourselves in prayer does "heaven come down our souls to meet, and glory crown the mercy-seat." After praying, Jesus came down to work, and could work better because He prayed.—So can we.

JUNE 25TH.—What qualities make up a perfect Christian character? I Cor. 13: 4-8.

The home readings for this topic always impress the benefit of doing them daily. We have the beautiful truth that religion begins in "faith" and ends in "love." Peter says "add to your faith, virtue. . . . Show that the cultivation of all the graces is necessary to be like Christ, and we are perfect just as far as we resemble Him. Tell the story of the young man who came to Jesus and was told by the Master what he must do if he would be "perfect." Self-sacrifice is the great principle He showed and taught.

(The gardens are full of roses and other flowers. A garden that has only roses will be beautiful for a short time; but soon the roses will fade and wither. A garden to be beautiful all the time needs other flowers as well. The sweet-peas, asters, gladioli, daffodils, pansies, etc., in their season all combine to make and keep the garden beautiful. So with the various graces in our lives. We need them all to be always beautiful before God.)

JULY 2ND.—The fruit God wants us to bear: Gal. 6: 19-26.

A fine opportunity is presented this week to apply the truths of the last week's topic. Each day's home-reading depicts one of the "fruits of the Spirit," and if properly studied at home and applied in the League meeting, will be of great benefit to the children in showing how the work of the Holy Spirit in the heart is to cultivate all the graces. One in whom the work of the Holy Spirit is manifest will be an all-round man or woman, boy or girl. A garden to be beautiful all the time needs other flowers as well. So in grace. He wants to have us developed in every quality of mind and heart, and will keep from us no desirable grace if we give Him a full place in our lives. Show how the Holy Spirit always works from within. He gives peace, joy, etc., to the inward man, and not by merely bringing outside influences, circumstances, etc., to be friendly to us. The true Christian is at "peace," has "joy," is "long-suffering," etc., because he is superior by the indwelling Spirit of God, to the external trouble of life.

JULY 9TH.—A Missionary Topic. (South America.)

Arrange for this "neglected continent" to be brought in some way right into your League meeting. The chief points in connection with it will be presented in our next number. But don't wait for it. Get to work at an early date to prepare for a good missionary meeting.

Some Things I Have Learned.

"The devil gets an army when he gets a child."

Make a boy happy now, and twenty years hence a man will be happy when he thinks of it.

A Junior League will not run itself—except to pieces.

Some pastors pay little attention to the Juniors.

Remember that the "lamb's" need to be fed little and often.

The Juniors know whether your work is slipshod or well-prepared. Keep in the lead if you want to say "Follow."

The more you give a Junior to do, the more he is both willing and able to do.

The Missionary Stamp League is worth looking into, and is worthy of your support. Join it.

Around the Tea Table.

A Genius in Advertising.

"WHEN I was a youngster, say of twenty-one," remarked the veteran journalist of a Western city, "I was the editor of a country paper in a town of about five hundred people, and having lived for a year in New York, I had an idea that I was really the only person in town who knew anything. I had a pretty hard time making things come my way, but youth and enterprise are hard to cut down, and I kept at it. There was one firm in town, Smith Bros., which was the strongest and most conservative there, and I knew an advertisement from them would be the making of me, but they were very slow in letting me have it. However, I persisted, until at last I had it in my clutches, and I grasped at it as a drowning man grasps at a life-preserver. The senior partner, who was a most austere and particular old chap, and a descendent into the bargain, was anxious to impress me with the fact that they were doing a great deal for me, and I must return value received, all of which I agreed to do; and then the old gentleman surprised me by telling me he would give me the copy, and leave it to my new-fangled notions, as he called them, to make up an ad. that would show the Smith Bros. to be as progressive as any other merchants in town, and quite as ready to meet the modern ideas. When I reached my office I read the copy over again to find its strong points of display. It was as follows, for I never can forget it: 'Smith Bros., the well-known dealers in groceries, are pleased to make the announcement that they are in receipt of the biggest stock of canned goods ever seen here, and they will be sold at prices hitherto unknown. Some advertisers may be liars, but Smith Bros. are happy in knowing that they have a reputation for veracity which is worth more to them than gold.' That was good, plain stuff, with not much of a margin left for the play of my versatile fancy; but I was expected to do something that would attract attention, for the old gentleman had been especially strong on that point. He was tired of the plainly severe, he said, and wanted something that would not fail to stir things up. I sat up more than half the night with that copy, and when morning came I had it all in shape to fill a column, the amount of space he wanted it to occupy. He told me, when he gave me the copy, that if he didn't get around to see the proof, just to let it go and take the chances, which I did when he didn't appear, and when the paper came out, there, in the biggest and blackest letters I could set up, was this advertisement for a full column on the first page:

'SMITH BROTHERS,
the well-known dealers in groceries,
ARE
pleased to make
THE
announcement that they are in receipt
of the
BIGGEST
stock of canned goods ever seen here, and at
prices hitherto unknown. Some
advertisers may be
LIARS
but Smith Bros. are happy
IN
knowing that they have a reputation
in this
TOWN
for veracity which is worth more to them than
gold.'

"Well, when the Smith Bros. saw that ad. fairly shouting to them and at them and about them, they were the maddest men you ever saw, and they were only restrained by their religion from shooting me on the spot. However, they sued me in spite of all my defence of the attractive qualities of the display, and I would have gone to the wall for

my genius and Napoleonic brilliancy, had it not been for the fact that before the time of hearing the suit, the ad. had actually given Smith Bros. a boom that almost frightened them by its tremendous popularity; and though they never repeated the ad., and always made me submit matter before it was printed, we became great friends, and each of us did much for the other in financial and other ways."—*Washington Star.*

A Ticket for Life.

A young man who was porter on the Caledonian Railway went to Edinburgh to get married. Before his departure to the latter place he was supplied with a pass.

On his return he was surprised to find a new ticket collector, and when asked for his pass or ticket he produced by mistake his marriage certificate. The strange collector glanced through it, and then said gravely, "Eh, eh, mon! ye have got a ticket for a lang journey, but nae on the Caledonian Railway."

Two Kinds of Givers.

"My dear brudders an' sisters," remarked the venerable pastor of the only colored church in town, as he carefully cleared the brook table in front of him so that every nickel, cent, and button laid upon it would stand out in startling distinctness, "dere is some of de folks in dis ch'uch gives accawldly to deir mums, an' some accawldly to deir meashs. Le's not have any of de secon class heem de mawin!" After which the procession commenced, and everybody reached for his bottom dime.

Beware of the Back Seats!

A definition of a backslider, given by a little girl, is told in *The Home Magazine*. A minister's little girl and her playmate were talking:

"Do you know what a backslider is?" the former questioned.

"Yes, it's a person that used to be a Christian and isn't," said the playmate promptly.

"But what do you s'pose makes them call them backsliders?"

"Oh, you see, when people are good they go to church and sit up in front. When they get a little tired of being good they slide back a seat, and keep on sliding till they get clear back to the door. After a while they slide clear out and never come to church at all."

A Fair Retort.

It is quite as hard as ever to get ahead of Pat. This was proved the other day during a trial in an English court-room, an Irish witness being examined as to his knowledge of a shooting affair.

"Did you see the shot fired?" the magistrate asked, when Pat had been sworn.

"No, sorr, I only heard it," was the evasive reply.

"That evidence is not satisfactory," replied the magistrate, sternly. "Stand down!"

The witness proceeded to leave the box, and directly his back was turned he laughed derisively. The magistrate, indignant at the contempt of court, called him back and asked him how he dared to laugh in court.

"Did ye see me laugh, your honor?" queried the offender.

"No, sir; but I heard you," was the irate reply.

"That evidence is not satisfactory," said Pat quietly, but with a twinkle in his eye.

And this time everybody laughed, even the magistrate.—*Ex.*

"MAMMA," said little Freddy one evening, "may I go out in the street with the other boys and look at the comet?" "No, dear," replied his mother, "I'm afraid you might get hurt." "No I won't, mamma," he answered, "I won't go anywhere near it."

PHILANTHROPIST—What would you do with a nickel if I gave you one? Treadway Tatters (sarcastically)—Git a new coat, Mister, an' some supper, an' a night's lodgin', an' breakfast an' dinner tomorrow. Philanthropist—Here, take this quarter and support yourself the rest of your life.

AN English gentleman travelling through the county of Wexford came to a ford and hired a boat to take him across. The water being rather more agitated than was agreeable to him, he asked the boatman if any person was ever lost on the passage. "Niver," replied the boatman. "My brother was drowned here last week, but we found him next day."

AN Irishman was painting a fence. His face wore a troubled look. Suddenly a smile shot across it, and dipping the brush into the paint pot, he began to paint faster and faster.

"Why are you painting so fast?" asked a bystander. "You're in a rush all of a sudden to finish the job."

"Sure, an' that's all right," was his reply. "I haven't much paint left, an' it's finishing the job O'm in after before it's all gone."

A PROMPT youth undergoing examination for admission to the office of the departments at Washington, found himself confronted with the question:

"What is the distance from the earth to the sun?"

Not having the exact number of miles with him, he wrote in reply:

"I am unable to state accurately, but I don't think the sun is near enough to interfere with a proper performance of my duties if I get this clerkship."

He got it.—*Texas Siftings.*

AN exchange tells a story of a Scotch minister whose physician ordered him to drink beef tea. The next day, when the doctor called, the patient complained that the new drink made him sick.

"Why, sir," said the doctor, "that can't be, I'll try it myself."

As he spoke he poured some of the tea into the skillet and set it on the fire. Then, having warmed it, he tasted it, snatched his lips, and said, "Excellent, excellent!"

"Man," said the minister, "is that the way you sup it?"

"Of course, what other way should it be sopped? It's excellent!"

"It may be gude that way, doctor; but try it wi' the cream and sugar, man! Try it wi' that, and see how ye like it."

A PROMINENT New York lawyer is noted for his ready answers and skill in repartee. When a young practitioner he appeared before a pompous old judge who took offence at a remark the lawyer made criticising his decision.

"If you do not instantly apologize for that remark, Mr. Blank," said the judge, "I shall commit you for contempt of court."

"Upon reflection, your honor," instantly replied Mr. Blank, "I find that your honor was right and I was wrong, as your honor always is."

The judge looked dubious, but finally said that he would accept the apology.

Our Paper.

The best list of subscribers during the past month comes from Norfolk Street Church, Guelph, through Mr. A. Rinford, who sends thirty-five names.

WESTMINSTER CIRCUIT is a very good second with a list of twenty-five names, forwarded by Mr. Ezra Hunt, of Scottsville.

These two circuits, one a city church, and the other in the country, show what can be done when the matter is taken up energetically. There is nothing easier than to secure subscriptions for the CANADIAN EPWORTH ERA, when the canvass is enthusiastically entered upon.

LAST month added 554 names to our subscription list. If this could be duplicated a few times we would have a satisfactory circulation.

INSTEAD of adding to the size of this number, we have decided to increase the number of readers by sending out sample copies to many persons who are not subscribers, with the hope that they will become interested in the Convention and in our paper.

We want everybody who receives a sample copy of this paper to know that the subscription price is only 50 cents per year, and we are anxious to have your name on our list. Send the half dollar to Rev. William Briggs, Wesley Buildings, Toronto, and the paper will be forwarded at once.

We have been sending out a large number of sample copies; but this cannot be continued, as it costs money to publish a paper like this.

The following are some of the best lists sent in during the past month:

| | | | |
|---------------------------------|----|--|----|
| Guelph, Norfolk Street..... | 25 | Brockville (Wall Street)..... | 10 |
| Westminster..... | 25 | Tweed..... | 10 |
| Shedden Circuit..... | 21 | Holmesville..... | 9 |
| Colourg..... | 19 | Tenop..... | 9 |
| Toronto, Agnes St..... | 25 | Sackville, N. B..... | 9 |
| Union..... | 18 | Woodbridge (2nd Oakville (2nd list) 15 | 9 |
| Marmora..... | 14 | Folden's Corners..... | 8 |
| Brantford, Colborne Street..... | 13 | Simcoe (2nd list)..... | 8 |
| Markham..... | 12 | Charlottetown, P. E. I..... | 8 |
| Goldstone..... | 12 | Oxlow, N.W.T..... | 8 |
| Tweed..... | 11 | Staffa..... | 8 |
| Hanover..... | 11 | Salcoats, N.W.T..... | 7 |
| Fort William..... | 11 | Clumber, N.W.T..... | 6 |
| Drayton (2nd list)..... | 10 | Huntsville..... | 6 |
| Clinton..... | 10 | Walkerton (3rd Guelph (Dublin Street)..... | 6 |

MISSIONARY STAMP LEAGUE REPORT.

For season ending with Conference financial year.

| | |
|--|-----------------|
| Total amt. of sales, cash received..... | \$118 88 |
| This amt. has been expended as follows: | |
| Remitted Dr. Sutherland..... | \$43 00 |
| " Miss Wilkes (W.M.S.)..... | 25 00 |
| " local collectors..... | 38 24 |
| Expenses (postage, express, exchange, printing, etc.)..... | 12 64 |
| Total..... | \$118 88 |

A new year begins with May, and from now to May, 1900, I hope to receive \$250 worth of stamps. Full particulars on application if stamp is enclosed for reply. Address, Rev. S. T. Bartlett, Madoc, Ont.
May 16, 1899.

The Wabash Railroad

Is the official route for Epworth League Delegates going to Indianapolis. Tickets will be sold at Single Fare for the round trip. Tickets on sale July 19th, 20th, and 21st, good to return up to and including August 20th. Passengers leaving by morning trains reach Indianapolis same evening; leaving on evening trains, arrive there next day at noon.

Ask your nearest ticket agent for tickets over the Wabash.

J. A. RICHARDSON,
District Passenger Agent.

N. E. Cor. King and Yonge Sts., TORONTO.
AND ST. THOMAS, ONT.

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