

PAGES

MISSING

THE CANADIAN

EPWORTH ERA

*Christian
Endeavor*

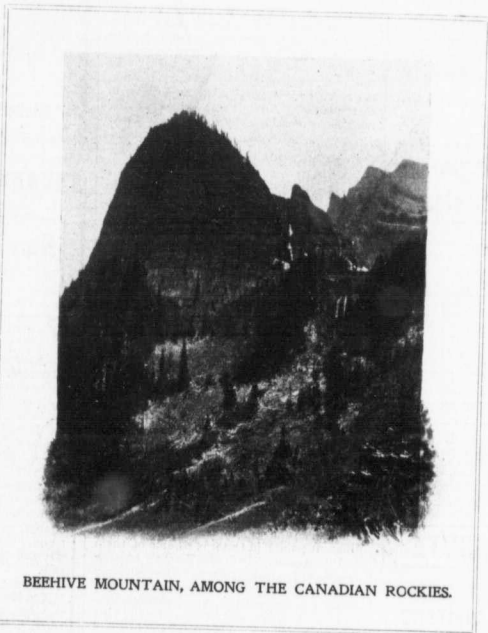
Vol. 3

TORONTO

JUNE 1901

No. 6

Missionary



BEEHIVE MOUNTAIN, AMONG THE CANADIAN ROCKIES.

Social



Literary

YOU SHOULD KNOW

That in ten days preceding April 20th we sent out direct from our school

SIXTEEN YOUNG MEN AND FOURTEEN YOUNG WOMEN

Into business offices in this city. This work is going on every month in the year. No vacations. You can enter any time and prepare in a short time for a good situation.

CATALOGUE FREE. WRITE.

Central Business College
TORONTO

W. H. SHAW, Principal.

Alma College

Twentieth Year Opens Sept. 10th.
A Residential School for Young Women.

University and Collegiate Studies, Music, Fine Art, Elocution, Business, Domestic Science, Morals, Manners, Instruction, Health, given frequent care. Write for illustrated catalogue to

Rev. R. T. Warner, M.A.

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ST. THOMAS - - - - - ONTARIO

Epworth League California Excursions

Account Fifth International Convention of Epworth League, San Francisco, July 18-21.

San Francisco is an ideal summer resort—weather always cool.

Trip thither in summer, across high tablelands of New Mexico and Arizona, is pleasant air breathing, no oppressive heat or dust.

Best way to go is via Santa Fe Route, only line under one management, Chicago to San Francisco; three daily trains to California.

Food Harvey meal service, personally-conducted excursions.

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ENGAGE ACCOMMODATIONS AT THE



HEADQUARTERS for members and friends of Young People's societies. Location most accessible. Modern conveniences. Rates reasonable. Send \$2.00 deposit to engage accommodations in advance.

EPWORTH HOTEL
BUFFALO, N. Y.

Census Humor.

Even in staid Britain census-taking is not without an element of humor, as is evidenced by the following:

One man in High Wycombe included his cat in the census list. He stated that the cat was single, aged one year; occupation, "mouse-catcher"; worker, "on own account"; infirmities, "nil."

He Learned Something.

The late Bishop Walsham How kept a notebook in which he recorded some of his amusing experiences. On one occasion a workman refused to go to church on the ground that he would hear nothing in a sermon that he did not know before. A friend persuaded him to go, and asked him afterward if he had learned nothing new. "Well, sir," he said, "I did learn one thing, I learnt as Sodom and Gomorrah was two places. I always thought they was man and wife."

A Fixture.

At the close of an interesting service, commemorative of the twenty-ninth anniversary of the pastor's settlement over one of our churches in Greater New York, the pastor was receiving the congratulations of his people, when one of his oldest members thus addressed him, "Well, dominie, there will be no trouble finding you in heaven." To the pastor's inquiry for an explanation, she replied: "Because you stay so long in one place." All present joined in the merriment occasioned by the old lady's wit.

The Professor Scored.

Some years ago there was a professor in Toronto University whose countenance bore a rather striking resemblance to a stuffed monkey in the museum of that institution. The students determined to have a joke at the old man's expense, and one day managed to get hold of the monkey and duly installed him in the professor's chair. They all took their seats and gravely waited for the old man's arrival. He came, and opened fire at once. Looking first at the chair and its strange occupant, and then at the class, he exclaimed: "Well, gentlemen, I am very glad to see that you have secured a teacher suited to your capacities. Good morning, gentlemen." The boys felt that they had come out second best.

"Too Many Cousins."

There are about 500 Chinamen in Toronto, but very few of them remain for any length of time. This city is a kind of headquarters for those coming from Montreal, and British Columbia, and from here they scatter to different points in Ontario. Some of them find it necessary to leave Toronto because they have too many visitors. The Chinaman is a very hospitable fellow, and when a friend comes to see him, never charges anything for board, no matter how long the visit may be prolonged. They seem to be nearly all "cousins," and that expression is frequently used among them. One Chinaman, the other day, said, "Too many cousin, eat up full, no pay, no work, very hard. I go away, small town."

The *Christian Work* says: "That negro cyclist, Taylor, who refused \$7,000 rather than cycle on Sunday, ought to be immortalized in Carrara marble. His reason was, in his own words: 'It's against my bringing up, and I will not go back on the teachings of my mother.' The power of a mother's teaching and life—what a graphic illustration this incident is!"

I Never Read Advertisements.

We sometimes hear men make the above statement, but we never do so without feeling that the man who makes the statement is very short-sighted. There is very much to be learned, even by wise men, through reading the advertisements of some individuals or companies, and we have reason to believe that much of value has been learned from the reading that has appeared in this space by the Leaguers who are its subscribers. If, however, they had learned only the two facts that total abstainers are better risks for life insurance than non-abstainers, and that they can get better terms from **THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY**, than from any other company, they would have been repaid for reading our advertisements.

HON. G. W. ROSS, President.

H. SUTHERLAND, Managing Director.

HEAD OFFICE:

"Globe" Building, Toronto.

Hamlet with Hamlet Left Out

It will be another instance of Hamlet with Hamlet left out if you go to the **Epworth League** meeting at **San Francisco** next July and return by any route that leaves out either Portland, Tacoma, Seattle, Spokane, Helena, Butte, the twin cities—St. Paul and Minneapolis, Duluth or **Yellowstone Park**. Write Chas. S. Fee, General Passenger Agent, **Northern Pacific Ry.**, St. Paul, Minn., and he will send you a handsomely illustrated map folder by which you can see for yourself that this company's line is the only one that will enable you to reach all of these points on payment of only **\$9.00** more than the **direct San Francisco** round trip rate.

This is the road that runs the famous "**North Coast Limited**"—an electric lighted, well ventilated, up-to-date train, with the only **modern observation** car running west of the Missouri River. Write Geo. W. McCaskey, Room 14, No. 6 King St. West, Toronto, for Yellowstone Park folder, and any further information regarding Epworth League rates.

ALL supplies for **EPWORTH LEAGUES**, Constitutions, Topic and Pledge Cards, Manuals, Leaflets, etc., can be obtained at Methodist Book Room, Toronto, Montreal and Halifax. Send for descriptive list.

The Canadian Epworth Era.

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. III.

TORONTO, JUNE, 1901.

No. 6.

OPPORTUNITY.

Wake, sleeper, from thy dream of ease,
The great occasion's forelock seize,
And let the north-wind strong,
And golden leaves of autumn, be
Thy coronal of victory
And thy triumphal song!

—J. G. Whittier.

Danger of Formalism.—John Wesley said of Methodism: "I am not afraid that the people called Methodists should ever cease to exist, either in Europe or America. But I am afraid lest they should exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case unless they hold fast the doctrine, spirit, and discipline with which they first set out."

✕

Unsurpassed.—No railroad in the world affords its patrons such a continuous feast of scenic wonders as our own Canadian Pacific. Mr. Henry T. Finck, an American writer, in his book, "The Pacific Coast Scenic Tour," says: "However much such a confession may go against the grain of patriotism, every candid traveller must admit that there is nothing in the United States in the way of massive mountain scenery to compare with the glorious panoramas which is unfolded on the Canadian Pacific route." A day's ride on this road is a perfect gift of grandeur.

✕

The Submarine Vessel.—John P. Holland, the inventor of the marine torpedo boat *Holland*, said, in a lecture the other evening, that in the course of a few years submarine vessels would supplant surface crafts for short journeys by water. The submarine torpedo boat would be so formidable an instrument of war that the only solution of the problem of avoiding its destructive effects would be for nations with seaport towns never to go to war at all. If that should be the result the marine wonder will indeed be a blessing.

✕

A Much-Abused Word.—It is remarkable how that convenient little word "nice" is overworked with some people. Everything from a pleasant day to an interesting book is *nice*. Not long ago we sat behind a lady, in a railway car, who used the expression "Awfully nice" fully fifty times in the course of a couple of hours. At Vancouver, a few years since, we heard a gentleman ask a young lady what she thought of the mountains through which she had recently travelled. She told him "they were very nice." Just think of it! With such

appropriate adjectives as "gorgeous," "magnificent," "grand," at her disposal, she was satisfied to characterize the mountains as *nice*. Poor girl, she ought to have remained at home.

✕

Sunday at the Pan-American.—For some time the friends of the Sabbath have been putting up a plucky fight to secure the closing of the gates of the Pan-American Exposition. They seem to have lost, as a compromise measure has been adopted, which will probably mean "a wide-open show." We are pleased to learn that the President of the Exposition, the Hon. John G. Milburn, one of the most distinguished jurists of the State, plead most eloquently for two hours for closed gates. He stated frankly that they couldn't afford to antagonize the religious sentiment of the country. After adjournment he made the following statement: "I was opposed to Sunday opening, and voted against it because in my judgment it was a violation of the Penal Code, and I thought it bad policy to put the Exposition in the category of not observing the law of the State." It is a satisfaction to know that the Canadian exhibit will be closed on Sunday.

✕

Defends the Missionaries.—United States Minister Conger has recently returned to America from China. His testimony concerning the charges made against the missionaries ought to count for something, as he speaks from personal observation. He says: "There are very few things which the missionaries have done, if any, for which there need be any apology whatever. The missionaries acted with nobility and heroism during the Peking siege. Without the missionaries, the legation would not have been saved; and without the native Christians, none of us would have been saved. The stories of looting by missionaries are false, to my knowledge."

✕

Out-door Sports.—In a sermon recently preached in the Metropolitan Church, Toronto, Rev. R. P. Bowles commended clean, honest sport, referring especially to summer out-door games. In referring to Mr. Bowles' discourse, the *Toronto Star* said: "The clergymen of this city might well consider whether they have been wise in standing aloof from those field sports which every Saturday afternoon draw as large a crowd of young men as the Church services do on Sunday." There is doubtless much in this. The time has gone by when all kinds of amusements can be condemned indiscriminately. There is nothing better for our young folks than for them to

have plenty of open-air play during the summer. The preacher or Sunday-school teacher who shows an interest in a boy's sports will have a much stronger influence over him for good than one whom he sees only on Sundays.

✕

The Smoking Car.—The *Philadelphia Record*, on the authority of a physician, gives a note of warning to men to avoid "smoking cars" as they value their health. Breathing the atmosphere of one of these cars for a half hour, he claims, will do a man more injury than smoking a half dozen cigars in the open air. Anyone who does not live in a home with a tobacco atmosphere, cannot ride daily in a trolley car without feeling stifled by the heavy fumes of tobacco clinging to the overcoat of the average man, and the odors that poison the air of a Pullman car after a half dozen men have "enjoyed a cigar" in the smoking compartment, are simply intolerable to many of the other passengers. We are glad to see that in Brooklyn, as in New York, the Rapid Transit Company has abolished the "smoking car," and now absolutely prohibits platform smoking. We hope the fashion may extend to other cities and towns.

✕

Mr. Blake's Apology.—Probably one of the most unique references to British Columbia was made by Hon. Edward Blake, M.P., in a speech delivered in Vancouver, on April 30th, 1891. It was his first visit by the great Canadian route, and an apology was probably expected by the people for his long-continued opposition to the building of the Canadian Pacific, completed, as it had been, in the teeth of his strenuous opposition, and for his famous description of British Columbia as a sea of mountains, through which no railway could be profitably run. This was his apology: "As I approached the country I was struck by the remarkable change from the rugged and upheaved territory of the plains of the North-West to the smooth and level slope of the Rockies; as I ascended the slope and came upon the somewhat level and monotonous flats of British Columbia; as I travelled by the languid Bow, and descended again through the valley of the tranquil Kicking Horse; as I crossed the calm Columbia and travelled down the dead waters of the Beaver, and along the placid Illiciliwet, as I passed along by the banks where the Fraser meanders its sluggish way, I turned to the fertile resources of your shores and viewed the horizon where it spanned the meadows of the Selkirk, and the fertile plains of the Gold range, and I reached here converted."

THROUGH THE MOUNTAINS.

BY REV. C. B. PITELADO.

WE reached Calgary just as the dawning day was lighting up the eastern sky. We knew we were near the foot of the Rocky Mountains, and began to peer through the darkness for the shadows of the mighty giants of these everlasting hills. The farmers from Ontario left us at this point. Henceforth we could see little to remind us of grazing facilities or wheat fields, or anything of an agricultural nature, so that we may as well go. After more than a thousand miles of prairie, where the whole talk had been of soil and seed, cattle and rains, frost and wheat, railroads and cities, we come into the region where the utilitarian purposes of life seem to be swallowed up in the grandeur of its scenery. Mere farmers have little use for the majestic scenery of the Rocky Mountains. These vast prairies belong to the prose of business; these huge mountains belong to the poetry of life. As the day dawned we saw the shadows of the Rocky Mountains looming up against the sky, with the stars here and there glimmering like diamonds on their brow. We saw the streak of sunshine touch their snowy peaks, and show like reflections of heavenly glory against the sky. Slowly the light descended, disclosing the dark rocky sides and the forest-covered bases of the giant mountains. We watched them becoming visible until they were bathed in sunshine and stood out great, gaunt and clear under a blue sky as ever the eye beheld, and in as pure an atmosphere as ever man breathed.

We whirled along the Bow River, whose pure waters seemed here to gush and sparkle with delight as they rushed in fury past us, or there spread out into a quiet pool or lake to rest and make a great placid mirror in which blue sky and inverted mountain peaks, with snow in the crevices, jagged cliffs on the sides, and trees on the base, were all clearly reflected. We feel now that we are in the country of mountains. It is vastness that is the idea that lays hold upon us. The mountains are large, but they are not huddled together; they have risen out of a country that affords them plenty of space, each to stand alone and exhibit his giant form. And these various forms are so different, one gets bewildered trying to catch their distinct individuality. No two are exactly alike, though features of agreement can be seen. There could scarcely be a greater contrast imagined than the appearance of the scenery on the prairies and in the mountains. The one is unchanging monotony; the other is an ever-changing panorama. The one is the sea in a calm; the other is an ocean in a hurricane congealed with solidity. On one side we try to catch the characteristic forms of the huge rocks that rise up in terrible grandeur before us. Here it is the great rounded dome with curving lines of beauty; there it is the castellated terrace varying into the shapes of impregnable fortresses or spired cathedral; yonder it is a diamond peak that seems to cut the heaven with its sharp points. Again, it is a serrated ridge that is ready

to saw the clouds asunder; elsewhere it is jagged cliffs or the broken, uplifted edge of a great strata that by some mighty force has been raised and twisted and broken to make crags and chasms as a part of the sublime scenery with which nature here seems to amuse herself; and again we have the palisades and amphitheatres and crowned tops and pinnacles which suggest traditions of great assemblies and mighty giants who laid out this great pleasure ground of sublime wonders.

After winding in and out and around

several Simplon passes. We have seen a mountain whose base would cover the whole of Switzerland. And so we go whirling along through measureless piles of mountains, crags, passes and rocky wonders. We fairly revel in the superabundance of hugeness and sublimity. We are glad that the train moves slowly through the Kicking Horse Pass. It gives us time to take in something of the terrible grandeur of the scene, the great mountain cliffs rising thousands of feet above you, the train clinging to the face of the cliff and slowly winding its way



FRASER CANYON, ON THE C.P.R.

these lofty peaks for hundreds of miles, one begins to think of other mountain scenes with which to compare them. The great passes and mountain peaks of the Alps come before us. We have nothing but glorious memories in our recollection of Alpine scenery. It has an attractiveness all its own, and the hunger for a feast of its sublimities often take possession of our soul. But the vastness of this mountain scenery is what strikes us. Here are dozens of Righis. We have already seen four or five Mount Blancs. We have passed

forward; the stream of water gushing a white thread of foam a thousand feet below you, and rocky mountain peaks and snow-clad pinnacles and glaciers all around form a scene that cannot be surpassed in the wide world. If you can measure grandeur and sublimity by the square mile or lineal foot, there is more of it in view on this C.P.R. route than any road I have yet travelled, and I have crossed the continent by three other lines.

At this point I stopped writing on the train. We were at Golden, and passed

the first range of mountains on our journey. It seemed useless to write. It was a glut of grandeur. A perfect surfeit of sublimity. What could I do but give myself up to looking and watching and admiring? Here, now, I try to recall the impressions left on my memory! The whole journey is an ever-changing panorama of gigantic mountain scenery. As I look back the picture divides itself into three great parts. The first from Calgary to Donald. This part of the journey leaves on my mind the impression of the sublime irregularity. The forms of the mountains, the appearance of the cliffs, the gorges, the different points of the Pass seem to have no peculiar type or characteristic. Each object seems to assume a distinct form of its own. It is the arrangement of independence. It is the sublimity of variety. And so much of it, that whilst one is pleased, over-awed and inspired, he is often bewildered and overpowered in the attempt to take it in. Then, say, from Donald to Kamloops, we have outlines of regularity. The Selkirk range of mountains are regular, with the curving lines of beauty and streaks of sparkling snow and green verdure stripping their sides with lovely, blending shades; whilst the streams we cross gush with a laughing, frolicking bound, rather than in fury, or sweep gently through valleys, rather than mountain gorges, into calm, clear, emerald-colored lakes. Here it is that the lake scenery of the North of England and Scotland and Italy is reproduced on an almost measureless scale. What placid mirrors these lakes make! How beautiful the reflection of the curving lines of hillsides, the green forest trees, the snow-capped peaks, the clear blue sky, and the tremor and glimmer of the water giving a living motion to the whole picture! It is the loveliness of mingled mountain and water scenery on a magnificent scale; it is the sublimity of beauty. 3

Then there is the journey from Kamloops to Harrison or farther. It is through a mighty mountain pass. It is the Simplon Pass of the Alps magnified many times. We are beside the great Thompson River and it runs into the turbulent Fraser, and we run on the face of the precipices that hem in their waters. The rolling, tossing flood has cloven its way through the mighty gorges. We wind round the edge of cliffs, through tunnels, over mountains and under crags, until one almost grows dizzy watching the tortuous path of the locomotive, the turbulent rush of the muddy river and the changing scene of the lofty hills. It is the monotony of sublimity. It is a race down the gorge of grandeur. From every point of the two hundred miles and more which we thus run down the gorge of the river, the scenery is sublimely grand. Many particular views linger in my memory to rise up in after days as bright, inspiring recollections of my trip through the Rocky Mountains by the C.P.R. Three general impressions are all that I have time to record just now. There may be more by and by. Engineering feats, mining localities, special views are all swallowed up for the present in the impression of stupendous sublimity.

Winnipeg, Man.

ACROSS THE CONTINENT.

BY REV. W. J. SIPPREL, B.A.

EPWORTH Leaguer, are you getting ready for San Francisco in 1901? Now is high time to save your pocket money for one of the grandest

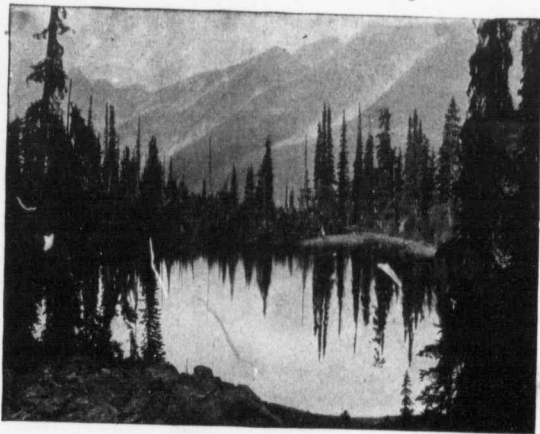
its hinges and put it in the back yard." Come to this city of golden sunset, of flowers and cool sea breezes, a city situated in the centre of countless historic scenes and types of life that charm and interest on every hand. We wish time and space would permit an outline of this cosmopolitan city, with its parks



LAKE AGNES, NEAR LAGGAN, ON THE C.P.R.

trips that can be made in the world for a little expense. Here you will have the privilege of hearing America's best talent, and of carrying away the inspiration of one of the greatest conventions ever held on the continent for religious and social purposes. It is to be

and cool retreats, with surroundings where orange and lemon flourish, where the palm invites you to cooling shade and the perfume of the magnolia fills the air, but we are confining ourselves to the first requirement of every tourist, and that is, "How to go."



MARION LAKE, AMONG THE CANADIAN MOUNTAINS.

held in 1901, in San Francisco, the Golden Gate City, whose people will bid you hearty welcome, and lest doors might seem an inconvenience they have promised to "take the front door of their home off

We presume our readers wish to be interested and instructed *en route*, and that charming scenery that will linger long in memory is a desideratum. If so, we urge one and all to choose the great

transcontinental railway, the Canadian Pacific. For convenience, accommodations, speed and comfort it is excelled by none; while for mountain scenery, grand, awe-inspiring and never-to-be-forgotten, it stands without a peer perhaps in the world. It may well be the pride of every loyal Canadian, for it spans the

great North-West. Not a wilderness, not a trackless waste, not a desert, but a boundless source of wealth in the magnificent wheat fields and the lands still waiting the coming settler. At last, far in the distance, the rise of ground tells us that the mountains are near. Soon they are reached and for a day or more we are in scenery the ideal of every hope and dream. Epworth Leaguer, get to those mighty hills and see the handiwork of God, and, shall we add, the wondrous ingenuity of man who has found a passage through those lofty mountains.

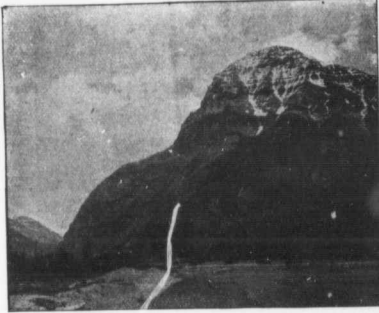
We could write a book on the scenery and points of interest here for every traveller, but we have space only for a brief mention of a small portion.

Banff, with its magnificent sanitarium and beautiful mountain hotel; Laggan, with lakes above the clouds; Rogers' Pass, a natural passage between lofty hills towering thousands of feet above us as we pass through an opening but a few feet in width; Glacier House, near to the snows of lofty Sir Donald, the mountain carrying glaciers on its breast in full view of the tourist; the Loup, where crossing and re-crossing itself the railway winds down one mountain and climbs

the Rhine or the Swiss lakes in charm, take the Crow's Nest Pass branch from Medicine Hat and go through Kootenay and along the placid Arrow Lakes, reaching the mainland at Revelstoke on the western slope of the Selkirk.

From Vancouver side trips may be made to Victoria or Nanaimo, or one may take the direct route to San Francisco. Leaving Vancouver via the snug steamer *North Pacific*, at evening time, you pass through the Gulf of Georgia and Puget Sound, where a charming scene abounds in the countless islands all around. Soon arriving in Seattle, the Southern Pacific Shasta route takes you direct to San Francisco. No one should miss a view of Mount Shasta, covered, like Sir Donald, with perpetual snow, and higher than any mountain we have passed.

And then the Valley of the Sacramento, the bewildering paths of the railway, the curves where the Pullman conductor salutes the engineer, the sweet-scented air that tells of California, see and learn it all by experience, and you will praise Him who doeth all things well. On and on we go until we reach the city toward which we have journeyed, San Francisco. Situated on a narrow jutting strip of land, it is reached on three sides by water, on immense ferry boats, that are among the largest in the world. We cannot give you a "guide" to the city in this brief article. You will get such elsewhere, but remember "Golden Gate" park, with its miles of shady walks, and its acres of flowers. See



MOUNT STEPHEN, ON THE C.P.R.

entire continent from Halifax to Vancouver with a band of steel through a country whose resources are limitless and whose scenery is marvellous at every turn. We will begin our trip from the Union Depot, Toronto. Leaving here at 1 p.m. we may take train for North Bay, where we meet the Imperial Limited from Montreal—the train whose speed is a marvel to all, which covers the distance between Montreal and Vancouver in less than one hundred hours. Another route would be from Toronto to Owen Sound, thence via the palatial C.P.R. steamers to Fort William, where the through line is reached. No one can fitly describe this trip on the Upper Lakes from Owen Sound to Fort William. Take it by all means, for it gives you the scenery that rivals the Thousand Islands, and a stretch of water that brings the health, vigor, and appetite of an ocean voyage.

Via train from here or from North Bay the scenery is varied and interesting. At times wild in the extreme, with boundless forests stretching far beyond the horizon, then rocks piled on rocks appear, until the perfection of engineering skill is required to provide a way for our train. The pictured rocks of Lake Superior and the mountain way, with sharp curves and deep tunnelling, showing great skill in railroad construction, entrance the beholder. Immense grain elevators, signs of busy industrial life along the way, with a variety of scenery made up of fairy lakes and dells or of wild and rocky heights, continue to appear until Winnipeg is reached.

Here we spend a day or two and view this interesting city, young in years but mature in development. Wide streets, magnificent business blocks, universities, churches of all denominations, make it a wonder to those who remember it as Fort Garry, where Indians came to trade their furs brought from far off on the rolling prairie. And now with an *au revoir* to the Prairie City we are westward bound on the great plains of the

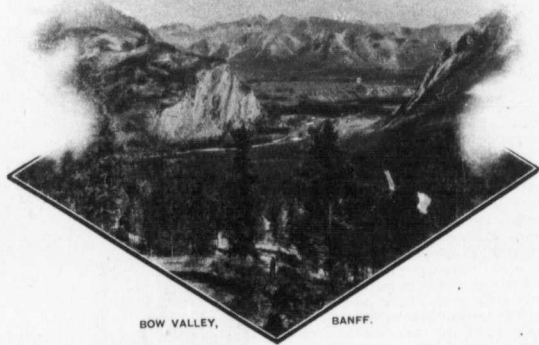
another; Kicking Horse Pass, down which rushes the noisy Kicking Horse River and Fraser Canon, the most awful gorge that can be imagined. These and a thousand other sights bewilder the beholder, until at last, emerging from its mountain fastness, the train crosses the western slope of the Coast Range and you are at Vancouver by the Sea.

Should you prefer a quieter scene, with mountains relieved by the waters that

the Cliff House and Seal Rocks on the beach of the old Pacific.

New Westminster, B.C.

NOTE.—Mr. Sipprel has described the journey out by the C.P.R. It is probable, however, that most of the Canadian delegates will return this way, although arrangements have been made by which passengers may go either way via this popular route.—Ed.



BOW VALLEY,

BANFF.

THE CANADIAN NATIONAL PARK AT BANFF.

BY HENRY T. FINCH.

PASSENGERS who have not "read up" on the subject, would little imagine, as the midnight coach takes them to the Canadian Pacific Railway Hotel,

ready for it. Winding about as it does, the Bow River shows all the mountains included in the park, and many others, with endless changes of the point of view and grouping. Among the most imposing peaks, two will be specially impressed on the memory—Mount Edith, a sharp, bare, rocky formation, apparently inaccessible, and the extremely interest-

picion of microbes, would be near a large city! There are fish in this water, as a matter of course, and wild ducks can be seen swimming about on it every day, from the hotel rotunda.

Lake Minnewonka is better known as Devil's Head Lake. An excellent carriage road has been constructed by the Government, the distance being nine miles. For the most the road runs along the foot of precipitous palisade-like mountains, in measuring which the famous Hudson River palisades might be used as a yard-stick, or standard of measure.

In the morning the surface of the lake forms a perfect mirror of the surrounding peaks, and at certain hours and states of the wind it is tinted with the most exquisite shades of green, blue, purple, and violet. In this surface iridescence it resembles Lake Tahoe; but in another respect there is a remarkable difference between these two lakes; for although Tahoe has an altitude of almost two thousand feet above Minnewonka, and it is also surrounded by snow-mountains, its waters never freeze, even though the snow on its shores be ten feet high; while the Canadian lake does freeze to a depth of two to four feet in February, and then forms an admirable surface for ice-boats and for skating. The lake is full of large trout, which are still quite abundant, as they were not fished for till about four years ago.

The Canadian National Park bases its claim to the attention of the travelling public on the curative properties of its sulphur springs quite as much as on its scenic attractions. On approaching the Lower Springs, the fumes bring memories of Yellowstone Park, as do the curious, gray, brittle stones and the aspect of the soil. Bathers can have their choice of a subterranean plunge in a dimly-lighted grotto or cave, which might have been the abode of a mountain nymph, or in an



LAKES IN THE CLOUDS, NEAR LAGGAN.

as it is called, that they are in one of the finest mountain valleys in the world, and that the hotel itself is as picturesquely perched on top of a hill as any castle on the Rhine. But no castle on the Rhine boasts a view comparable to that which is spread before them in the morning. The best place to enjoy it is in the open rotunda built behind the hotel, just over the precipice. Far below, the clear and rapid Bow River winds along in graceful curves, forming on the left a series of turbulent cascades terminating in a fall which is visible from the rotunda, though of course at this distance less effective than from the river bank. Below the falls the river hastens on in the direction of the Peechee Mountain, which forms the boundary wall of the valley east of the hotel and, with the wide ridge on the right, is the most interesting sight in the whole park. This ridge seldom presents the same appearance on successive days, and hardly two photographs of it are alike, owing to the fact that the melting snow, after a storm, constantly stripes and mottles it in different patterns.

To the right of the hotel are some sharp-pointed peaks, inclining over each other, somewhat like the Three Brothers in the Yosemite Valley, "playing leap-frog"; and to the left is the massive Cascade Mountain. The most important excursions for those whose time is limited to a day, are a trip by boat up the Bow River, as far as Vermilion Lake in the morning, and a drive to Devil's Head Lake in the afternoon.

The Bow River excursion is made on a little steam-launch whenever a party is

ing Copper Mountain, like a heart, whose two sides, as seen from the upper Bow River, are surprisingly symmetrical. In the centre is a rocky projection of a regular shape.

There are a few shallow places where one can see logs and dead trees lying at the bottom; but generally the small river is wonderfully deep, so that it seems more like the arm of a lake than a mountain stream. Below the falls, however, it becomes too shallow and turbulent for navigation, and this suggests the theory that the cascades and falls were caused by a landslide, or rather a rockslide, which blocked up the river and deepened the part above this obstruction.

The water of the Bow River comes direct from the Rocky Mountain glaciers and springs, and is, therefore, as clear as a crystal, and if you want a delicious drink, you need only dip your cup into the water and help yourself. What a boon such a copious mountain stream, free from the faintest sus-



MOUNT SIR DONALD, IN THE CANADIAN ROCKIES.

open pool, framed in by the bath-house on one side, and on the other by rocks, from which the plunge may be made. The temperature of the grotto is 80 ; of the open pool, 92. In the latter the hot water bubbles up from the hole in the bottom, and the boys dive down, put an arm into it, and bring up a handful of very coarse-grained quicksand. Hours can be agreeably spent here, and the sulphur odor is not unpleasantly noticeable ; but after the bath one smells for hours like a walking parlor-match. In front of the bath-house is a fountain, the water in which is so strongly impregnated that soap cannot be used in washing in it ; yet the ice which forms on it in winter is pure from all mineral matter.

The Middle and Upper Sulphur Springs are farther up the same mountain, appropriately named Sulphur Mountain. The carriage road, three and one-half miles long, passes through a dense jungle of young pines, no thicker than birches, crowded like Chinese in a tenement-house, and therefore looking lugubrious and unhealthy. Most of these will have to be smothered in the struggle for existence, before the strongest ones can get breathing room enough to develop into full-grown trees. The silence of a mountain forest reigns here, rendered audible by the faint, distant babble of the Bow and Spray Rivers. We pass by the road which leads off to the Middle Springs, and soon reach the Upper Springs, around which half-a-dozen bath-houses are grouped, whose favorite signboard, or trade-mark, is a pair of crutches suspended from a tree, with this notice attached : " I came here with these, and left without them." A few yards above these huts the water can be seen gushing out of the mountain-side in a strong current, and so hot that one can hardly hold his hand in it—110 to 116. These baths are supposed to be good for rheumatism and skin and blood diseases.

Summing up on the Canadian National Park, we may say that it has not so many natural wonders as the Yellowstone, but Minnewonka Lake may fairly challenge comparison with the Yellowstone Lake, and the mountain scenery is grander in the Canadian Park, and the snow and glaciers are nearer. As the Canadian Park is only twenty-six miles long and ten wide, while the Yellowstone Park is about sixty-two by fifty-four miles, the former can be seen in much less time than it takes to do justice to the latter.

When we get ready to leave Banff we have to take the midnight train, so there is no chance to say good-bye to the mountains. But we have seen so much of them since leaving Vancouver, that we have felt almost tempted to cry out to Nature, " Hold, enough—less would be more!"

JOHN RUSKIN said that for people to be happy in their work three things are needed : They must be fit for it ; they must not do too much of it ; they must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense, or rather knowledge, that so much work has been done well, and fruitfully done, whatever the world may say or think about it.

THE BEAUTIES OF BRITISH COLUMBIA.

BY REV. J. C. SPEER.

AS most of those who go to the Epworth League Convention at San Francisco from Canada will likely return by way of British Columbia, it

Your boat will land you at Victoria, B.C., the capital city of the province, and one of the most beautifully situated on the continent.

It will not be necessary to spend over a couple of days here, but there are sights which you must not leave without seeing. As you sweep into the harbor you will be charmed by the parliament buildings,



VICTORIA, B.C.

might not be out of place for one who has spent years there to make a few suggestions as to the best places to visit.

If possible, take one of the ships from " Frisco " to the coast cities. This will

on the south side of James Bay, up which you sail. These exhibit a wealth of taste and architectural skill which places them easily among the great, and beautiful, public buildings of the Dominion.



VANCOUVER, B.C.

give you the benefit of a sea voyage of three days or more, and will be the best possible rest and preparation for the after part of the journey.

Don't fail to visit the Provincial Museum. There you will find specimens of the wild life of the west which will be a surprise. Animals, birds, fishes, rep-

tiles and insects are all there in life-like form. In fact every 'ology is represented from Geology to Anthropology. The life of the coast Indian is portrayed in numerous relics, such as totem poles, and weapons of war. But you must hasten to the assembly rooms, and particularly to the central one, in which the Legisla-

ture meets, with its harbor and shipping beyond.

Returning by the same car line you take a small boat for the "Gorge." This is a narrow arm of the sea which runs for several miles inland and becomes one of the best places for boating on the whole coast. Half way up this inlet you come

This is, as you will see, one of the finest churches in the Dominion, and you will be charmed with the artistic taste as well as the accommodations of the interior.

But you will need to leave on the Vancouver boat, and here we will turn, with the assurance that you have seen but a few of the many beautiful sights of this lovely city. One of the things to be remembered when all else fades, is the fact that you have been in the city of flowers. No other city we have ever visited can boast such a flower climate. If your time comes when the "Broom," bursts forth, you can drive for miles amid billows of blossom like unto nuggets of shining gold.

Vancouver City, burned to the ground but a few years ago, now stands with a population of not less than 30,000 and all the accommodations of the foremost cities of the east. The harbor is full of shipping from every port on the Pacific and perhaps some are there from around the "horn."

Pass up through the C.P.R. station, and wonder as you go, for you will be surprised to find one of the best stations of the line here. Then take a stroll through the streets and dine at the C.P.R. Hotel, and think you are in New York. Take the car line and go out to English Bay, where you will enjoy the best surf bathing of the coast.

Then, by a half turn, you are taken back and dropped at the entrance of the greatest natural park in the world, this Stanley Park. The gardens are lovely beyond the power of description, and if you have ladies along, the only way to get



PARLIAMENT BUILDINGS, VICTORIA, B.C.

the Assembly meets for the making of the laws of that great province.

Leaving the Parliament grounds, which are kept like the garden of a King, you must pay a visit to Beacon Hill Park, where you will wander among the native forest trees and amid the artificial lakes which are enlivened by many beautiful, and strange, water fowls, and in the crystal depths of which you will see the gold fish, blood fish, and the ivory fish,—the real aristocracy of the finny tribes. By a lover's walk you will come upon the Zoological Gardens, where you will become acquainted with rare kinds of birds of glorious plumage, together with a few wild animals. You will wish to linger in these sylvan shades and hang over the railing of the rustic bridges that span the water ways which intersect the park, and you will feel a strong temptation to pluck the flowers which grow in such luxuriance in this fairyland; but time flies, and we must pass out to the lookout point of the park. There you catch a glimpse of a waterscape, and distant mountain vistas, which cannot be eclipsed anywhere.

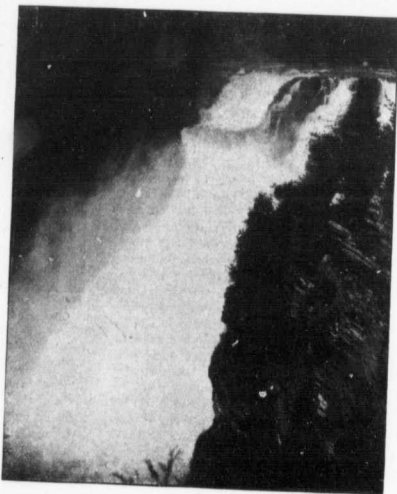
From this point you look down upon the waters of the straits of Juan de Fuca, and beyond, rising in immaculate whiteness, stand the Olympian Mountains. There they stand nourishing in their lap-like valleys the forests which come down to the foamy beach and climb up to the chilly snow line far above. But out against the western sky they lift themselves in seriated escarpments which complete a picture inimitable. Reluctantly we hasten to catch the street car and we are switched back through the city, crossing the James Bay bridge, passing the magnificent Post Office and the blocks of stores which line the street for the whole length of the city. Your car will take you to Spring Ridge suburb, from which elevation you will get a splendid view of the city which lies now

to the "narrows," where you witness the "falls," caused by the washing in or out of the tide, the "falls" wheeling "right about face," with the outrushing of the water. Back again to the city, and there taking the car line out to the Esquimalt Naval Station, where lie H.M.

ships ever ready at the word, for wind, wave or for war. The boatman for "two bits" will take you out to the mighty steel clad fortresses which swing at anchor in this harbor of world-wide fame. Perhaps it is not too much to say that the British fleet could find safe quarters at Esquimalt. You will be shown over the ship by an "orderly" and to those who have never been through Johnny Bull's big ships it will be a revelation. You will not have time to visit the forts with their "disappearing pop guns," stationed where they could do something more than bark, did strangers become obtrusive. You will, however, have to see the dry dock, where the largest vessel afloat can be stalled for repairs.

Back now to the city, four miles away, and we shall take a run through China Town, which, by the way, will be much the same as China Town in "Frisco," from which you have come, so we can afford to pass on.

Do not fail to see the Metropolitan Methodist Church, situated on the corners of Quadra Street and Pandora Avenue.



KAKKABEKA FALLS, NEAR FORT WILLIAM.

them past this dream of beauty is to tell them that you will now show them "better farther on." Yes, you will forget you are in Canada as you look at the animals and birds from tropical climes. Drive through this park and behold the gigantic trees of which you have so often

heard, and then you will believe that "the half has not been told." A trip through this park means many miles of travel over well-kept macadam roads, and the cyclist will enjoy nothing better than such a spin.

Leaving Vancouver you take the "Tram," though it is not a tram, but a well-equipped trolley line running to Westminster, twelve miles away. The run is one hour, and costs but 60 cents. This trip will give you the very best chance to see what the surrounding country is like, and you will be impressed with the fact that farmers have their biggest task in clearing the land from the mighty trees.

New Westminster is seated upon a hill and on the north bank of the muddy Fraser River. At the mouth of this grand stream is situated the salmon canning town of Steveston, which should be visited. But just now we take you to see the little town which was wiped out in the conflagration of three years ago. You would not think such could be the case but for the scorched buildings which tell the sad story. But these are a heroic people and they have brought things back to even better conditions than before the fire. You must visit the Asylum for the Insane, and the Methodist Columbian College, whose genial and gifted Principal, Rev. W. Sippell, will be delighted to give all the information necessary.

Now back to Vancouver and turn your faces to the east, *via* C.P.R., calling for a moment at Hope, and Yale, then on to the mountains,

"Through shady echoing forest halls
Where countless plunging torrents roar."

Passing Kamloops you reach, in the morning, the mountain town of Revelstoke with the sentinel peaks on guard upon every side.

If time will permit a visit to the Kootenay and Slocan countries. A trip down the Arrow Lakes, calling at New Denver, Slocan, Robson, Nelson and Rossland, then back to the main line again, will give you one of the most delightful divergencies possible. On the waters of these beautiful mountain lakes the C.P.R. maintains lines of boats fitted up with all the comforts to be found on any lake line on the continent.

But we hasten back to the main line and step upon the train which here heads for the Rocky ranges with which Revelstoke is surrounded. We are closed in among the awful peaks which hurl back at us the scream of the train-whistle multiplied a hundred times.

But time and space, fail me, and we shall here leave you to the train official, who will point out the wonders of these snow-clad peaks.

"Here lifts the land of clouds. The mantled forms.

Made white with everlasting snow, look down
Through mists of many canyons, and the storms

That stretch from Autumn time until they
Down the yellow hem of Spring."

Toronto, Ont.

CIRCUMSTANCES are beyond the control of man; but his conduct is in his own power.—*Benj. Diarueli.*

THE INFLUENCE OF HABIT.

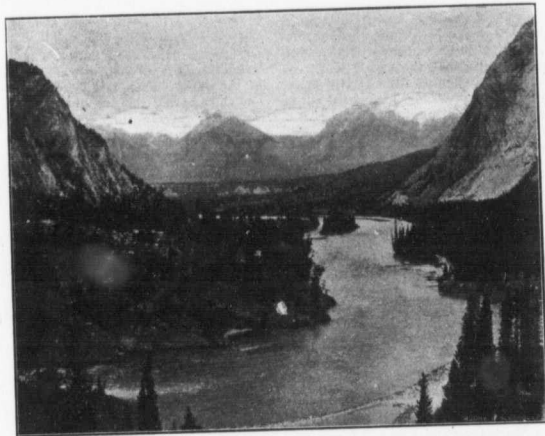
BY MR. C. HERBERT MOORE.

IT was once tersely said by some now long-forgotten philosopher that "habit is second nature," and the phrase, through continued repetition, has long since become a platitude. But the statement remains as true now as when first uttered.

We have only to look at some of the ordinary actions connected with our every-day life to find how closely we are bound and fettered by that all-powerful dictator commonly called habit. Everyone has a definite routine manner of performing certain daily offices connected with the toilet, and the great majority of our little business details are done according to established customs. Few men could tell off-hand which sock or shoe they put on first, yet it is likely that the order is a pretty fixed one, and any attempt to reverse it would seem not only awkward, but unnatural. Very few could describe the order in which they brush their hair or teeth, yet these actions are also performed according to confirmed precedent. So, again, in buttoning the collar, either the right half is

familiar number of the house and name of the street after our friend has removed to another locality, and has resulted in many a spoiled envelope. We go away from home for a holiday, but at the head of our letters we still tend to begin dating from the old familiar address, and how hard we find it at the commencement of each new year to change from the old date to the new, though the practice has run but for a twelve-month.

Before twenty is perhaps the most important period of life in the formation of habit. By that time we do many things in the manner dictated by established custom, and very many of our daily duties and actions have then reached such a degree of impression upon our nature that it would be difficult to change or eradicate them. But the period of life between twenty and thirty is still the formative period. At the age of twenty-one, it is true, a person is supposed to have reached a state of manhood or womanhood, but it is a young manhood and a young womanhood that looks forward and plans and works for the future—a future which is to be the outcome of that endeavor. During this period, when we are at least supposed to have reached a state of discretion and of



KICKING HORSE RIVER, ON THE C.P.R.

(Snap shot from the rear end of Imperial Limited train, by Mr. H. Sutherland, Toronto.)

buttoned over the left, or the left over the right, and is done regularly, now one way and then another.

Every day thousands of actions are performed almost unconsciously by mere organized routine, each step in the process being followed, without the necessity for thinking, by the next in order, exactly as the words and rhymes of any familiar piece of poetry help to call one another to memory without the slightest conscious effort. As the French proverb quaintly puts it, "He who says A must say B also." When we have become accustomed to addressing letters to a certain person at a particular place, the act of writing the name upon an envelope is followed almost irresistibly by the

common-sense, we should closely examine the habits we have formed, remedy any that might be detrimental, and cultivate others which we find lacking. This must be done then, or in all probability never. Already, at the age of twenty-five, you see the professional mannerism settling down upon the young doctor, the young lawyer, the young minister, the young mechanic. You see the little lines of cleavage running through the character; the tricks of thought, the prejudices and ways of the shop assert themselves, from which it would be as difficult to escape as it would for your coat sleeve to suddenly assume a new set of folds. By thirty, in most people, the character is set like plaster, and will never soften again.

This, like many another thing, has both a good and an evil result. Many of our little daily duties would cause us great inconvenience and trouble if it were not that we perform them so much through habit that we now do them almost unconsciously. When we were learning to walk we staggered along, stumbled and fell, then started again, but now in walking along the street we take a short step to avoid some obstacle or damp place without any consciousness of the fact. If practice, or habit, which is in many relations the same thing, did not make perfect, the washing of our hands or the fastening of a button would be as difficult on each occasion as to the child on its first trial.

Our present actions and desires for good are, to a great extent, but the outcome and development of preceding aspirations and actions. Our doing right to-day helps us to do right to-morrow, and our evil-doing of to-day makes more likelihood of evil-doing to-morrow.

The great majority of those habits which tend to mar the life of the individual are developed through carelessness and thoughtlessness during the formative period of life. The tendency of young people is to consider only present results. But there are other consequences which follow the actions just as surely as there is a divine system in the law and regulation of the universe, and in the mental and physical development of man. No action can ever be considered singly. It bears its own definite and positive relation to other actions, not only of the present, but of the future. A young man may think that it will do him no harm to indulge himself in a certain manner once in a while, but every such action leaves its impress, however slight, and makes a future indulgence more probable.

And now, while we are still to a greater or less extent in the plastic age, in an age in which we are still forming habits, may we give these things the consideration they deserve, and remember that we are the architects of our own fate, and are with our to-days and yesterdays building the structures of our future lives, either for good or for evil.

Toronto, Ont.

A PLEASANT INCIDENT.

A CORRESPONDENT, writing from England, gives an account of an exceedingly pleasant incident, as indicative of the largeness of heart and breadth of character of Canada's High Commissioner, Lord Strathcona. Long prior to the opening of the great North-West Territory, when Donald A. Smith was Governor of the Hudson's Bay Company, and the Rev. George MacDougall was the pioneer Methodist missionary in the vast country, a warm and lasting intimacy marked the friendship of these two great men. When the awful tragedy occurred which left the MacDougall boys fatherless, the tie which had drawn the two families together was sealed in a mutual sorrow. A few months ago Rev. John MacDougall visited England, and, as might naturally be expected, he called upon the old friend of

the family, Lord Strathcona, the one whose name had become a household word for princely generosity wherever the English language is spoken. The warmth of the welcome can well be imagined. It is to Lord Strathcona's credit that he has never forgotten the old friends of his younger days, and never fails to endeavor to make them feel at home amid the exalted surroundings to which he frequently introduces them.

Lord Strathcona, upon hearing that Rev. John MacDougall was in the Canadian office, insisted upon seeing him at once,

of introduction, "My friend, Rev. Mr. MacDougall."

Finally a movement was made towards the dining room, and the guests were seated. If there is one thing more than another that the High Commissioner for Canada is more particular about than another at his dinners, it is that grace shall be said with becoming decorum. There is invariably a prelate or two present, whose services can be utilized. This occasion was not an exception in this regard. The honor was, however, reserved for the missionary friend of the



GLACIER HOUSE, ON THE C.P.R.

and the time happened to be a few hours previous to the date fixed for a grand dinner, which his Lordship was giving at the Hotel Savoy in honor of Col. Steele and the officers of the Strathcona South African Horse. Lord Strathcona extended a very cordial invitation to Mr. MacDougall to attend this function, which he accepted. When the guests assembled in the magnificent reception parlors of that fashionable hotel, it required no more than a glance to convince the most casual observer that many noble, and many distinguished men were there. Among the more noticeable could be seen the trim little figure of Lord Roberts, the Commander-in-Chief of the British army; the clear cut features of Hon. Joseph Chamberlain; the classical, thoughtful face of Lord Lansdowne, marked with not a little seriousness by the South African war; the heavy figure and tenacious face of Sir Redvers Buller; to say nothing about Aberdeen, Abercorn, and officers of the army and navy, prominent statesmen, and merchant princes, and distinguished prelates—nearly all wearing some kind of a decoration or ribbon indicative of a Sovereign's favor. There was only one in this company who was not attired in official or citizen evening suit—only one who had not on "the wedding garment"—Rev. John MacDougall. But he was in the centre. To his guests, Lord Strathcona could be continually heard saying, by way

host, from the far west of Canada, which was duly announced by the brilliantly uniformed master of ceremonies calling out in a loud voice, "My lords and gentlemen, pray silence, for the Rev. John MacDougall, who will invoke a blessing." A silence fell upon the gathering as all rose from their seats, and in a voice clear and distinct in every part of the large hall, an extempore grace was said, and we thought there was a tremor in the voice as the prayer was closed with the words, "and may our lives be guided by Thy Holy Spirit, for Jesus' sake." Perhaps the stranger's association with that gathering of many of England's historical names had not been noticed, perhaps it was. But to the writer it had a deep significance, the value of a friendship formed out upon the prairies of the North-West of Canada, before civilization had taken possession of that country, and of which the one who had risen to be a peer of Great Britain was not ashamed, in the presence of his new friends, in the great centre of the world's power.

London, England.

THROUGH the week we go down into the valleys of care and shadow. Our Sabbath should be hills of light and joy in God's presence; and so, as time rolls by, we shall go from mountain-top to mountain-top, till at last we catch the glory of the gate and enter in to go no more out forever.—*Beecher.*

The Parting of the Ways; or, Life Stories of Young Men.

Illustrating secrets of success and causes of failure.

BY REV. G. W. KERRY, B.A.

CHAPTER II.

THE MAKING OR MARRING INFLUENCES OF HOME UPON A YOUNG MAN'S LIFE.

IN a town where I once labored lived three families. In each family there was a father, mother, one son and daughter. Socially, they were the same. The friends of one were the friends of the others. They were of the same Church and Sabbath-school. The boys were educated in the same school by the same teacher, for they were almost of the same age. Financially the first two families were in more than easy circumstances, while the third family had to depend on the small salary the father received as a clerk.

In the home of the first family, the mother brewed her home-made beer, and when remonstrated with by those who feared the consequences, she always insisted that no one could get a taste for liquor from home-made beer. When the boy at fourteen was found by his mother running home from school and hurrying down to the barrel for a drink, she said, "It was just what you might expect of a mischievous boy, but it wouldn't hurt him, he'd get over it." Sometimes the conversations in this home were on topics that ought not to have been mentioned in the presence of the children. While the parents attended church with regularity, the hours outside were often spent in Sunday visiting. The children were sent to Sabbath-school without fail, but the parents never thought it worth their while to go. The young fellow did well at school, attended the Collegiate Institute, and afterwards took his course as a chemist and druggist, receiving the highest marks possible in his final examinations. A doctor who knew him well said he had never met a druggist with so thorough a knowledge of his business—accurate and skilful. His father set him up in business and for a year he did well. Then the habit and taste that the home-made beer gave him commenced to show itself. He began to degenerate, drink was his favorite pastime, for he drank alone by himself.

One time, at two o'clock in the morning, the doctor before mentioned was called on by one of his patients, who said, "Just give me the prescription, doctor; there is a light in the drug store and I'll get it made up there." The doctor did so, and after the man left, the thought occurred to him, "a light in the drug store at this hour; something is wrong." Quickly dressing himself, he hurried over to the drug store, only to see the druggist in a drunken stupor, putting a bottle of deadly poison back on the shelf. Shoving him aside, he said, "I'll not send that mixture, I'll make up another." After the patient left the store he turned to that young man, and in tones that sobered him, told him how nearly he had escaped the gallows. Drink, neglect of business, and failure followed. To-day without a situation, without business prospects, the prime of his life past,

a ghost of his former self, he is content to do odd jobs for his board.

In the second family the father and mother were both Christians, but held the view that young men must first sow their wild oats. The father had done so and afterwards became a man of respectability, and wealth. The son would, of course, have to do the same, so habits of wrong were overlooked. Late hours were necessary for the young man to sow his wild oats, and consequently no reproff was given. Church services were regularly attended by the whole family. The children were faithful attendants at Sabbath-school, but the parents never went. Home-made beer and other liquors were never allowed in the house, but the annual barrel of cider did its deadly work. The young man of this home left school and attended commercial college. Something stronger than cider, however, interfered with the regularity of his attendance. At last, he got through, married and settled down. His father established him in business in the old stand. Like the former young man, he was supplied with everything material for a start in life that should have resulted well. But the taste that the cider barrel had generated had grown until nothing but the strongest liquors could satisfy it. The father dying left property to make him independent, had he been sober and diligent; but to-day, instead of having a business of his own, he is clerking for others, living a here-to-day and there-to-morrow kind of a life.

The third family now claim our attention. The son was in a home where the church services were never neglected. The parents with the children were found in Sunday-school. The conversations were helpful and uplifting—a pure life for the son as well as the daughter was expected. The children engaged in no amusement that they could not talk over with their parents. The son as well as the daughter was expected to keep early hours. Neither cider barrel nor home-brewed beer was known in this home. The son left school and obtained a situation in a store as an errand boy—then clerk—improving the hours not of the store in study. Later on he went to Toronto and secured a situation as a clerk. Diligent in business, honest in purpose, and careful of his employer's interest, he rose to a trusted position. Then an interest in the business was given him, and years later, when his partner died, he was able to buy out the business, which was a wholesale one. Watched by business men who noted his integrity and enterprise, the Presidency of one of Canada's largest firms was offered him and accepted, and to-day with a salary of \$20,000, as president and manager for that firm, with large interests in other concerns, he stands among Canada's wealthiest men, a man whose gift to Christian and charitable purposes runs into the thousands yearly. A faithful and active member of one of our leading churches, his life is a testimony to what a Christian, temperance home, with big ideals of life and a steadfast determination to improve and not waste every God-given power, may do for a young man.

(To be continued.)

THE NEW WOMAN.

BY LENA L. WOODILL.

SO much has been said and written concerning the "New Woman" that we have come to regard the term as a reproach and to interpret it as a stigma upon our noble womanhood. It is true that it had its origin in the irony of the sterner sex, who by ridicule sought to deter gentle woman from taking her rightful place in the universe, but to those who have paused long enough to weigh it in the light of the gospel dispensation, it has become an appellation truly expressive of the reform Christ sought to bring about. Nothing in His work has a pre-eminence over His recognition of woman. He gave her justice, accepted her services and respected her worth. He made known the existence of a mental and spiritual nature in her, and it is to His teachings and His spirit that she owes her freedom from laws which held her in bondage. We have but to contrast the condition of womanhood in Christian and heathen lands to realize the great debt which woman owes to the Great Reformer. Therefore the term "New Woman," in its truest and highest meaning, should be, and is, the appellation of those whose lives are in accord with the teachings of the Master, and in order to measure up to His standard it behoves us to clearly understand the characteristics it demands. The Good Book tells us that "no man liveth unto himself." If this is true of man, how much more so is it of woman, who is placed at the headquarters of humanity, where "a pebble may change the direction of the stream. Influence is immutable and eternal." We must wield it either for good or evil. That which emanates from the "New Woman" will ever be the purest and the most uplifting. It will ever be consecrated to God, to virtue, to humanity. Dorcas was a "New Woman" as she moved as an angel of goodness upon the earth. We read that "she was full of good works and alms deeds which she did." Note, "which she did," not "thought about." What a beautiful pen picture Luke gives us of her death chamber. (Acts 9: 36-41.) No pomp, no display, no profusion of costly tributes. Nothing but the tears of the widows whose lives she had brightened, and yet who among us would not choose a pall of tears—the overflow of breaking hearts—rather than the flower-wreathed mound, so frequently the expression of grief which is keen only so long as the crape hangs from the door. Martha is a typical "New Woman" as she busies herself with the many cares which cluster around the hearth. In her we see the painstaking housekeeper, managing her domestic concerns, carrying her own keys, everything about the house bearing the impress of her own hand.

Nor are distinctive social nor mental characteristics lacking in Christ's standard of noble womanhood. In Mary we find social and literary qualities permeated with the Christ spirit. Think you her spare moment: are spent in idle gossip, in criticism of her neighbors, or in a continuous round of pleasure? Nay, we are sure that she "redeemed the time,"

and that her conversation was "always with grace and seasoned with salt." The secret of her sweet, sincere character was that she sat at the feet of Jesus and drank into her very nature the wonderful words which fell from His lips. She was a reader and a thinker, and in the perusal of the law of God grew daily wiser, stronger and better. Therefore it behoves us to shun, as deadly virus, all that would weaken our womanhood, and "to read, mark and inwardly digest" the Book of Books.

But the Christ standard is not confined to the beneficent, domestic and literary only, for in Priscilla we have our womanhood taking her rightful place in the Christian Church and laboring with her husband, Aquilla, for the spread of Christianity in the community. God bless the modern Priscillas who are in life's conflict with Goliath Alcohol and his accompanying evils, who speak out strongly against all oppression, who insist that only the pure, the good, the upright and the honest shall govern our land, who have boldly denounced wrong-doing, irrespective of creed, race or social caste.

The "New Woman," as set forth by the Great Reformer, has come to the front after a long march of nineteen centuries. She has come to stay, and the sterner sex must give her "right of way." She may possess the sum total of all the characteristics the New Testament types place before us, or she may be simply a humble Dorcas, a Martha, a Mary or a Priscilla—one and all have their place in the building up of the Church militant.

Therefore, whether the "New Woman" is a Dorcas—a benevolent philanthropic woman, a promoter of orphanages and all such institutions for the alleviation of suffering and distress; a Martha—an agitator of social and domestic economies; a Mary—a Sabbath or day school teacher, a Bible woman, a class leader or a preacher; or a Priscilla—co-operating with the other sex in the advancement of science, either medical or otherwise, or in the many fields of business pursuits, let us give her a hearty welcome and wish her God-speed in her endeavor to perfect God's handiwork in the building of "a noble type of good, heroic womanhood."

Halifax, N.S.

BETTER THAN A RECOMMENDATION.

BY FREDERICK E. BURNHAM.

SEVERAL months since a business man advertised for a "young man willing to work." His experience with the applicants for the position is best told in his own words.

"I had been repeatedly disappointed in those whom I had hired in the past," said the merchant; "one was dishonest, as I discovered to my cost; another was not punctual, and a third careless.

"Finally, I came to the conclusion that it would pay me to devote a morning to the purpose of selecting a trustworthy young man; and this I did. The results were interesting.

"When I arrived at my office on the morning appointed for meeting the applicants for the position, half a dozen youths were already in waiting. One at a time

I called them into the office, beginning with the first in line. One glance at the foremost settled his case; wouldn't look me in the eye. I told him that I would not need him. I suppose he is still wondering why I should be so short with him.

"Next came a young man armed with a double-barrelled recommendation from his pastor, testifying to his good character and business ability. I looked at the youth several times, read the recommendation again, and finally came to the conclusion that either his pastor was no judge of human nature or the paper was a fraud. Those listless, vacant eyes told me that we could never hope to get along well together. I dismissed him.

"The third youth interested me the moment he stepped inside the door. He was poorly dressed, though his clothes too small for him. It was evident that his attire troubled him not in the least, for he held his head high, and as he approached my desk he looked me square in the eye. He said that he had no recommendation, and had no business experience, but that he was willing to do his damndest upon me that before me was the young man I was looking for. He had nothing to recommend him, save an honest, bright eye and a pleasant face, but that was sufficient. I engaged him on the spot.

"Since then," continued the business man, "I have seen fit to advance him over the head of a man who has been with me for three years. The former grumbled, but there was reason for my move—he had proved himself worthy of promotion."

One morning the writer paused for a few moments before one of the large sales on Friend street, Boston. A horse tinner was making a good point of the auctioneer's clear, honest eyes.

"Yes," said a gentleman who was standing near me, "that horse is worth every penny you don't see that honest eye in every horse. The man that gets him secures a prize."

It was so. It was an eye that one could trust, and the horse brought a good figure.

I waited a moment longer and another horse was brought before the block. This one, however, I noticed that the auctioneer made no mention of the animal's eye. I didn't wonder. A vicious eye, if there it was one; and the horsemen knew down the street, and made a good showing, but it was knocked off at a low price when it came under the auctioneer's hammer.

Instances might be indefinitely multiplied, but it would merely be a repetition of the instances cited. That wonderful dex to the character.

Cultivate it! It is worthy of the greatest effort. Look up and fearlessly meet the eyes of those with whom you composition lost through an indifferent, flinching eye; and there has been many a coveted position won through a fearless, honest eye. That kind of an eye is better than a recommendation.—Forward.

"THE ANGLE IN LIFE'S ROAD,"

—
BY REV. JOYNT MORRISON.

"There's a divinity that shapes our ends,
Rough hew them how we will."

THIS is an extreme of the pendulum swing, telling us that God holds the balance of power.

"And to every man and nation
Comes the moment to decide."

Here is the antipodal extreme, setting forth individual responsibility and free choice.

In the life road of each person God puts an angle. There stands the angel of God, pointing out the right path, and saying—"This is the way, walk ye in it." To obey the command, means to turn from the way we have been going, pass on the right hand of the angel, with courage in our hearts, and determination mantling on our foreheads, take the dusty highway, press through temptation thickets, climb difficult hills, and pass through Gethsemane's garden of sorrow. It is the royal road, the King's highway—the direct road to the gateway into the heavenly Jerusalem.

To disobey means to pass on the left hand of the angel, refuse to turn from the way we were going, climb the fence, and go into by-path meadow. Flowers are blooming there, but they have a fetid odor, and when plucked they crumble to ashes. Lights dance and flash in the distance, but they prove to be the ignis fatuus over the morass of eternal despair into which the disobedient one plunges.

Noah came to the angle when God ordered him to build the ark; Abram, when God said: "Get thee out of thy country;" Saul of Tarsus, when on the way to Damascus, the divine voice said, "I am Jesus whom thou persecutest;" Zaccheus, when Jesus halted under the sycamore tree and looking up said: "Make haste, and come down." These all took the right hand road leading to a promised and sure reward.

Lot came to the angle, when he looked down into the Jordan Valley, and selfishly choose it; Saul, when he spared Agag, and the best of the sheep and oxen; Jonah, when he went down to Joppa instead of going to Nineveh; Judas, when he went out from that upper chamber in which was the Christ. These all took the left hand road leading to promised and sure punishment for disobedience and wrong doing.

Epworth Leaguer, there is an angle in your life road, when you reach it, and see the angel and hear the voice of invitation and command, listen to it, and be sure you take the right hand road.

London, Ont.

SELF-INDULGENCE is the besetting sin of the times; but if you long to be a strong, athletic Christian, you must count the cost and renounce the things of the flesh. It will cost you the cutting up of some old favorite sins by the roots, and the cutting loose from some entangling alliances, and some sharp conflicts with the tempter; it will cost you the submitting of your will to the will of Christ; but you will gain more than you ever gave up.—Theodore L. Cuyler.

Anecdotal.

A Needed Rest.

A Scottish congregation presented their minister with a sum of money and sent him off to the continent for a holiday. A gentleman just back from the continent met a prominent member of the church, and said to him: "Oh, by-the-bye, I met your minister in Germany. He was looking very well. He didn't look as he needed a rest." "No," said the church member, very calmly, "It was na him, it was the congregation that was needin' a rest."

Always had to Stand.

One day, in a town where he was to lecture, Mr. Beecher went into a barber shop to be shaved. The barber, not knowing him, asked him if he was going to hear Beecher lecture.

"I guess so," was the reply.

"Well," continued the barber, "if you haven't got a ticket, you can't get one. They're all sold, and you'll have to stand."

"That's just my luck," said Mr. Beecher. "I always did that to stand when I've heard that man talk."

The Canny Scot.

An old farmer in Bruchladdich, Islay, N.B., once went to have a troublesome tooth extracted.

Said the dentist, after looking at the offending molar, "It is a very ugly one. I would advise you to have it out by the painless system. It is only a shilling extra."

He showed the farmer the apparatus for administering gas, remarking that it would cause him to fall asleep for a minute, and before he awoke the tooth would be out. After a slight resistance, the sufferer consented, proceeding to open his purse.

"Oh, never mind paying just now," said the dentist, kindly.

"Hoots!" answered the cautious old Scot. "I wasn't thinkin' o' that, but if I'm gaen to sleep I thought I wad like to count ma siller fust."

Took Him at His Word.

A number of young men were sitting together in a country store one evening, telling what they did not believe and what they were not afraid to do. Finally, so the story has it, the leader of the group remarked that, so far as he was concerned, he would be willing at any time to sign away all his interests in Christ for a five-dollar bill.

"What did I understand you to say?" asked an old farmer, who happened to be in the store, and who had overheard the remark.

"I said that for five dollars I would sign away all my interest in Christ; and so I will."

The old farmer, who had learned to know the human heart pretty well, drew out his leather wallet, took therefrom a five-dollar bill, and put it in the store-keeper's hand. Then, calling for ink and paper, he said: "My young friend, if you will just step to the desk now and write as I direct, the money is yours."

The young man took the pen and began: "In the presence of these witnesses, I, A—B—, for the sum of five dollars received, do now, once for all and forever, sign away all my interest."—Then he dropped the pen, and with a forced smile, said: "I take it back; I was only fooling."

Surgery by Telephone.

Surgery performed by directions given over the telephone is the latest innovation at the Hahnemann Hospital. A physician who is connected with its surgical staff was called up by telephone the other day by a nurse at the Children's Hospital, in Germantown, with which institution the physician is also connected, and was told that his services were immediately required for a child who had dislocated its shoulder. "Bring the child right up to the telephone," said the surgeon. "All right, I have the child in my arms," the nurse replied. "Now, then," said the physician, "place the child's elbow against its side, and move its hand and forearm outward." His directions were here interrupted by a sharp click that sounded through the telephone as the dislocated member snapped back into place. "There you are—nicely done, wasn't it?" said the surgeon to the nurse. She replied that the operation had been most successful, and the physician returned to his clinic. —*Philadelphia Record.*

A Persevering Stowaway.

The domain of the tramp ends with the shore. Once on board ship, he ceases to be a tramp and becomes a stowaway. Then every man's hand is against him far more than it ever was on *terra firma*. The stowaway is usually a ragged loafer, who cannot even be forced to earn his salt. If he hides aboard a vessel bound for the United States, and makes his escape from the ship, the captain is fined one thousand dollars by the immigration authorities. Captains and stowaways, therefore, are seldom on friendly terms. The captain of a British tramp steamer, plying between the West Indies and this country, tells an amusing story of a negro stowaway.

We took a cargo of coal to St. Thomas, and soon after raising anchor a darkey was discovered stowed away forward. He was set to work on the spot, and when we made Nombre de Dios, Central America, he was put ashore, greatly against his will.

"Captain," he whimpered, "I like you berry much. I go wif you."

"Not this time," I replied, with a laugh; but we were scarcely out of sight of land, bound for Santiago, before my unwelcome guest appeared on deck, came deliberately up to me, and said, with a low salaam:

"Captain, I like you berry much. I go wif you."

This time I treated the fellow in more summary fashion. He was kept a close prisoner, and when we reached the Cuban port he was put ashore without much ceremony. We spent several days shifting cargo, and then sailed for Baltimore, our home port. When we were among the Bahamas I was dumfounded to see my colored admirer walk up, solemn as usual, and say:

"Captain, I like you berry much. I go wif you."

Mark Twain's Plan and Pins.

Alas, for the rules that will not work! Especially unreliable are some of the old-fashioned prescriptions for prosperity and "secrets of success." How Mark Twain hoped to become a bank president, after an approved recipe, is an old story worth re-telling.

It is related that when Mark Twain was a little boy, he read a story about a lad going to a bank on an errand and, while waiting, he picked up a pin from the floor. The president of the bank noticed the boy picking up the pin, and spoke to the lad, asked him his age, where he worked, et cetera. The result was that the boy was employed by the president and assisted in other ways, so that he, at last, became president of the bank himself.

Mark Twain, or, as he was then called, Sammie Clemens, made up his mind that if picking up pins would make him president of a bank, he was willing to pick up pins for a week. He thought over the matter for some time, and next morning, as one of the largest banks opened, he was on the corner, waiting to begin work. All morning he walked back and forth in front of the bank, up the steps, sometimes even stepping inside. His eyes were on the ground, and frequently he stooped down and picked up a pin.

About eleven o'clock a policeman tapped him on the shoulder and said: "See here, youngster, I've been watching you all morning. I know the 'gang' for whom you're working. You leave here as fast as ever you can run, and if I see you round here again, I'll clap you into jail."

The frightened boy ran home without delay, fully determined to give that bank no more of his patronage.

Some time during the afternoon his mother called to him: "Sammie, have you my paper of pins? I can't find it anywhere."

A GENTLEMAN seeing "This cottage for sail" painted on a board, politely asked a woman in front of the house when the cottage was to sail. "Just as soon as the man comes who can raise the wind," was her quick reply.

"JACK," asked the father, "are you going in for any of the school sports this year?"

"Yes, father," replied the boy, "I'm going to try for the mile race."

"Good," returned the father; "I have a letter to be posted and it is about a mile to the postoffice and back. Let me see what time you can do it in."

The Quiet Hour.

The Joy of God.

I thank Thee too, that Thou hast made
Joy to abound;
So many gentle thoughts an! deeds
Circling us round,
That in the darkest spot of Earth
Some love is found.

I thank Thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours,
That thorns remain;
So that Earth's bliss may be our guide,
And not our chain.

For Thou, Who knowest, Lord, how soon
Our weak heart clings,
Hast given us joys tender and true,
But all with wings,—
So that we see, gleaming on high,
Diviner things.

—A. Proctor.

Doors of Hope.

The nightingale, as the name implies, is a song-bird of night; its melodies are loudest, sweetest, in twilight and darkness. Seek to honor God in your night-season by such tributes to His wisdom and faithfulness. Confident of the combined love and rectitude of His ways, let your sufferings and sorrows be sanctified and consecrated by submission to His will. Let your trials sob themselves away like the retiring thunder, disclosing, when the storm-cloud has passed, rifts of blue in the sky. Turn your Valleys of Achor, whatever they may be, into doors of hope. Silence even death-knells with the chime, "In the world to come, life everlasting!"—*J. R. MacDuff, D.D.*

Ruts in Prayer.

President Faunce has affirmed that the ruts of prayer are the deepest ruts in the world. Judging from both the poverty of personal experience of heavenly things and the observation of the same in others, many will coincide with this opinion. The ruts are deep, old, bumpy, beginning just so and ending just so, as fixed as the Buddhist's wheel and about as efficacious as the habit of the busy man who pinned a half-dozen prayers to the foot-board of his bed, and exclaimed, "Them's my sentiments, Lord," as he sprang into bed and pulled the quilts up around his ears. Prayers are not ruts because they are the same. Some thoughts breathe out adoration and ascriptions of praise beautiful and soul-filling even though repeated often. Who has not experienced that? But ruts grow deeper and deeper from monotony, the low level of experience and the stereotyped form of expression that bumps along through it. Try a prayer as you stand by the open window when the morning sunshine first streams

into your face. Try a prayer as you gaze at the children at the table, romping in from the morning dew. Try a prayer, suggests Dr. Faunce, as you take the sleeper at night, and fly out of the big station into the unknown. Pray when nobody hears. Pray as you sit. Pray as you lie down. Such prayer will lift you up to God.

Time for Family Prayer.

Charles H. Spurgeon, the prince of preachers, once said: "Family prayer is the nutriment of family piety, and woe to those who allow it to cease." I read the other day of parents who said they could have no family prayer, and one asked this question: "If you knew that your children would be sick through the neglect of family prayer, would you have it? If one child was smitten down with fever each morning that you neglected prayer, how then?" Oh, then they would have it. "And if there was a law that you should be fined five shillings if you did not meet for prayer, would you find time for it?"

"Yes."
"And if there was five pounds given to all who had family prayer, would you not by some means arrange to have it?"
"Yes."

And so the inquirer went on with many questions, and wound up with this: "Then it is but an idle excuse when you, who profess to be servants of God, say that you have no time or opportunity for family prayer."

"He Was Gone."

"As thy servant was busy here and there, he was gone," said the negligent soldier, to account for the escape of the prisoner in his charge. That is exactly the history of the way in which a great many men's Christianity trickles out of them without their knowing it. They are too busy to look after it, or even to notice its escape, and so drop, drop, drop, slip and unnoticed through the leak it flows, until there is none left; and the man fancies the vessel is full, till he comes to need to draw on it, and then! How many of us, I wonder, are like the elm trees, that have sent their top roots down to a layer of innutritious earth, and are standing magnificent stems, but hollow inside, ready to be blown over in the first gale of wind? Oh, how much Christian life is murdered every year! How much devotion dies in the air of the business street! How hard it is for you that have to go away every Monday morning, and keep at it all the week long, to keep up the fervor of your faith and the simplicity of your piety! There is only one way to do it, and that is to keep near to the Master, whose strength will hold you up. The attrition of worldly cares eats away the impression upon our hearts. As the soft south wind gradually eats away the inscriptions of the temples that may front it, so the writing upon our hearts is blurred by the constant, soft, moist breath of earth's business and cares im-

ping upon it. And the fascinations that slay most of us are all summed up in the solemn old words: "The lust of the flesh, and the lust of the eye, and the pride of life."—*Alexander MacLaren, D.D.*

Spiritual Concentration.

The Rev. Andrew Murray had a certain illustration which he was very fond of using, and which certainly expresses in a vivid and forcible way one of the most valuable lessons of life. "I may put a poker into the fire," he was wont to say, "twenty times in the course of a day, and leave it there two or three minutes each time, and it will never be thoroughly heated. If you are going to get the fire of God's holiness and love and power burning in your heart, you must take more time in His fellowship."

Concentration, continuous immersion and saturation of the soul in whatsoever ministers to its higher life, is the great secret of power. This is as true in art as it is in religion; it is as true in professional life as it is in art; it is true in everything that is large enough for the human spirit to become immersed or engrossed in.

The average Christian lacks spiritual concentration. He does not give himself with sufficient devotedness of energy to the highest life within him, the life of spiritual communion with God, the life of aspiration after holiness, the life of brotherly love, the life of unselfish denial. He touches this life intermittently, briefly, indifferently, like a poker that is often thrust into the fire, but never heated there. He does not get the deep white heat of the love of God and man into the very core of his soul, so that it possesses him and goes out from him in a holy radiance and warmth.—*Zion's Herald.*

One Step Enough for Me.

One who carries a lantern on a country road at night sees only one step before him. If he takes that one step, he carries the lantern forward and thus makes another step plain. At length he reaches his destination in safety, without once going into darkness. The whole has been made light for him, though only a single step of it at a time.

This illustrates the usual method of God's guidance. His word is represented as a lamp unto the feet. It is a lamp—not a blazing sun, not even a lighthouse, but a plain common lamp or lantern which one can carry about in the hand. It is a lamp "unto the feet," not throwing its beams afar, not illuminating a hemisphere, but shining only on the one little bit of dusty road on which the pilgrim's feet are walking. The duty for the moment is always clear and that is as far as we need concern ourselves; for when we do the little that is clear we will carry the light on, and it will shine upon the next moment's step.

"Keep thou my feet; I do not ask to see
The distant scene; one step enough for me."
—*J. R. Miller.*

Hints for Workers.

Hymn for the Epworth League.

BY C. BARLTROP.

Leagues of the Christian Endeavor,
 Joined as a soul-winning band,
 Looking up, lifting up ever,
 As workers for Jesus ye stand.
 With a definite call to your mission,
 Pray, pray for the spread of His cause;
 And this is your labor's fruition,
 The winning of souls for the cross.

CHORUS.

Then look up and lift up, let pledges re-
 mind you,
 How great is the trust that the Lord has
 assigned you;
 The service that rescues a spirit shall
 shine,
 In splendors eternal, with gerardons
 divine.

Go forward in social endeavor,
 Let meekness and courtesy win;
 The harp and the psalm can bring favor,
 And hope to a Saul in his sin.
 Some strain through your melody
 stealing,
 May call back the peace of past years;
 And waking a latent home-feeling,
 May tenderly touch him to tears.

Go forward in mental endeavor,
 Oft to his temple repair,
 Lowly and meek is the Saviour,
 Who waits to enlighten you there.
 By rays of His presence enshrining,
 His lessons of wisdom be taught;
 On pillars of service entwining,
 The beautiful lilies of thought.

Go forward in mission endeavor,
 The gates of the heathen swing wide;
 The Master now bids you deliver,
 His message, tho' dangers be side.
 Proclaim it in song and in story—
 The truth that unfetters the slave—
 Till kingdoms be filled with the glory,
 Of Him that is "mighty to save."

Go forward each fervent soul-gleaner,
 His spirit ye always may have;
 Go lift up the Magdalene sinner,
 Stoop lowly the drunkard to save;
 Bring sunshine with flowers and singing,
 Bring friendships with faith in the
 Word;
 Then soon comes the joyful home-bring-
 ing—
 A harvest of souls for the Lord.
 Toronto, Ont.

[This song can be sung to the tune usually used for the hymn, "Listen, the Master be-seecheth."]]

Partnership.—I pluck an acorn from the greenward, and hold it to my ear; and this is what it says to me: "By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth

for the home in the pleasant fire. By and by I will be shelter from the storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain, while I carry men across the Atlantic." "O, foolish little acorn, wilt thou be all this?" I ask. The acorn answers, "Yes; God and I." —*Lyman Abbott, D.D.*

Angels.—"Oh, well, I don't profess to be an angel," a young woman said testily, when she had been taken to task for a bit of inconsistency. And yet she did profess to be just that. The Christian who isn't an angel, in the real meaning of that word, isn't a Christian either. An angel is simply a being who has been entrusted with a message from God. Whoever promises to follow Christ has assumed the duties of a messenger of heavenly truth to others. From the day when Jesus ascended until now this work has been in the hands of his angels; however, it is the angels on earth and not those in heaven who have been thus honored.—*Lookout.*

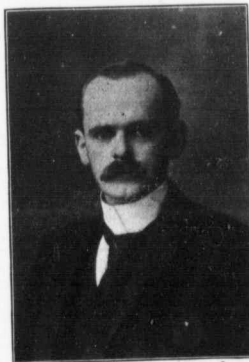
At the Front.—"Elijah girded up his loins and ran before Ahab to the entrance of Jezreel." There is need to-day of such athletic, or if we prefer the other word which means much the same thing, active, Christians who will keep to the front. We may think that we would cut a very ridiculous figure tearing along and trying to keep the chariot with its anti-Christian or semi-Christian occupant to the rear. This is the true order; at the

front the Church, girded and light-footed, running so earnestly that the world, with all its artificial helps to speed, cannot pass. But that is not the usual order. We have a pride which is not to be got rid of. The tightened girdle is not the modern fashion, so the world in its chariot makes the shelter of the city, while the Church, with its dignified and respectable gait, is left behind to suffer from the storm.

Working Christians.—Learn to be working Christians. "Be ye doers of the word, and not hearers only, deceiving your own selves." It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not, and yet you will not speak to him? See, here you have got work to do. When Christ found you, He said, "Go work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for! O my Christian friends! how little you live as though you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself! How few for Christ and His people! This is not like a servant.—*McCheyne.*

Prominent League Workers.

REV. J. F. KAYE, B. A.



THE subject of this month's sketch is a son of the paragonage, having been born in Waterford, Ont., in 1870, when his father, Rev. John Kaye, was pastor there. Like nearly all our ministers, he was converted at a very early age, being brought to Christ at re-

lival services held in Waterford, in 1880. He received his local preacher's license from the Dundas Quarterly Board, and began his probation immediately after graduation from Victoria College, in 1893. He has been stationed at Fonthill, Burford, Rockford, Port Robinson and Stevensville. At present he is pastor of Paisley St. Church, Guelph, where he is closing a very successful term of three years.

In Epworth League work he has been quite prominent, having been secretary of the Welland District League for two years, President of the Guelph District League for one year, and Secretary of the Hamilton Conference League for two years. In all these positions he rendered most efficient service, never being afraid of work, and always at his post.

Mr. Kaye believes in the Epworth League, but recognizes its dangers. He is of the opinion that the future existence of the society depends upon the maintenance of spiritual life. "The League must be aggressive. To stand still is to die."

Our friend joined the ranks of the benedicta a few weeks ago. The Era wishes him and his bride every happiness and prosperity.

Practical Plans.

The President and his Duties.

1. Very much of the work, the interest, and the enthusiasm of the League depends upon this officer.
2. He should study the League and familiarize himself thoroughly with the work which the League undertakes to do, and with different methods of doing the work. He must be a constant reader of our League paper.
3. He should keep each department actively at work and see that all departments are in harmony.
4. If an officer does not attend to his duties after patient conference with him and with the pastor, it is better to ask for his resignation than to allow the interests of the League to suffer.
5. The President must bear in mind that the ultimate purpose of the League is the salvation of souls and the various kinds of work are to be used only as means to the accomplishment of this one grand object. He must do all he can through his officers and their committees to secure growth in grace and purity of heart, and train our young people in works of mercy and help. His own life, his prayers and his own earnest effort will largely determine the character of the work.
6. He should familiarize himself with the more frequently used rules for the government of deliberative bodies so that he may preside at public and business meetings with credit to himself and the League. A copy of some good manual of parliamentary law should be at hand for reference.
7. Some presidents prepare lists of questions bearing on the work of each department and submit these to the officers some little time before the cabinet meeting. The officers are to work out answers from their own experience, observation and study, and to report at the next meeting. If entered into with enthusiasm, much good may result.
8. The President can greatly aid the pastor in his work and should study out ways to help him.
9. He can co-operate with the Sunday School Superintendent and have the League work successfully conducted in that fertile field.
10. He should submit all vital questions to the Cabinet and then to the approval of the League.
11. He should keep out of "ruts."
12. The President should see that the Secretary provides each officer with a scrap book, in which clippings, plans, "new ideas," etc., relating to the work of his department may be preserved and used for reference. These scrap-books will become very valuable.
13. He should exercise care in making up committees, and see that they are not made up wholly of the best workers. One or more of the inexperienced members should be placed on each, so as to train the inefficient ones. Many times most excellent workers are thus discovered.

14. If officers and committees to report have no report, let them write out reasons why they have none.

15. The President should "work hardest to get others to work hard."

16. He should plan to reach the young men of the community and to interest them in the League work.

17. He should keep his attention fixed upon the devotional meeting and see that all the work of all the departments centres in that—the strong fortress, "the Gibraltar of the League."—*How to make the Wheel Go.*

Open Air Meetings.—Whenever the weather is suitable, open-air meetings should be held. Our Leagues should take up this work with determination. It will require grace, but it will make stalwart Christians. Wesley and the early Methodists spoke in the open air with the greatest success. In these latter days the Salvation Army speaks to millions of people who never go inside of the church; and if these people ever hear "the sweet story" it must be told to them on the streets, in the open air. Many of our Leagues sing in front of the church before the League service begins, and thus attract many into their meetings. Let us take hold of this work, go out into the highways where the people congregate, and witness for Jesus. If only a thousand Leagues would do this

tary's book, and a copy of the League Manual for each officer; that a regular canvass of all members be made for the Epworth Era, and separate recording and corresponding secretaries be elected.

Sharpshooting.—The Epworth Leaguers in Trinity Church, Los Angeles, are wide awake. At a recent missionary meeting the practice of "sharpshooting" was indulged. The reporter tells about it thus: "The leader distributes among the leaguers slips of paper numbered consecutively, on which are written concise statements of missionary facts; then the leader calls for these facts by number, and the persons reading them are called sharpshooters. By this means variety is introduced into the programme, and much interesting information can be given thereby."

A Training Class.—The *Christian Endeavorer* recently asked a number of ministers for their suggestions as to the best work the societies could do. Rev. R. A. Torrey answered, "I would have in every Christian Endeavor Society a training class for learning how to use the Bible in bringing men to Christ."

Adorn the Church-Yards.—We want to commend to our Young People's Societies the following from the *Epworth Herald*: "Too many of our church-yards, in town and country, present a careless and untidy appearance. There is little or no excuse for it. The church-lawn should be one of the neatest and most attractive in the neighborhood. No church can make a better investment of time or money than that which it expends in making clean and bright the outer courts of the Lord's house. This is a good time to begin."

A Photograph Social.—Let every one that comes to the social be requested to bring a photograph of himself, one taken so long ago, or at a time when he was so different in appearance, that the photograph will not be likely to be recognized. As he enters, he will give the photograph to an attendant, passing on to deposit hat and wraps. Returning to the room where the social is held, on entering he selects at random another photograph, whose owner he must discover in the course of the evening, seeking also to identify as many other photographs as possible.

After-Sermon Greeting.—Perhaps the most characteristic feature of the Cavalry Baptist Church, Washington, is the informal reception always held after the morning sermon. The church has a membership of 1,300, and literally hundreds of the congregation go to the vestry as soon as the morning service is completed. In the centre of the crowded room stands the pastor, with a smile and a word for everyone. There is no stiffness whatever, but the church members are eagerly talking with one another, greeting the strangers, and taking them up to meet their pastor. From these meetings all visitors go away with a glow in their hearts, too often lacking after attending many otherwise fine churches.

notice of each meeting before the cabinet and write an attractive notice before and an interesting account after each meeting, for the local paper. Silently make a record of the attendance at every meeting, and communicate with those who are neglecting, lovingly urge attendance. Write greetings to absent members on behalf of the League. Conduct the roll-call in various ways, in a suggestive, helpful, stimulating manner, or allow some one who can. Correspond with other leaguers for suggestions, and with the General Epworth League Secretary, Wesley Buildings, Toronto, for literature for different departments, and ever be enthusiastic and full of helpful suggestions for all kinds of work. After every election send a list of the new officers to your District Secretary, and always reply to all letters, and send report carefully and promptly. I would recommend that each League purchase a regular Epworth League secre-

The Canadian . . .

Epworth Era

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

Published Monthly at TORONTO, ONT.

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

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

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



Editorial.

The New President.

About this time a large number of new presidents will be assuming the responsibilities of office. We take it for granted that they are anxious to be as effective as possible, and therefore publish some hints and suggestions for their special benefit on another page. One of the most hopeful qualifications for a president is a desire to know all he possibly can concerning his duties. The other day we received a note from a young man who said, "I have been appointed President of our League. Put my name down as a subscriber to the EPWORTH ERA, and send me all the helpful literature you have." This is an admirable way to commence an official year.

One thing we are especially anxious about is that every president, this year, shall subscribe for this paper. It is absolutely necessary to the highest efficiency to know about the work in other places. There is a stimulus in coming into contact with fellow-workers, even if it be only through the printed page. Mr. President join the ranks of progressive Leaguers and subscribe for the Era.

A Fine Idea.

In another column will be found the announcement of the Methodist Young People's Summer School, to commence on Saturday, July 20th, and continuing for one week. The idea originated with the members of the Students Missionary Society of Victoria College, and the arrangements are to be carried out with the co-operation and assistance of the Leagues of the city. It is intended to combine study and recreation, and thus afford a pleasant and profitable holiday for leaguers from outside points. The forenoon will be spent in the study of the Bible and Missions. Prof. McLaughlin and several missionary experts will take charge of this department. The evenings

will probably be given to addresses and lectures by returned missionaries and others. The afternoons will be utilized for recreation.

There is scarcely any place in Canada where a week's holiday can be more pleasantly spent than in Toronto. Those who make lusty visits, and put in their time in the business-portion of the city have no idea how many interesting things there are to see in "The Queen City."

We trust that many young people from Ontario towns and villages will avail themselves of the opportunity afforded by the summer school.

Preaching and Practising.

A few years ago a gentleman of our acquaintance met the late Rev. J. E. Lanceley, at Grimby Park, and accosted him thus: "Hello, Lanceley, what are you doing here, preaching?"

"No," was the reply, "I am practising, and it is a long sight harder work."

Our departed friend was correct. It is much more difficult to live right, than to talk right, but it is all the more necessary. The world needs ordinary Christians living like Christians and permeated with the spirit of their Master, where it needs a great apostle like Paul, or a great preacher like Whitfield.

buildings. When will we see the foolishness of this!

Congregations which intend to build should begin to raise money for the enterprise years before the foundation stone is laid, so that none of the Lord's money shall be frittered away in interest.

When is a Man Old?

Nor long ago an official of one of our town churches was heard to say, "Our pastor is getting old, and we must look for a younger man for next year." Upon enquiry we found that the said pastor was exactly fifty-four. The daily papers a week or two since, reported an accident in the St. Lawrence as happening through the negligence of an "aged pilot," who turned out to be 56.

Isn't it a bit discouraging to a man who is trying to "keep young" to be informed that he is "old" long before he has reached the sixty mark?

It is quite unfair to speak of a preacher as "old" simply because he happens to have a few grey hairs in his head. If he is sluggish, out of sympathy with youth, and living constantly in the past, then he may be regarded as "a back number." As a matter of fact, however, there are some men who are younger at 70 than others at 40.

The experience of elderly men ought to be worth something.

The Pan-American.

A few days ago we had the opportunity of a look through the grounds of the Pan-American Exposition at Buffalo. In some respects the visit was more interesting than if the buildings had been completed, as the process of construction could be observed.

The exposition will not be on so large a scale as the World's Fair in Chicago, but in many particulars will be superior to it. The buildings are certainly much more beautiful. Instead of the monotonous white which prevailed at Chicago, there will be a pleasing variety of color, which has caused the grounds to be called "The Rainbow City."

The electrical displays will surpass anything ever attempted, either in the new world or the old. We advise all our readers, who possibly can do so, to spend a few days at the Pan-American during the summer. The trip will be to many quite an education.

That Interest Account.

The other day we met a young city preacher, who seemed to be in a hurry. Upon being asked what he was doing, he said, "I am hustling to raise \$500 of back interest on the debt of my church."

What a commentary on present day methods of church finance! The best energies of both pastor and people are wasted in gathering money for interest, at a time of the year when spiritual garnering should engross every power. There are churches in Toronto which are burdened with mortgages for amounts twice as large as the value of the building, and even then there is not much to show for the expenditure. During the past twenty-five years nearly half a million dollars have been expended in interest by the Methodist churches of Toronto, enough to build a score of fine

A Serious Charge.

Nor long ago we visited a town where there were Methodist and Episcopal churches. The rector of the latter was of the exclusive kind who think it quite a condescension to cultivate even a "street acquaintance" with the representatives of the "sects." His predecessor, the old rector of "the church," who was of a very different type, also lived in the town, and sometimes attended the services of the Methodist church. This, however, provoked the righteous anger of the new incumbent, and very shortly formal charges against the old clergyman were laid before the Bishop. One of the

most serious of these charges was that he had actually "attended services of the Methodist body," and upon one occasion had so far forgotten himself as to pronounce the benediction at a Methodist service.

And yet this is the Church that talks more than any other about organic union of the Churches. Our Anglican brethren should know that such union cannot even be considered until the different branches of the Church of Christ can be led to treat each other with confidence and cordiality.

New League Books.

We have received the first instalment of booklets, published by the Epworth League of the Methodist Episcopal Church, with a view to strengthening the "League Extension Movement."

"What about your Reading?" by Rev. J. F. Berry, D.D., is a little book of 40 pages; price, 10 cents per copy, or \$1.00 per dozen. It is intended as a manual for the Literary Department, and is full of valuable hints.

"The District Institute" contains 16 pages and consists of outlines and suggestions for District Presidents and pastors. The idea is to make our District Conventions in future more practical and helpful to the workers, emphasizing the training school feature more than has been done in the past. The price of this booklet is only 5 cents per copy or 50 cents per dozen. We hope that every district officer will get a copy.

The other publications are "Bible Study for personal growth," "Secret Prayer," and "Scriptural Habits of Giving," which are the first contributions to an Epworth League Devotional Series. They deserve wide circulation. These books can be obtained from our own Book Rooms.

Discouraging Figures.

THE report of Sunday-schools, and Young People's Societies of the Presbyterian Church, in the Synod of Hamilton and London, is not an encouraging one.

According to the statistics presented at Stratford, the attendance at Sunday-schools had declined last year from 27,176 to 24,116, and the membership of the Young People's Societies had declined 1,028.

This indicates that the attention of the pastors has not been directed to the young people as it should. They have evidently been so busy looking after the old sheep that they have had little time to attend to the lambs. The same condition of affairs prevails to an alarming extent in our own Church. When will our Church awaken to the importance of work among the young?

THE Corresponding Secretary of a small league writes: "We are not very strong, but hope to gain during the summer months." That certainly has the right ring. How much better it is to strike a note like that, than to take it for granted that the society is sure to decline between now and October.

We want the Corresponding Secretary of every Epworth League in Canada to send us a copy of their new topic card.

A YOUNG lady who had attended the Christian Endeavor Convention at San Francisco in 1897, called at our office to make enquiries about the League trip to California in July. She had been so delighted with the experience of 1897 that she wanted it repeated.

MEMBERS of the city leagues should remember that the evening of June 10th has been set apart for the Epworth League and Sunday-school Anniversary of the Toronto Conference. The meeting is to be held in Elm Street Church. There should be a good attendance.

THE man who most severely condemns conventions is the one who never goes. "How many conventions have you attended?" was asked of an individual who was expressing himself somewhat emphatically on the uselessness of such gatherings. "Not one," was the reply. How much was his opinion worth!

THERE is a bookstore in Toronto that announces, in all its advertisements, that it is "the biggest bookstore in Canada." As a matter of fact, the sales-room of the Methodist Book Room is almost twice as large as that of the institution which boasts of its bigness, and the stock carried is fully five times as great.

SEVERAL of our contributors have informed us that they have received a number of appreciative letters from readers of this paper for their articles. This is as it should be. Those who write for the ERA get nothing but thanks, and if their words have helped or inspired any one they ought to be told about it.

JUDGING from the number of inquiries about our next International Convention, that are coming to this office, the attendance will be very large. The opportunity of taking a magnificent trip at so small an outlay is tempting many to turn their faces westward. From personal experience we feel assured that they will not be disappointed.

THE Book and Publishing Committee of our Church held its annual meeting on May 16th. We are glad to report that this paper showed an increase of 486 subscribers. This is fairly good, but it might have been better. We must work for a much larger advance next year. Our Sunday-school publications all show a fine increase in circulation.

THE day has not by any means gone by for great conventions. There is an abiding inspiration in the immense gatherings and stirring speeches that is worth all its costs. Very likely some practical statistician will soon begin to figure on the cost of the International Convention at San Francisco, and of course he will condemn it in toto. Well, let him figure away to his heart's content. Those who go will derive real benefits, and the trip will live in their memories a life time.

At the San Francisco Convention, a Canadian Rally will be held on Saturday evening in one of the prominent churches. It is expected that many ex-Canadians, now residing in California, will attend it. There is one section of that State where the population is composed almost exclusively of people from this Province. It has been appropriately named "Ontario."

SOME of the new officers are doubtless very diffident, and doubtful about their ability to do the work assigned to them. This is perhaps better than if they were over-confident. Let them resolve to do the very best they can, and they will be surprised, after a little, at what they are able to accomplish. It is encouraging to know that the work will be harder at the commencement than it ever will be afterward.

No paper has given so much attention to the International Convention or published so much descriptive matter concerning interesting features of the trip as THE CANADIAN EPWORTH ERA. We have kept the best to the last, as the attractive articles on the Canadian Pacific scenery which appear in this issue will conclude the Convention series. No one in his right senses would think of crossing the continent, without travelling, at least one way over the Canadian Pacific.

WHAT about your league during the coming summer? Surely you are not thinking of closing up! There is certainly a more excellent way. Why not try open air meetings? By means of out-door services, bicycle runs, picnics, etc., it is possible not only to keep the society together but to actually increase attendance and interest. Strong Leagues in cities and towns might greatly help small societies in outlying sections by paying them a fraternal visit during the summer months.

A CORRESPONDENT writes asking if the Epworth Hotel at Buffalo is a reliable concern. The fact that it is advertised in this paper ought to be a sufficient answer to that question. We have pleasure in stating that the manager of this hotel is an enterprising young business man, and an enthusiastic member of the Epworth League. Those associated with him in the scheme are well known and highly esteemed Methodists of Buffalo. Those who lodge at "The Epworth" will doubtless be well taken care of, and no exorbitant rates charged.

IT is amusing to note the constant references, in our exchanges from across the line, to the "American Sabbath." They are continually upholding and defending the American Sabbath. One Toronto pastor evidently has not a very high opinion of this much lauded institution, as he announces for his Sunday topic "Is Toronto threatened with the American Sabbath?" As a matter of fact there is very little difference between this "American Sabbath" and a Fourth of July or other holiday. We do not want it in this country. Every effort should be put forth to retain the Christian Sabbath.

The Methodist World.

SYRACUSE University has 1,316 students, a gain of 200 over last year.

THE membership in all branches of the Methodist Church in the United States in 1890 was 4,589,284; in 1900, 5,996,927, an increase of 1,407,639 in ten years.

THE London Wesleyan Methodist Council has agreed to spend £300 on a fraternal reception to the 1,600 members of the Ecumenical Conference next September.

WESTERN South America Conference is the largest in Methodism. It ranges 3,000 miles from north to south, and some day, with the blessing of God, will be broken up into a dozen Conferences.

FOR the benefit of visiting clergymen, the Methodist Preachers' Association, of Buffalo, New York, has established a Pan-American headquarters at the Epworth hotel, near the Exposition grounds, where they will receive any who may need information.

BISHOP FOWLER recently lectured in Buffalo under somewhat unusual circumstances. The Bishop had promised to give \$100 to the church, if members of the congregation would sell \$900 worth of tickets at \$1 each, besides giving the lecture free. The people did their part enthusiastically, and disposed of more than \$900 worth of tickets, so that the sum of \$1,000 will be applied on the debt of Central Park Methodist Church.

A METHODIST Old People's Home has been recently dedicated in Chicago. Eight years ago, a Methodist woman, eighty years of age, well born, highly cultured, and of saintly life, was found in a Chicago tenement, dying of starvation, through the intemperance of her son, a college graduate. This discovery led to an effort to provide a place of refuge for others similarly situated. The building will accommodate seventy-five people, and cost \$39,000. After a time it is expected that it will be enlarged to hold 250.

A METHODIST church in London is called "The Harbor Light." In its tower is a powerful lighthouse lantern. Instead of warning sailors, however, it informs the locality that a service is being held. The light burns some time before the service commences, and is not put out until it is over. Hundreds have been startled by the sudden appearance of the brilliant light, and have been attracted inside. When this place of worship was built the neighboring churches were not crowded, and some new method had to be devised to reach people who appeared to be outside religious influence.

Literary Lines.

INFORMATION comes from the Society of American Authors that aside from those engaged in regular editorial work there are twenty thousand people in the United States who earn their living by authorship.

Poole's Literary Index is one of the most valuable productions of modern times. By means of it, it is possible to get trace of every article that has been published in any of the magazines during the past twenty years.

The modern method of fiction-making necessitates no little first-hand study. When Mr. W. D. Howells wished to describe the experiences which he had imagined for one of his characters, he disguised himself as a tramp and worked for food and lodging in Wayfarer's Lodge of Boston.

THE Rev. Charles W. Gordon, before he had won fame as "Ralph Connor," was disheartened by the small appropriation he was able to obtain for missionary work in Western mining camps. An old college chum, then editor of a Toronto weekly,

The Westminster, urged him to wage a campaign for funds through his columns and to put his plea in story form. As the use of his own name might have gotten him into difficulties with the Missionary Board, the pseudonym of "Ralph Connor," was chosen.

THERE probably never was a sadder story of injustice and cruelty than that related by Alfred Dreyfus, the French soldier who was condemned to imprisonment on Devil's Island. It is now told by himself in a book published by McClure, Phillips & Co., New York. Dreyfus returned from his awful exile on Devil's Island a physical wreck. The lamented Steevens described him as an "old, old man of thirty-nine," with hair "gone white as silver," from whose lips he



ALFRED DREYFUS.

words fell as "from the lips of a corpse." Such a man could not possibly have written an intelligent narrative. All he could say was, "I am innocent!" Had he written, he would merely have reiterated this assertion. After his liberation Dreyfus retired to Coligny, a village in Switzerland, near Geneva. There, surrounded by his heroic wife and loving children, he sought to regain, in a measure, the health and strength which his banishment had cost him. And with his returning physical powers he took up the writing of his autobiography, completing it only last February. This he has dedicated to his children. For them and for his wife he endured all things unendurable; for those who bore his name he lived, that theirs might once again be an honored name. It is a wonderfully interesting volume.

As the present poet laureate of England was appointed by Queen Victoria, his retention of the honor has seemed in some minds to be a matter of doubt, the tastes of King Edward VII. as a literary patron never having been indicated. A propos of the laureate-ship, M. Labouchère recently asked a publisher why any man should covet so empty a distinction. The reply was that a poet wearing the laurel could get twice as much for his wares from any publisher as a poet of equal gifts without the laurel, therefore the distinction was not empty.

Prominent People.

DR. JOSEPH PARKER once remarked to a Congressional minister of my acquaintance: "How like Price Hughes you are!—a moment afterwards, 'Marvellous man, Hughes; he is there and back before I get a boot on!'"

No other man since the Earl of Liverpool has been Prime Minister so long, as Lord Salisbury, and only two men in English history have held the highest office in the state longer than he. He has held the premiership 4,541 days. Mr. Gladstone's record was 4,498 days.

REV. CHARLES M. SHELDON, before he departed from Boston some time ago for his home in Topeka, left a beautiful bunch of pinks on Dr. F. E. Clark's desk, in the *Christian Endeavour* office, with a note saying: "I beg leave to place these few modest blossoms on your desk instead of on your coffin."

The following advice was sent by Edward Everett Hale to a western editor, and is said to be his literary creed: "Speak the truth. Be pure. Keep the commandments. If you have anything to say, say it; if not, not. In writing English, come as soon as possible to your nominative case. When you are through, stop."

THOUGH eighty-one years of age, Florence Nightingale still takes an active part in hospital work. In the room adjoining her own office, she presides over the meetings of hospitals and other charities in which she is interested, and Miss Nightingale communicates with them through the secretary. Nurses, however, go to the side of her couch to receive their instructions direct from her.

DR. MACLAREN recently preached his forty-third annual sermon to young men. The chapel audience room was not only packed, but an overflow meeting was held in the lecture hall, and still crowds went away. He is now over seventy-five years of age. Some men never pass the dead line till death, no matter how aged they may be.

THE *Epworth News*, of Asheville, N.C., has the following concerning our own Dr. Sutherland, who recently delivered an address at a great Missionary Conference in New Orleans: "Dr. Sutherland is a fine specimen of ripe manhood. His hair is as white as the driven snow. He is large, well-built, robust man, and he speaks in a clear, distinct way. His articulation and enunciation are perfect. It is worth going a long way to hear his address. We heard one delegate from Tennessee say, after Dr. Sutherland had spoken, that he was satisfied. He felt repaid for the money and time that he had spent to make the trip."

At the dinner table of a hotel in Muskoka last summer, we met a quiet, unassuming little man who proved to be a very entertaining talker. When we discovered that his name was Jacob A. Riis, of New York, author of "How the other half lives," he was bombarded by many questions concerning his philanthropic work. He has probably done more for the poor of New York than any other man, and the story of his life now running through *The Outlook* is absorbingly

interesting. A new "settlement building" in New York, under the auspices of The King's Daughters has been appropriately called "The Jacob A. Riis House."

General Religious News.

The Baptist Young People's Union will meet in Chicago in July. After this year they propose to follow the lead of the Epworth League and Christian Endeavor Society and hold bi-ennial Conventions.

ONE of the best testimonials to the value of the railroad work of the Young Men's Christian Association is the fact that of the \$350,000 spent in this work, sixty per cent. is contributed by railroad corporations.

At the ninety-seventh annual meeting of the British and Foreign Bible Society it was stated that the issue of copies of the scriptures in 1897 numbered 560,000 while the issue reported in 1900 exceeded 5,947,000.

DR. DANIEL DORCHESTER, in the *Congregationalist*, says: "Comparing the whole population with the total evangelical communicants, we have these striking results: In 1800, one communicant in 14.5 inhabitants; in 1850, one communicant in 6.57 inhabitants; in 1900, one communicant in 4.28 inhabitants.

EFFORTS are at just now being made among the Protestant denominations of America to secure help for the completion of the statue of Luther, to be erected as one of the attractions of the new cathedral which is being built in honor of the Reformation and its chief hero in Speyer-on-the-Rhine. The building is now being roofed, and when finished in a year or two it will fitly mark the spot where, nearly four hundred years ago, the Diet called together by Charles V. assembled to take measures for crushing out the Reformation.

FOUR students of Union Theological, the Seminary of Drs. Briggs, McGiffert, and P. Smith, have been refused ordination. Two Congregational Associations and one Presbytery are responsible for this action. The views received from their training in this institution can be seen by the case of one of them. When asked how he could doubt the doctrine of immortality, in view of the clear teaching of Christ and Paul, he replied that he did not feel compelled to agree with Christ and Paul when his thought led him away from their teaching. This is advanced thought with a vengeance.

Christian Endeavor Notes.

The Quebec Provincial Christian Endeavor Union have decided to hold their Annual Convention in the town of Granby during the first week of October.

REV. WILLIAM PATTERSON, in an interesting article upon the Christian Endeavor Society, printed in *The Presbyterian Review*, of Canada, says: "I believe that the individual society will be largely what it is made through the pastor and the office-bearers of the Church."

The *Evangelist*, in a strong article on the Christian Endeavor Society, predicts that "in the future it will be not so much a school as a shop. The Society will leave the sphere of instruction to the Sunday-school, and will devote itself with increasing insistence to training, to activity, to service."

The Christian Endeavorers of Paris run a temperance restaurant in the Rue St. Antoine, with a daily clientele of about a hundred workmen. It is in practical work of this sort that the Endeavor Societies must engage if their meetings are not to evaporate in mere song and sentiment.—*New York Observer*.

MR. WILLIAM SHAW says that the Christian Endeavor Society ought not to be expected to do everything. It ought not to be made the scapegoat for every unsuccessful Sunday evening service or dull prayer meeting, or the substitute for a stupid Sunday-school. It ought to be, and is, a training school for workers in all these departments.

The next International Christian Endeavor Convention will be held in the city of Cincinnati commencing Saturday, July 6th, and continuing until Wednesday evening, July 10th. The principal meetings will be held in the great Music Hall. Among the speakers will be many of the most prominent men in America. Rev. Robert Johnston, of London, Ont., will be a Canadian representative. Mr. A. T. Cooper, of Clinton, Ont., is transportation manager, from whom all information concerning rates, etc., may be obtained.

A RECENT prize news item in *The Christian Endeavor World* tells how some Endeavorers were instrumental in stopping Sunday excursion trains: "A year ago the Milford, Mich., Endeavorers circulated petitions all along the line of the Pere Marquette Railroad against Sunday excursions. The State railroad commissioner was also urged to use his authority. Many prayers have since been offered for this step toward sabbath observance. Now comes the news that the passenger agents of all the Michigan railroads have agreed to do away with Sunday excursions this year. This is a splendid victory, won through efforts initiated by the Milford Endeavorers."

Woman's Work.

THE Detroit City Union of Epworth Leagues has given the Detroit Deaconess Home twenty-two volumes of the *Cambridge Bible*.

EIGHT hundred women attended the recent convention of the Presbyterian Woman's Missionary Society in Knox Church, Toronto.

THE Ladies' Aid Society of the Metropolitan Church, Toronto, contribute \$130 yearly toward the support of the deaconess employed by the Church.

CANADIAN women have been asked to contribute to the exhibit of the Woman's Christian Temperance Union at the Pan-American Exhibition.

The Woman's Christian Temperance Union of London, Ontario, sent a petition to the Provincial Parliament, signed by 440 men and 1,048 women, asking for woman suffrage.

The Colorado Springs Street Car Company permit the deaconesses to ride free. The Kansas City Company did so until one year ago. Sisters of Charity are still accorded this privilege.

THERE are doubtless nearly 1,000 Methodist women in religious work at the present time who would not have been so engaged but for the rise in our Church of the deaconess movement, with its blessed possibilities.

THE Deaconesses of Toronto are anxious to carry on the fresh-air work among the children of the poor as they did last summer. Cannot our Leagues help them in this laudable undertaking? It costs money to send children to the country.

THE Ladies' Aid Society of the Methodist church, Cobourg, which has recently been remodelled, have given the organ, a magnificent instrument, for which \$2,750 was paid. The Ladies' Aid also donated \$1,000 to the building fund.

THE total receipts of the Presbyterian Woman's Missionary Society of Canada amounts to \$46,573 for the past year. The women of the Church of England raised \$13,466. Our own Auxiliary raises \$40,000, besides sending \$7,000 worth of clothing to the missions.

Pertinent Paragraphs.

In this world it's not what we take up, but what we give up, that makes us rich.—*Henry Ward Beecher*.

There is nothing in the universe that I fear but that I shall not know all my duty, or shall fail to do it.—*Mary Lyon*.

If you hit the mark, you must aim a little above it; every arrow that flies feels the attraction of the earth.—*H. W. Longfellow*.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts and to strengthen them for the help of others.—*John Ruskin*.

If, instead of a gem, or even a flower, we would cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give.—*George MacDonald*.

A large bequest was left by Christ to His disciples when He said, as He was about to leave the earth: "Peace I leave with you, my peace I give unto you." Let us enter into our inheritance.

If the few who are called to the work of preaching, all are summoned to Christian living. Gospel preaching and godly lives mean glorious results for God and for humanity.—*The Presbyterian*.

"Here is my work to do, not to worry over. . . . My work," I say; "but if I can know that it is not my work, but God's, should I not cast away my restlessness, even while I worked on more faithfully and untiringly than ever?"—*Phillips Brooks*.

Many Christians are like the Leaning Tower of Pisa—as far gone from uprightness as it is possible to go without toppling over. The world is much more likely to pull over the campanile at Pisa than the campanile to lift the world.—*Sunday-school Times*.

The difference between the people who are always complaining that they do not receive proper consideration from their brethren in the church, and those who rejoice in its fellowships, is that the watchword of the former class is "Serve us," while that of the latter, is, "Service."—*Lookout*.

You reap what you sow—not something else, but that. An act of love makes the soul more loving. A deed of humbleness deepens humbleness. A thing reaped is the very thing sown, multiplied a hundred fold. You have sown the seed of life; you reap life everlasting.—*F. W. Robertson*.

Interesting Facts.

The trolley car between Thorold and Niagara Falls runs at times 35 or 40 miles an hour.

More steel is used in the manufacture of pens than in all the sword and gun factories in the world.

The world must be moving with fair velocity when St. Peter's cathedral at Rome is illuminated by electricity. Eighty thousand spectators were present in the vast structure to see the wonder.

At last the British House of Lords has passed a bill permitting marriage with a deceased wife's sister. The bill has been introduced and defeated at every session of that body held for a generation past.

A single block of gray granite, weighing 1400 tons, has recently been quarried at Bodmin, England. It measures 68 feet long, 20 feet wide and 14 feet thick. It is to be cut into five-ton blocks for a light-house tower.

Tidal waves are strange phenomena. The lookouts on the giant liner *Turdine* had no idea one was coming until she rushed through it headlong, her decks several feet under water. From all accounts its crest must have been some sixty feet above the trough, for it struck the crew's nest, which is that far above the water line.

Missionary.

Blossom Time in Japan.

I am beginning to understand why Japan is called "The Flowery Kingdom," though I cannot begin to describe the floral splendor which entrances me as I go out along the country roads or even through the city. I have never even dreamed of such profusion and beauty in flowers. The plum trees have been in bloom for several weeks. The cherry trees are just beginning to blossom. The fruit of these are of little or no value; they are cultivated for the sake of their beautiful blossoms. Some of them are white as snow, and some are a lovely delicate pink, unlike any blossoms that I have seen in Canada. Some blossoms are single and some are double. In the park here in Kanazawa is a cherry tree whose branches cover an area of eighty feet in diameter. If you can imagine this great tree all aglow with blossoms like a great dazzling snowy mound, then I need not attempt any further description. But the Camellias! Such indescribable fascination is there along through Noto last week I saw many masses of Camellia trees over thirty feet in height, their dark green glossy leaves set off by hundreds of bright red flowers about the size of roses, and at a distance resembling handsome roses. But have not described the flowers, is a cherry tree I gaze upon nature all about me. I feel that the God of nature is truly a God who loves beauty, and I feel my own moral and spiritual deformity and ugliness; then am I filled with a longing, ardent desire to be saved from every meanness and sin that my character may harmonize with the Beautiful and Good that is all about me. How much more will He who painted with such exquisite and delicate touch, delight in the sweetness and perfection of His children?

D. N.

Ways to Promote Giving.

The Young People's Societies should by all means strive themselves to promote scriptural habits of giving. They may well hold a public meeting when the idea of Christian stewardship is fully presented. This meeting should be a meeting extraordinary, and should be very carefully worked up. The reports should be begun weeks beforehand. Members should be asked to engage in daily prayer that the meeting may be specially honored of God. A special card may be printed soliciting prayer and inviting attendance. Leaders should be carefully selected, and should have placed in their hands literature bearing on the subject. In this meeting especially we should follow Carey's motto, "Attempt great things for God; expect great things from God."

At the close of the meeting pledges may be taken, stating clearly the amount, daily or weekly, which each propose to give. Dr. Gordon once said: "Human nature cannot be trusted to carry out its generous impulses. If I should succeed in winding any of you up to a determination to do generous things you would run down again before the next day, unless your resolution was fastened by a ratchet. This is before a solemn pledge to pay money to God amounts to, a ratchet to hold us up to the pitch we have reached."

"The public meeting may be followed by a personal canvass by a carefully appointed committee that no one who was not at the meeting may be overlooked,

and that those who canvass may find out and correct erroneous impressions that may have been given.

It goes without saying that collections of payments should be made regular and promptly, whether the envelope plan is adopted, or the mite box, or whatever it may be. A great responsibility is upon the committee to see that the payments are regularly made. Those who are young, and are in the formative period of life, will not acquire scriptural habits of giving without much help.—S. Earl Taylor.

Modern Heroes.

If this terrible massacre of Chinese Christians had occurred in the days of Diocletian, monuments would have been built and days set apart to commemorate so great a sacrifice, so heroic and convincing a testimony. But it has occurred in our own time; it was barely mentioned in the newspapers, which were chiefly concerned, first, with the fate of the foreign legations, then with the progress of foreign armies of relief, and now with the slow delays and machinations of diplomacy. During all this time, unrecorded and largely unrecorder, an army of men and women have gone to painful death without hesitation. Cases of apostasy have been so few that they are not worth taking into account, and the converts whose acceptance of Christianity was cruelly interpreted as a measure of their blood, have sealed their faith with their blood. The closing year of the century was one of the most heroic in the annals of the Christian Church. When time has given that sense of perspective which brings out the heroic proportions of a great human achievement, the death of the Chinese Christians will find its record at the hands of poets and orators.—The Outlook.

Among the Indians.

Mr. C. B. Oakley, teacher of the Indians on Georgina Island, in Lake Simcoe, contributes to the Newfoundland "Monthly Greeting" the following interesting particulars concerning his work:

"I will briefly tell you something of the Indian work in Ontario. The Indians live on reserves in bands of from ninety to two or four hundred. Ours is an island in Lake Simcoe, about fifty miles from the city of Toronto. There are some encouraging and many discouraging features in connection with Indian work. My time is taken up in this way: I teach five days of the week, take at least one and most frequently two services and the Sabbath-school on Sunday. There are one hundred and twenty all told in this band. They all speak the English language well, but will only do so when they have to—for they cling very tenaciously to their own tongue. Of course there is nothing taught in the school but English.

In the church we use hymn books with English on one side and Indian on the other. In every service we can hear some singing in one, and some in the other tongue, harmonizing fairly well. The following is the first verse of the first hymn in our book in the Ojibwa tongue:

"Oh uh na-pa-geh no ing's' dwok,
Neej uh ne sho nah baig,
Che nuh nuh guh mo tuh wah woid
King e Zha Mun e-doom."

They are good singers and fond of music, many of them play fairly well, though they have never taken lessons. Their playing, I may say, is not by ear, but by note, and they very quickly detect a mistake either in vocal or instrumental music.

Their conduct in the house of God is

good, with one exception. Many, especially the young men, lounge, in fact, actually lie down, while the service is going on. We are doing our best to bring them out of that irreverent habit. They are good listeners; it seems as if they want to catch every word. One of our number is a local preacher, another an exhorter, both are very fond of preaching, and seem to be delighted when asked to take a service. In such cases the service is entirely Indian. I have never heard of them pray in the English. I will give you as near as I can the words of our chief in this connection: "I can talk to you in English all right, but when I talk to God I must use my own tongue." I suppose there is something in it. Of the one hundred and twenty about forty are church members."

Outcome of Livingstone's Work.

It is but twenty-six years since David Livingstone died near the shores of Lake Tanganyika, in South Central Africa, and his body was carried in triumph to his native land and laid with England's greatest heroes in Westminster Abbey. To-day more than thirty steamers are run on the two great lakes, Nyassa and Tanganyika, in the interests of Bible missions and a growing commerce, while scores of towns, with their schools, churches, and cultivated fields and gardens, are found in this land, first opened to Christian civilization through the efforts of Livingstone and the army of missionaries, inspired by his heroic life.

Settlement Work.

The Presbyterian Board in India has plans made for "settlement work." Six ladies, one of whom is a physician, are to settle in the centre of a cluster of villages where no work is being done and work from that centre. This is to be away from a mission station and where the villages are under native rule. The points of difference between it and itinerating are, first, economy in living, and, second, that by living in the midst of these distant villages it is thought more permanent work can be accomplished.

Last Words of Christ.

At a meeting of the Liverpool Convention a missionary said: "I believe that not one in ten of the ministers in my own denomination could tell, off-hand, the last recorded words of the Lord Jesus Christ. I have often asked the question over the tea-table; directing the question, of course, to some juvenile member of the household, but really aiming it at the clergyman, who generally could not tell that the words were: 'The uttermost parts of the earth.'" (Acts 1. 8.)

Rev. A. N. and Mrs. McNeil, who have been appointed missionaries at Oxford House, have left for their field, and will travel with Mr. and Mrs. Gaudin, of Nelson House.

Forty-eight thousand volumes of the Epworth League Missionary Library, in the Methodist Episcopal Church, have been sold. Who can calculate what that will mean to the future of missionary enterprise?

The Rev. D. Norman is visiting the Leagues of the Bradford District. For four years Mr. Norman has represented the League of the Bradford District in Canada. His home-coming has been the occasion of rallies throughout the district. Bradford District has supported Mr. Norman not only by paying his salary, but by a deep personal interest in his work.

YOUNG PEOPLE'S

Forward Movement for Missions

In charge of F. C. STEPHENSON, M.D., C.M., Corresponding member of the Students' Missionary Campaign, 81 Czar Street, Toronto.

A Summer School.

We are glad to announce that a Methodist Young People's Summer School is to be held in Victoria University from July 20-28th. This has long been talked of by many leaguers and students, and it time seemed now ripe for the work. The school will be devoted to the study of the Bible and of Missions, and is calculated to meet some of the demands for deeper knowledge of the Bible and extended information about our mission fields.

Committees have been appointed to carry out the arrangements, and we now present the matter for prayerful consideration of all our leaguers everywhere.

The school will continue for one week, and will be held at a time when a few holidays may be much appreciated and well used in a most enervating way. The morning sessions will be devoted to Bible study under professors from the college, and to the study of every part of the mission field occupied by our church. The latter will be under the direction of a missionary from each field, who by lecture, charts, maps, lantern slides, and open parliament will be able to bring each field immediately before us. Methods for development of missionary work in the Leagues, including Mission Study Classes, Chart and Map Making, Missionary Meetings, raising Missionary Funds, will be presented by most capable leaders. This, of course, offers one of the rarest opportunities ever given in the life of our League work for gaining that information essential to the success of individual Leagues. The afternoons will be devoted to educative excursions, visiting various places of interest in the city, also pleasure resorts, by boat and train, all under capable supervision and at lowest possible rates. The evening sessions will be Mass Meetings, when addresses by our best men will be given on the great missionary problems of the day. Various committees are now at work arranging the matter of fare, programme, and recreation. Boarding-houses may be had near the college at very reasonable rates from \$3.00 and upwards per week, and as the school continues for only one week the expenses in that direction are very small.

It is with assurance of your hearty cooperation that we send this preliminary announcement. Programmes will be ready in a few weeks. Will you kindly discuss the whole matter at the next meeting of your League, and appoint a committee of two or three of your best workers, to confer with your officers and members of your League, and get as many delegates as possible. Send for all information and programmes to F. C. Stephenson, 81 Czar Street, Toronto.

PROF. J. F. McLAUGHLIN, *Chairman*,
(Victoria University.)

F. C. STEPHENSON, M.D., *Secretary*.

News Items.

The Leagues of Montreal District are being visited by Mr. T. C. Curran of Victoria College, who is assisting the District officers by addressing the Leagues on Missions. Wesleyan Theological students are united with the Leaguers of the district in supporting Dr. R. B. Ewan, of our West China Mission.

Rev. D. Norman, who is now home from Japan, will spend some time among the Leagues of the Bradford District, which have been supporting him for the past four years.

Belleville and Picton Districts, which are united for the support of Dr. Wright, at Hazelton, B.C., are busy preparing hospital supplies, which the Doctor hopes to need in his medical work in the near future.

Parliament Street Epworth League has this year raised \$258 for missions through the Young People's Forward Movement. Part of this money is the result of a month of self-sacrifice by the League members.

Waterloo Epworth League, on the astically taken up the Forward Movement. Although the League is small, the Missionary Vice-President reports that \$20 will be contributed this year for missions.

The Epworth League of Carlton Street, Toronto, during the past year, has raised \$160 for missions, half of which has been given to the Woman's Missionary Society; the other half goes toward the support of the District Missionary, the Rev. O. L. Kilbourn, West China.

At the Quebec District meeting arrangements were made for the organization of the district for a Forward Movement for Leagues. Mr. A. S. Cleland, of Wesleyan Theological College, will visit every League. The campaign will begin about the end of this month or the beginning of July.

The Epworth League at Union this year has contributed \$25.12. This is more than \$1 per member. At the last meeting, in response to the invitation of the Missionary Vice-President for new members to join in prayer, study, and sacrifice, four new contributors to the Forward Movement for Missions were added.

Goderich District Epworth League officers report an increased interest in missions throughout the Leagues of the district. Rev. J. W. Stone, of Niton, Vancouver Island, visited all the Leagues on the district during the past winter. They have been working for the support of Mr. Stone for the last two years. Mr. Stone's visit has resulted in the increase of missionary interest and giving. The officers of the district will this year look after the developing of the several Department of the Leagues, and thus a more needy district may have the benefit of a Campaigner's services.

The Missionary Rally held at Bright, April 24th, in which six leagues united, was a list of four held on successive evenings in the Woodstock District. These rallies were arranged and managed by Rev. A. Crosby, Missionary Vice-President, and to him thanks and honor are due.

There were two sessions, afternoon and evening. The papers were all good, but the one, "Christ's claim on us," by Mrs. Ramsey, of Plattsville, was particularly impressive. There were also several addresses, all good, but those by Rev. Mr. Hartwell captured the audiences.

He actually carried us into China, and the life and work of the missionary. We commend these rallies to other districts.

The Palmerston District Epworth League Executive met with the ministers at the District meeting, and planned a Missionary Campaign of every League. Each minister is responsible, with the members of the League, for the arrangement of the meetings on his own circuit. The meetings begin in June. The programme will be printed, and a systematic effort will be made by pastors and Epworth League Executive to lead the young

people in missionary effort. A point which will be emphasized is "systematic giving." The giving which is planned for is real giving, and Palmerston District is helping to solve the missionary problem by teaching the leaguers to give "as the Lord prospers them." The Leagues support two native pastors in the Japanese work.

H. S. D.

Our Japanese Work in British Columbia.

The Rev. Goro Kaburagi, missionary among the Japanese in British Columbia, who is supported by the Ridgeway and Chatham Districts, furnishes the following interesting items of information concerning his work:

Church work has been very much hindered recently by account of many Japanese leaving the country. The fishermen's strike in Steveston caused much poverty among the people, and many were obliged to leave. Recent changes in British Columbia law have also caused much dissatisfaction, and many skilled laborers have gone to find work in the United States. Mr. Kaburagi says that they never had as many farewell meetings in the history of our church as in this year.

The Provincial Election Act, which prevents the naturalized Japanese from exercising the franchise, has caused much dissatisfaction.

There is a strong Buddhist party which opposes and hinders Christian work in every way, and bad men are also a great stumbling block. The Japanese suppose that all white people are Christians, and it is hard for them to distinguish between the true and the false.

The Japanese Hospital at Steveston during the past year expended \$9,276, which amount was raised entirely among the Japanese people.

The Christians, which include the better class of the Japanese population, have organized a Japanese Reform Society, that has already been a great help in the work. This society has contributed over \$1,000 this year towards the benevolent work.

We have some faithful Christian workers trained in our church stationed at Vancouver, New Westminster, and Cumberland. Their kindness and philanthropy at the time of the sad accident of the burning of the ship "Alpha," and the mine disaster, opened the minds of the people to Christianity, so that in many cases their sadness and sorrow were turned in blessing to their souls.

The Japanese paper, known as the Vancouver Weekly, which has been published by Mr. Kaburagi, has been a lamp to the people, because through its agency good seed has been sown in many hearts that could not otherwise have been reached.

During the last eleven months fourteen adults have been converted to Christ in our Japanese church in Vancouver. Of these, three young men have dedicated themselves to the Lord's work, and one young lady has been acting as a mission worker among her Japanese sisters.

There are also a number of Canadian night school teachers in the mission, but these are not only teachers of the language, but of the Gospel of Jesus Christ. "The Woman's Missionary Society, of Homer Street Methodist Church, Vancouver, has helped us in a great many different ways, especially supplying us with some excellent teachers for our night school."

Owing to ill-health, Mr. Kaburagi has, upon the advice of two physicians, decided to go to Japan for six months. He left on May 27th, in company with his wife, and expects to return on Dec. 10th.

From the Field.

A Gracious Work Among the Deaf and Dumb.

The Institute for the Deaf and Dumb at Belleville, the Provincial School for the education of the mutes of Ontario, has this year 282



WEST BELLEVILLE CHURCH.

students in resident attendance, the school term continuing for nine months during the year.

The denominations are represented about in proportion to their numerical strength in the province, there being this year ninety-seven Methodist pupils. Every encouragement is given by the Superintendent, R. Mathison, Esq., to the city pastors to hold services and care for the religious training of the children. In connection with the Methodist pupils a most unique and interesting service was held in the West Belleville Church, on Sabbath, May 5, when the result of the work of the past year, seventy-six of the adult students were on profession of faith received into the membership of the Church, eleven of whom were baptized. The youngest of the communicant class was fifteen. The Rev. C. W. Watch, the pastor of the church, has been greatly aided in his work by Mr. G. F. Stewart, of the teaching staff, who has always been a faithful interpreter in the Methodist services. Mr. Watch's address at the service was explanatory of the Church's teaching on Christian baptism, the Lord's Supper and Church membership, and the students joined with the Church at the Lord's table. Two of the mutes beautifully rendered in the sign language the hymn, "All hail the power of Jesus' name," and Mr. Balis, a teacher, gave most impressively in mute eloquence, "Abide with me." The Revs. Dr. Lambly and A. Martin assisted in the service.

Successful Reading Circle.

"A Member" sends the following note: "The Burlington Reading Circle held their last meeting April 2nd. After the usual discussion of the subjects assigned, a pleasant social hour was spent.

The members of the Circle, though few in number, have been regular in attendance and very enthusiastic in the study of the books. The discussions in connection with the lives of the English statesmen were especially interesting.

Before the Circle broke up for the summer,

its members provided the programme for the literary evening of the League. This programme consisted entirely of short addresses, essays, readings, etc., from the books of the course, and its object was to give the audience a faint idea of the work of the Reading Circle. This object seemed to be partially accomplished at least, and we are in hopes that its influence may bring us new members next year.

Membership Increased.

Paris Epworth League has had a very successful year, as evidenced by increased *spirituality* and *liberality*. At the annual meeting a vote of honor was tendered Miss Alice Smith, the retiring President, for the efficiency and faithfulness with which she has discharged the duties of the office during the last two years. In that time the membership has been increased from 80 to 125, despite the many removals by letter, while the givings to missions have been trebled.

Good for Lion's Head.

The Secretary sends the following encouraging note: "Lion's Head Epworth League was reorganized last August with eight members, and has now seventeen active members, twelve associate; subscribes for seven copies of EPWORTH ERA, and took four sets of the 'Reading Course.' We have just organized for the Forward Movement for Missions, and expect to contribute \$25 for missions this year."

Hamilton Rally.

The Young People's Societies of Hamilton held a very successful rally in Gore Street Church on Tuesday evening, April 30th. The attendance was very good, most of the societies being well represented, and nearly all the pastors were present. The President of the District League, Rev. T. J. Parr, M.A., occupied the chair and delivered an



DEAF AND DUMB INSTITUTE, BELLEVILLE.

appropriate address. The Roll Call, an exceedingly interesting feature of the meeting, was conducted by the Secretary, Rev. Charles L. Bowly. Three addresses were delivered on Faith, Hope, and Charity, in relation to League work, by Revs. H. G. Livingston, Caledonia; A. C. Crew, Toronto, and W. F. Wilson, Hamilton.

Anniversary at Leamington.

The Corresponding Secretary of Leamington League writes:

"Our Epworth League celebrated its eleventh anniversary on Sunday and Monday, the 12th and 13th of May. "On Sunday we had the President of the District, Rev. James Livingstone. He preached a very helpful and instructive sermon to the young people in the evening.

"For Monday evening we secured Rev. Dr. Smith, of First Methodist Church, London, who gave us his popular lecture on 'Wycliffe the Reformer,' and in his masterly handling of his subject he seemed to bring us into real living touch with that great soul who lived and wrought for God five centuries ago. We were so well pleased that we would advise Leagues desiring a good thing to secure Dr. Smith to give them an evening with Wycliffe."

Spicy League Journal.

The League of the Metropolitan Church, Toronto, recently published a little paper called "The Metropolitan League Journal." It was not printed, but presented to the League in manuscript form, and read by different persons. It contains some very interesting and rare items, and one would conclude that there are several editors in embryo in connection with the League. The following are some selections from the announcement page:

"Subscription price of this paper is \$5.00 per number. Issued every little while at the convenience of the Literary Department."

"Cash must accompany all orders. We cannot accept wood, or farm produce, such as butter or eggs, as the managers are both unarrived."

"Branch offices are located as follows: London, Eng., in charge of Hon. Joseph Chamberlain; Berlin, Germany, Kaiser Wilhelm; New York, Theodore Roosevelt; Montreal, J. Israel Tarte; St. John, N.B., Geo. E. Foster."

THE JOURNAL contains the reports of the

officers, and several contributed articles, one of which on "The Influence of Habit," will be found printed in this issue.

THE JOURNAL is evidently not intended in any way as a rival of the ERA, as one of the contributed articles was devoted to "THE EPWORTH ERA and Its Influence," and the members were strongly urged to subscribe."

Took Care of the Church.

The members of the Zion Epworth League, Lawrenceville, Que., although few in number, are doing good work. During the last year the members gave by personal subscription \$40. They earned \$16 more by taking care of the church for the year, instead of paying a sexton. This meant self-denial and perseverance on the part of those who did the work, as the nearest member lives nearly a mile from the church. The money was given to missions, Twentieth Century Thanksgiving Fund, and Famine Fund. "The love of Christ constraineth us."

Anniversary Day.

Tilbury Methodists celebrated the twelfth anniversary of the Epworth League by holding a grand rally May 12th. The church was beautifully decorated with flowers, and all the services were well attended. The presence of the Master was especially felt at the sunrise prayer-meeting. Our pastor, Rev. J. B. Kennedy, was, on account of illness, not able to be with us, and his presence was much missed.

The morning service was conducted by Rev. J. H. Osterhout, B.A. At night a grand platform meeting was held, presided over by the District President, Mr. Ivor E. Brock, of Chatham. Mr. Brock and the resident ministers of Tilbury, gave helpful and inspiring addresses.

Epworth League Sunday.

Epworth League Sunday was observed with great enthusiasm in the Methodist church, Lachute, on May 12th. A morning glory service at 7 a.m., brought together a fine congregation. Short addresses by the local clergy, bright music by a large union choir, accompanied by an orchestra, beautiful floral decorations and a good collection gave inspiration to all. At 10.30 a.m., and 7 p.m., Rev. Dr. Maggs, of Montreal, delivered masterly sermons to audiences that were delighted and profited. The thought of character development through discipline, of the venturesomeness of faith, and of the irreparable loss in late conversion, were forcibly and eloquently emphasized. The collections during the day were on behalf of the Educational Society. A. A. RADLEY.

Just a Line or Two.

The Zion Hill League has raised \$24.00 for the Forward Missionary Movement.

The League at Tweed has recently been reinforced by quite a number of young men.

A NEW LEAGUE has been started in Alexander Street Church, St. John's, Newfoundland.

The missionary gifts of the Sutton League will be over \$15.00 in advance of last year.

The League at Carman, Man., has published a very complete and attractive summer programme.

An Epworth League has been organized at Theford by Rev. G. N. Hazen, of Wyoming.

The League at Bright had a very profitable literary evening, recently with "Readings from popular magazines."

The Epworth League of Dublin Street Church, Guelph, recently spent a very enjoyable "Evening with Resthaven."

The young men of Main Street Epworth League recently gave a musical entertainment which the *Exeter Times* declares was "up to date."

THE E. L. OF C. E., at Souris, Man., has closed a very successful year. There has been an increase in the membership, and nearly all the members are giving systematically to the missionary fund.

The annual reports of the Smith's Falls League show the society to be in a prosperous condition. Twenty new members have been added recently.

DURING the summer months, while the congregation of Crawford Street Church, Toronto, are out of their church, the Epworth League will meet with the League of Euclid Avenue church.

THE Missionary Committee of the Metropolitan League, Toronto, has decided to have an "Honor Roll," upon which the names of those contributing \$2.00 or more to the Forward Missionary Movement will be placed.

THE League at Cypress River, Man., has an average attendance of sixty, which is ten more than their entire membership. A very interesting literary evening was held recently when "The Nineteenth Century Growth and Development" was discussed.

AN Epworth League has been organized at Tetlock appointment, on the Grenfell Circuit, N.W.T. The pastor, in reporting it, says, "The best of it is that the young people were not pressed into it, but wanted the society, for the benefit they would derive."

The regular quarterly meeting of the Epworth League Union of Malahide Circuit took place on the evening of May 7th at Jaffa. Rev. A. Moorehouse, of Union, gave a very helpful address, and Rev. C. Moorehouse conducted a consecration meeting, which brought permanent blessing to many.

MOUNT SALEN League raised \$8.60 for the Forward Mission Movement during the past year, and hopes to do very much better next year. Dr. Bolton's recent interesting lecture was much enjoyed, and several of the members have each engaged to write a note in reply. The Sunday-school of this church raised \$21 for missions.

A somewhat unique consecration Service was held recently by the League at Aylmer, Ont. The newly-elected officers were called to the front, and then all the members who were willing to do so, were openly pledged to stand by the officers during the coming year, and endeavor to make the League even more successful than it has been.

THE E. L. OF C. E. of Carman, Man., celebrated anniversary day on Sunday, May 12th. In addition to the regular morning preaching service a sunrise prayer meeting was held at 7 o'clock, and a mass meeting in the evening when the report of the League was presented by Dr. McLachlan, and then addresses were given by Revs. H. A. Ireland, W. W. Saunders and Mr. Jas. H. Lavery.

The Junior Epworth League of Cobourg presented the new church with a beautiful Bible and hymn-book for pulpit use and nine collection plates. The Intermediate League have given the pulpit. The members of the Sunday-school are giving the pulpit and altar furniture. The Senior Epworth League, a little more than a year ago, pledged themselves to pay \$300 toward the building fund in three years' time. \$175 has now been paid.

THE President of the Indian League at Port Simpson, B.C., reports progress and writes as follows: "The Indians hearing of the success of the Epworth League everywhere have, compared it to the mighty landslide which sweeps everything before it, trees, rocks and everything. We feel greatly encouraged that we are affiliated with such a mighty army, and we hope to prove faithful and push the battle to the gates and capture the world for Christ. Let us pray, work and give with this in view."

WM. ELSBY, of Windsor, 1st vice-pres. of the Epworth Leagues of Windsor District, visited the League of the Methodist church, Essex, on Tuesday evening, and gave an excellent address on the Christian Endeavor Department of Epworth League work. He pointed out the important place that young peoples' societies occupy to-day, and strongly

urged for the success of the Leagues and the future of our Church, that all strive after deeper spiritual life and earnestly apply ourselves to the little duties about us.

Methodist News.

In a Nutshell.

THE Simcoe Methodist Church recently had an Annual Roll Call service.

The Methodist Church at Cobourg has been remodelled and beautified at a cost of \$15,000.

The Metropolitan Church, Toronto, has adopted the coupon system for envelope contribution.

The Methodists of Wingham have already subscribed \$10,000 towards a new church, which is greatly needed.

THE 86th anniversary of the Bridge Street Church, Belleville, was held on Sunday, May 19th. Rev. Dr. Chown, of Toronto, preached.

A VERY successful Preachers' Concert was held in Empress Avenue Church on the evening of May 24th. The preachers showed that they could sing as well as preach.

Rev. B. Greatrix has been most successful in his canvass for subscriptions for the enlargement of the Methodist church in Campbellford, having secured the handsome sum of \$4,400.

THE pastors of Centenary Church, Hamilton, and Dominion Church, Ottawa, will stay for five years in their present charge. A sensible move. Too frequent changes are not good for church churches.

The Wesley portraits have been hung in the Chapel of Victoria College, and are the property of the Methodist Social Union of Toronto. Visitors to Toronto will do well to call and see them. They are probably the finest Wesley pictures in the world.

"WE then that are strong ought to bear the infirmities of the weak," this is correct, then there are many Methodist churches which should do something to help Crawford Street Church, Toronto, which has met with a misfortune worse than fire, in having to leave their building because of danger of collapse.

Personal.

REV. DR. WORKMAN preached Epworth League anniversary sermons at Orono, on May 12th.

REV. DR. BRIGGS, our Book Steward, is to give an address at the Methodist Ecumenical Conference on "The English-Speaking Peoples of the World."

REV. G. W. HENDERSON, St. Mary's, will probably take Rev. J. C. Antille's place as a representative of the London Conference to the Ecumenical Conference.

REV. MARK GEY PEARSE is coming to Canada next September. Epworth Leagues will do well to secure his services for a lecture. He is said to be wonderfully entertaining.

MR. WM. ELSBY, 1st Vice-President of the Windsor District League, is visiting each League in the district and giving addresses on the spiritual life. A correspondent characterizes him as a "hustler."

THE Quarterly Board of Grace Church, Winnipeg, has given Rev. S. Cleaver, the retiring pastor, the sum of \$500 over and above his regular salary as a mark of their appreciation of his work in Winnipeg. This is a way they have in Manitoba.

REV. MR. McNEIL, who has been appointed missionary to the Indians at Oxford House Mission, and is to be supported by the Epworth Leagues of Bowmanville and Whitty Districts, has been addressing the Leagues of Bowmanville District.

Devotional Service.

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

JUNE 16.—"REVERENCE FOR SACRED THINGS."

Ex. 3, 1-6.

HOME READINGS.

Mon., June 10. Reverencing God. Exod. 20, 1-9
Tues., June 10. Love prompts reverence. Ps. 89, 1-9
Wed., June 12. Regarding God's day.
Thu., June 13. Hallowing God's truth. Isa. 68, 13, 14
Fri., June 14. Keeping the temple pure. 1 Cor. 6, 19, 20
Sat., June 15. The rewards of reverence.
Ps. 91, 14-16; Eph. 6, 1-3

Much harm has been done by drawing too sharp a distinction between sacred and secular. When such a distinction is made, the inference is that if the sacred is holy, then the secular need not be holy. And this inference is false. The fact is, that all places and things and relations are sacred. Yet some places and things and relations are especially sacred owing to particular moral and spiritual associations. It is important that young people should learn this great lesson early in their lives, so that it may be to them a life-influence, changing and beautifying the whole complexion of their earthly experience.

NO COMMON THINGS.

There are no common occasions, nor places, nor times, nor lives. To realize this, we must view things as Christ views them, and take this world as he took it. We need him as a guide, philosopher, and friend along the journey of life in order to see the charming sacredness of everything. He is the supreme interpreter. If in going through the art gallery of the Louvre, one had Ruskin for his guide, what a world of meaning would be revealed from the masterpieces of art, which the untrained eye and brain would never conceive. In going through the world, we may have Jesus of Nazareth for an interpreter of men and things and events, and the word "holy" may thus be written everywhere.

1. *There are no common places.*—The home, the school, the office, the shop, the factory, the playground—all are sacred. Some think they would see the power of God and the sacredness of his presence, if they stood before the Alps and said with Coleridge, "Hast thou a charm to stay the morning star in his steep course? So long he seems to pause on thy bald, awful head, O Sovereign Blanc." But if we cannot see the sacredness of the common places with which we are familiar every day, there is little hope of having the sense of reverence stirred in us by a scene in nature.

2. *There are no common times.*—Some appear to think that certain days are common because of the kind of work done in them, while there is only one uncommon day, and that is Sunday. It is probable that the majority of Christian people entertain such a view. And how it robs life of its charm! While it is true that the Lord's day is an uncommon day, being especially set apart for purposes of rest and worship, and we should remember it to keep it holy, yet every day is a sacred day, and every act is a sacred act, and every life is a sacred life, and all humanity is sacred, and the universe is sacred.

3. *There are no common men.*—There are men who are sinful and ignorant and vulgar, and it is difficult to love them. But Christ saw such men, and he sees them now, and he sees them sons of God, and not children of the devil. The

lowest of men have a divine origin, and have in them a spark of divinity. And in this sense all men are sacred, and all souls are holy. What a sacred work it is to save one's soul, to help others into a like experience, and to regard every occupation, every place, every activity, every time, and every man as sacred. This will not decrease, but rather increase the joy of life, and lead humanity into the privilege and freedom of children of the Highest.

THINGS ESPECIALLY SACRED.

The topic Scripture teaches the lesson that there are some things especially sacred. We shall see how this is taught in the narrative of Moses and the Burning Bush.

1. *The sacred and our daily calling.*—"Now Moses kept the flock of Jethro." Very often in the pursuit of daily work, good and heroic men witness great sights and see heavenly visions which inspire them and help them in their toil, and assist them in solving life's problems. One's calling may be humble, may be simply like that of a shepherd, as in the case of Moses, yet that humble calling may be glorified with the presence of God, as in the burning bush. God rewards diligent and faithful men, gives them clear and hopeful views of truth, calls them to a higher service, and makes them conscious of a divine companionship.

2. *The sacred and our education.*—This sacred vision which Moses experienced, taught him the solemnity of life, the crisis of suffering through which his nation was passing, the solution of his own past history, and the divine administration of his personal affairs. The significance of the sight was most impressive—he was in personal contact with God. The sacred being aware and reverence into his soul. He was made aware of a divine commission to his future work, and this was a source of strength, comfort, and inspiration to him. The communion he had with the mystery of the burning bush gave a new impetus to his being, awakened new thoughts, emotions and prayers which never died away from the temple of his soul. The vision was an education to him, affecting his entire future life. A great principle is herein taught—that no education is complete without the vision of the divine, which changes the motives and purposes of the soul, and makes the soul God-centred. No character has even approached its best development that has not cultivated a reverence for things sacred, and learned to bow in humility and submission before their divinity.

3. *The sacred is associated with ordinary things.*—"Out of the midst of the bush." Here the sacred is associated with a bush of the desert. Oh, how the returning spring-time life in tree, and flower, and grassblade speaks of the divine, and make nature holy—

"Earth's crammed with heaven,
And every common bush
A-fire with God."

The flame did not rush along the great mountains near the lonely shepherd, lighting up the desert with a startling glare—it was simply a bush burning, yet unconsumed. It was not the wild, the imposing, the tragic. It was the calmly sacred. It was full of the heavenly. It made him peaceful and reverent. It elevated his spirit to sublimity. The voice directed him how to approach, and the indwelling divinity was revealed. So it is now. The smallest, the most trivial, the apparently unmeaning things and events of life bear the marks of the sacred, contain a heavenly presence and are vocal with heavenly harmonies. The bushes of life are holy, and will lead the reflective spirit to a higher life. This

old world is a great secret, but she opens her heart and whispers messages of peace and freedom to listening souls.

4. *The sacred should be revered.*—"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Such was the command of God to Moses, showing the reverence of soul with which he was to approach the divine presence—the place especially sacred. All nature about him was, in a true sense, sacred; yet the place where God particularly revealed himself was sacred beyond all other places, and strict reverence was there to be observed. No levity, no curiosity, no indifference was tolerated, but humility, devotion, godly fear, was enjoined. It was holy ground. The divine indwelling was manifested, and with authority, which the true soul recognizes, tokens of worship, deep and sincere, were demanded. This lesson of the eighteenth century before Christ is needed in the twentieth century after Christ. There is not sufficient reverence for sacred things these days. One thing, among others, which the Epworth League may do for the church is to cultivate in its members a reverence for sacred things.

(a) *There should be reverence for God Himself first.*—"We must bow down before him who is the fountain of all life, the life of all who live. This adoration of the soul before God is the central point of the grace of reverence, and its influence pervades and adjusts all our other relations, both toward himself and toward the other creatures of his hands."

(b) *There should be reverence for the Church,* to enter which a preparation of mind should be made, and within which respectful and devout decorum should be practised. The mind should be subdued and receptive to heavenly impressions, and an effort should be made to exclude everything that would detract from the joyous solemnity of the peace of worship. It is here that things should be at church five minutes before the hour of service, and in the midst of the sacred surroundings of God's house, meditate upon him.

(c) *There should be reverence for the Sunday-school and League rooms.* How often are these rooms desecrated by becoming common! In some places, boys and girls come early to Sunday-school, and are allowed to romp about the room as if it were a playground. No wonder that it is difficult to keep order in that school, and that the scholars fail to be impressed with the teaching of the Bible lesson. In the League Room, too, in some instances, improper levity and boisterous behavior take place, which mar the spiritual effect of subsequent meetings, if they do not destroy it altogether. Let every one carefully cultivate a respect for the places where religious exercises are held, for here we expect God especially to reveal himself, and these places are in that sense sacred.

(d) *There should be reverence for the Bible and sacred literature.* The Bible itself as a book should be regarded as no other book. It should be treated as a respect should be handled with care and thoughtful reverence. It should not be bent back nor sat upon, nor tossed about like a newspaper, nor defaced by writing or drawing, nor should the leaves be turned down. It should be treated as God's book. Its contents should command our honor and esteem. It should not be quoted to give point to a joke, nor for purposes of humor, as many do. It should ever be remembered—

"This is the book that God has given
To show our souls the way to heaven."

And we should regard it as the heavenly messenger leading us to character and eternal life.

Similar things may be said in regard to the hymn books. These contain our religious song. The book itself should be read with care and respect, and its contents viewed with worshipful feelings. No religious hymn should be lightly or frivolously sung. Indeed, divine truth in whatever garb it appears, should be regarded with feelings of reverence. The sense of reverence is an essential element in character, and all young people will do well to cultivate it for their own moral and spiritual good, and as a source of power for good in the world.

SPARKS FROM ANOTHER ANVIL.

Never speak of sacred things in a trifling tone, or you will soon come to trifle with them.

Let us be quite certain that we do not know God enough to love him, if we do not know him enough to be in awe of him.

The best preparation for prayer is the thought of God's greatness in power, followed by the thought of his greatness in love.

If we were more reverent in church, we should see more causes for reverence outside of church.

Every place in which we recognize the Deity is holy ground; and the heavenly city has no temple, because it is all temple, since we shall see God in all parts of it.

If a place which seems holy to another man seems common to you, that proves you your superior acumen, but your blindness.

Only a holy heart can open the eyes to see the sacredness of all things and all places.

POINTS FOR THE PRESIDENT.

Endeavor to impress this topic and its teachings upon the minds of those present.

Appoint some one a week in advance to select two Scripture passages having them read by ten different persons on the night of meeting.

Clip from *The Era* the thoughts on "Reverence for God himself; reverence for the church; reverence for the Sunday-school and League Rooms," etc., and have them read by different members present. Let all resolve in the name of our holy religion to be more careful than ever before in the matter of reverence for sacred things.

JUNE 23.—"HOW TEMPERANCE WOULD HELP TO TRANSFORM THE EARTH."

Rev. 21, 7.

(TEMPERANCE MEETING.)

HOME READINGS.

Mon., June 17. The iniquity of intemperance.

Tues., June 18. Remembering the future. Job 15, 12-23
Wed., June 19. The call of the individual. Rom. 14, 7-13
Thu., June 20. Temperance secures life.—Titus 2, 1-12
Fri., June 21. Transformed by the word.—Ps. 119, 9-16
Sat., June 22. The new earth. Isa. 65, 17-19; Rev. 3, 10-12

The only and sufficient means for the transformation of the world is the Gospel of Jesus Christ. All other means, if great as they are, but broken lights of the one form is included in the Gospel evangel. And if temperance will help to produce a better moral condition among men than now exists—and it undoubtedly will—it is because temperance is part of the heavenly message which Jesus brought to the world for its regeneration and consequent reformation. Let our young people never lose sight of the essential fact, that the Gospel is the power of God, and in it are found the principles of every necessary human reform.

WHAT DISFIGURES THE EARTH?

To rightly understand the changes temperance would bring to our earth, we must first be aware of how intemperance

disfigures and degrades the earth. Let us

1. **Poverty.**—Who can tell how much of the poverty that is in the world is the result of intemperance? It would be safe to say, that at least the larger part of the poverty, wretchedness, and woe in our boasted civilization is due to this foolishness and the habit. What a difference there is to the family and community concerned, between a man that is doing honest, productive work, and at the same time idling his time away in the saloon, squandering his wages in drunkenness! That difference means poverty and attendant privations to the family, industrial loss to the community, and financial loss to the nation. And when thousands of men are conducting themselves in this way, who can compute the dreadful results!

2. **Degradation.**—There are many whose disgrace is the direct result of intemperance. Lawyers whose clients have debauched, physicians whose patients become afraid to trust them, business men whose stores have been neglected for the saloon, and the sheriff took possession, me charged because they were addicted to drink and became unreliable. And these are familiar objects in every community, and how forcefully they speak of the ruin and prospects on the part of my acquaintance who once had a lucrative business in a prosperous city. A few doors from his establishment was a saloon. He had no more sense than to patronize this place. He soon fell a victim to the strong drink habit. He neglected his business. His customers lost confidence in him. He finally became bankrupt and lost his beautiful home. His wife is now trying to make a precarious livelihood for the family by keeping a boarding-house. Degradation!

3. **Crime.**—Experience has proved that empty a sober community, the gaol is often do. Our citizens are a law-abiding people, and they go about their business in an orderly manner, molesting no one, so long as they retain their senses. But let the demon of drink get possession of kinds of wickedness. It is no uncommon for a debauch to find himself behind the bars and to be horror-stricken when drunk. He cannot be convinced that he kind things so contrary to his nature. A liquor, beating and even murdering his wife and children; a good neighbor setting fire to his friend's house or barn; an officer driving over some child or woman; a peaceful man, quarrelling with his cup, attacking some inoffensive citizen—such are a few of the awful variety of crimes directly traceable to intemperance, besides the indirect results of the robberies that are committed by men whom intemperance has made desperate. The cost of police, of gaol wardens, of judges, and the whole apparatus of justice is increased by this vice more than by any other.

The Lieutenant-Governor of Ontario estimates that an enormous proportion, probably three-fourths, of the vice that with which we have to contend is owing to the foul evil of intemperance.

4. **Insanity and suicide.**—In addition to these shocking items of cost, there are the innumerable cases of insanity produced by intemperance which are to be found in our asylums for the insane, and which the insane coroners must investigate. Nor does the distressing list end

with the life of the wrongdoer. Too often he leaves a horrible legacy to his children of a craving for intoxicants. The cost of intemperance goes on incessantly, and is multiplying day by day.

After bearing the cost of the drunkard's support, of keeping policemen and courts to deal with the drunkard's crimes, and gaoled to lodge him in when he has outraged the law, of maintaining almshouses for the support of his wife and family, when he commits suicide, and paying an undertaker to hold an inquest on him who has committed suicide, and paying an begin all over again with the children who have inherited his horrible propensity. Truly an appalling reckoning this.

5. **Loss of men.**—This is a loss that can never be estimated. Careful computation shows that three thousand lives are sacrificed every year in Canada to the drink habit. Each death robs the country of an average of ten years of productive labor, producing an annual loss to the country of \$14,000,000. But this money lost is inadequate and misleading. The loss is character and moral force is the greatest thing. The wealth of a community is not really in its dollars, but in the character of its citizens. What is a man worth? Who can estimate the value of a good man? And intemperance is robbing us of men, and of women, the goodness, the honor, the intellect, the moral purpose that raise the man above the beast and leaves us only the residuum of the beast. The loss is beyond all computation, and it is the vile product of intemperance. The fact has not yet been grasped in its fullness by the Church of Christ; otherwise it would long ago have set itself to extirpate the evil. And then, think of it! three thousand souls ushered into eternity with this awful condemnation before them: "No drunkard shall inherit the kingdom of God."

A BACKWARD GLANCE.

Now glance backward and see what intemperance is responsible for—poverty, degradation, crime, insanity and suicide, loss of men, destruction of worlds, wretchedness and woe incalculable, innumerable souls suffering eternal loss. Imagine all these removed, and we get a negative estimate of the changes temperance would bring about on our earth. Then, with this horizon broad wiped out, in its place a new progeny, the product of temperance and Christianity, and we get the positive view—regenerated men, reformed characters, peaceful homes, prosperous communities, flourishing schools and churches, advancing industry, increasing wealth, a God-fearing and happy people. A transformation indeed!

HOW BROUGHT ABOUT.

Let the writer repeat his remedy for the ills of intemperance. There are three means that may be used to bring about the desired transformation.

First, continue to create public sentiment without ceasing, against the curse of the liquor traffic. Secure let every one convinced of the evils of intemperance, become a total abstainer now and people of Canada were total abstainers the traffic would die. Want of nourishment and support. Third, let every monster evil is not to be perpetuated by license laws, but cut down by the prohibition act. This is the only effectual remedy. The power to annihilate the liquor traffic resides in the Government. But the people are the government, and when the people are ready to strike the evil blow the work will be done. Vote it out. Kill with the bullets made of ballots, and the curse will end, provided we have behind the enacted law a strong, healthy, intelligent public opinion.

May the young people of Canadian Methodism not be found wanting in the

struggle to secure this happy consummation.

WHAT YOUNG PEOPLE CAN DO!

We can make our brains an armory of facts against the saloon.

We can register by our pledges eternal hostility to the sin of liquor-selling.

We can hold regular and strong temperance meetings in our societies.

We can train ourselves to temperance in all particulars.

We can contribute money, prayers, and labor to the support of temperance reform.

POINTS FOR THE PRESIDENT.

Have some member prepare a list of passages from the Bible bearing on intemperance. Have them distributed and read by various members on night of meeting. Have some one prepare, "A pen sketch of the drunkard's home," and some one else, "A pen sketch of the Christian's home." Mark the contrast! Appoint one of your most thoughtful members to prepare a five-minute paper on "The saloon, the friend of evil, the enemy of good." Circulate the pledge, and urge all to sign it, even if they have signed it before. Create a determined sentiment against this awful curse.

JUNE 30.—"ABIDING IN CHRIST,"

John 15, 1-16.

HOME READINGS.

Mon., June 24. Scripture "whatsoever." Matt. 7: 12; John 2: 1-5, 16, 23, 24
Tues., June 25. Great things in little. Mic. 5: 2; Matt. 13: 31, 32
Wed., June 26. The strength of love. 1 Cor. 13: 2-3
Thurs., June 27. In his precious name. 2 Cor. 12: 10; Col. 3: 17-21
Fri., June 28. The object of our endeavor. Phil. 1: 27
Sat., June 29. Faithfulness rewarded. Heb. 6: 10-13

The vine was a familiar object to the Oriental, and Christ used what was well known to teach a great spiritual truth. He was about to be crucified, and soon afterwards would leave his disciples so far as his bodily presence was concerned. To comfort and strengthen them, he taught that, although absent from them in body, they could still be with him in the true sense; for he would dwell in them with his spiritual presence, and they would dwell in him as the source of their life. The union could be as close as that of the vine and the branch, and great results would flow from the union.

A CLOSER VIEW.

Christ is the source and channel of spiritual life to men, and, as such, he calls himself the true vine. A vine is not only a living stem existing for itself. The branches are part of the vine and in the vine. Through the branches, the vine sends forth its fruit. Both are mutually dependent, although the branches are far more dependent than the vine. Still the one needs the other. And one could not fulfil its rightful mission without the other. What a clear and definite idea this figure gives of the oneness of believers with Christ, of their organic unity with him, and of the centre and source of divine life. Believers become one with Christ, as the branches are one with the vine, as the limbs are one with the body. There is the most vital, intimate, and necessary relationship between the two—a close, uninterrupted, permanent, and blessed union.

HOW IT HAPPENS.

How is this union brought about? It is effected through faith. And what is faith? Faith is the firm belief of the truth of the Gospel, which influences the will and leads to an entire reliance on Christ for salvation. To put it in another way, faith is acting according to your convictions. You are convinced of the truth of the Gospel—now act in

accordance with these convictions. Accept the truth which the Gospel presents and act accordingly. Believe on the Lord Jesus Christ, and bring your whole inner and outer life into harmony with that belief. That is faith, and in response to your faith, the living branch is imparted to you, and you become a branch of the living Vine. And this union is maintained by believers abiding in Christ, and become stronger and more assured in their faith than at first. Believers live in Christ, and continue to abide in him, and the fulness of his life is communicated to them. We are sons of God in him, lights of the world by his him, aided to godliness through him, sanctified by his spirit and at last glorified with his glory.

WHAT ARE THE RESULTS?

1. *Fruitfulness.*—Where true union with Christ exists—when the branch abides in the vine, then there will be clear evidence of the fact. The branches are united to the vine for a purpose—to bear fruit. For this purpose the sap circulates through the whole plant. One life is present in it all. As the branch which is living and draws its life from the living vine, produces the freshness of its summer dress, and its luscious clusters of fruit, so should it be with the branches of the true vine. "He that abideth in me, and I in him, the same bringeth forth much fruit." Christians evidence the presence of the spiritual life of Christ in them by bearing appropriate fruit. Christ's spiritual life flows into their being, and blossoms into fruit in the daily life. Prayer will become habitual, love will fill the heart, deeds of mercy and kindness will be done with alacrity. All the gifts, talents, and powers of the soul will be employed in the divine service. The believer will love what Christ loves, hate what Christ hates, do what Christ commands.

2. *Spiritual joy.*—It seems strange that our Saviour should speak of joy—his own joy—when the way of sorrow lay before him. But his deep sorrow led to his joy—joy to the Saviour himself in bringing many sons to glory, joy to his people in the blessedness of redemption. What was the Saviour's joy? It was that of harmony with the will of the Father. This is the true source of Christian joy. It comes through self-surrender to God and submission to his will. There can be no true joy in a man's life till he has learned to say, "Thy will, O God, be done." And this, not as resignation to suffering only, but as the real pathway to life's highest duties and privileges. Many believe that joy and religion are not associates—that where the one is, the other is not. Nothing can be more absurd or false. The unbelief of the materialist might well be joyless, but not belief in the Gospel. But what is joy? Not the excitement arising from material pleasures. That is on the surface merely. Joy is the deep-seated emotion, arising from the possession of the good and performing it—of being good and doing good. "The noisy laughter of the fool" has no affinity with true joy. It is not like a winter pattering down like a hail storm. What is the way to true joy? It is the way to Christ. True joy is from within. The world's joy is dependent on changing external things. When the soul is surrendered to God, and the life is given into and outward is controlled by principles divine, then deep peace and abiding joy at which the world wonders, is the perpetual possession and experience of the good man.

3. *Sincere friendship.*—Friendship is most esteemed among men. Cicero said well, that friendship improves happiness and abates misery by doubling our joy and dividing our grief. It is our pride and

happiness to be able to call any of the truly great and good on earth our friends; and that any of these should call us their friends is esteemed by us a great honor. But how should the friendship of Christ be regarded? "Ye are no earthly potentate, no earthly sage, however great, who calls believers his friends. It is he who is King of kings, and Lord of lords, who says to all true Christians: "Ye are my friends." This friendship between Christ and his followers is a friendship of surpassing features. "Ye are my friends, if ye do whatsoever I command you." Believers are the friends of Jesus without ceasing to be his servants. And Christ showed his friendship for his people in a most unmistakable way—"He gave his life for us!" How much greater is this than any of the commonly recognized tokens of friendship, such as the sacrificing of time, or money or pleasure. The greatness of Christ's friendship is evinced in that while we were enemies, he died for us. How are we to show his friendship for us? He doeth as he commands us. As he denied himself for us, we should deny ourselves for his sake. Our feeling ought to be: Lord, thy love and friendship are so great to us, that we will do all things, give all things, endure all things for thee. Our hands quick to labor for thee, our lips ready to speak the truth and show forth thy praise, not in the spirit of slaves, but as those whom thou dost call friends, bound to thee by the cords of love.

SPARKS FROM ANOTHER ANVIL.

If we do whatever God wishes, we possess whatever God has.

The only road to a knowledge of God is the pathway of obedience.

Whoever lays his hands in God's hand, takes from it whatever was in God's hand; and in his hand is every good thing. Jacob got the blessing when he ceased to wrestle. God's favor is not won; it is bestowed.

If we believe that God can make no mistake, we must believe in God's right to require from us whatever he wishes.

No habit is so valuable to the Christian as the habit of obedience.

When once we have settled the question, "Is it the command of God?" there should be no further query asked.

If we are to do whatever God wishes, we must hear whatever God says. Ears are as necessary to the soldier as hands.

Not more of us, but a better quality of us is what the church and the world most needs.

The essence of true loyalty is love, not deeds. Yet deeds are the expression of love, and one cannot exist without the other.

POINTS FOR THE PRESIDENT.

This topic is an answer to the somewhat frequent and unscriptural statement: "I try to do the best I can." The Christian life is not "trying to do the best we can," unless that statement has a careful interpretation. The Christian life is abiding in Christ for life and power, and allowing his life to actuate our entire experience. It is an appropriation of the life of Christ by faith as the central spiritual dynamo of our every activity. The appropriation and application of this spiritual power is our part, and in this we must do our best we can. But even in this, we are not alone—the Holy Spirit helps. See that these great truths are made plain by the study of the topic. Have a paper or address prepared on the subject: "The results of abiding in Christ—fruitfulness, joy, and friendship." The foregoing position for hints. Encourage those who are abiding in Christ to cultivate a still closer relationship; and urge, earnestly those who are not united to Christ as the branch to the vine, to surrender at once to the divine claims.

similar motives. It is therefore more a study of character than of mere detailed biography that we are to make. Close with Solomon's beautiful description of the perfect woman, Queen of Hobe, as given in the last chapter of *Home*.

Lord Macaulay's Famous Conundrum.

Come, let us look at it closely. 'Tis a very ugly word!
And one that makes us shudder, whenever it is heard!
It mayn't be always wicked, it must be always sad!
It speaks of sin and suffering, enough to make one mad!
Men say it is a compound word, and that is very true,
And then they subdivide it, which, of course, they are free to do!
If of the dozen letters we take off the first three,
We leave the nine remaining as sad as they can be!
For though it seems to make it less, it really makes it more.
It takes the brute creation in, which was left out before!
Let's see if we can't alter it; 'tis possible may,
If only we divide it in some new-fashioned way!
Instead of 3 and 9, let's make it 4 and 8.
You'll say that makes no difference, at least not very great,
But only see the consequence, 'tis all that need be done
To change this mass of suffering to unmitigated fun!
(Who can send us the answer?)

Displaying His Knowledge.

At the closing exercises, just before Christmas, of a private kindergarten, there was what the teacher calls a patriotic drill. It began with the displaying of a portrait of George Washington, says the Washington "Post." "Who is this?" the teacher asked.
Visitors were present, and of course, the children failed to show off. They sat mute and unresponsive, till finally one little fellow piped up:
"I know who it is," he shouted. "We got that picture at home. Mamma told me who it is."
"Well, then, Adolphus," said the teacher, "you may tell us who it is."
Adolphus swelled with pride.
"It's our father from the country," he said.

A Lesson to a Bully.

A few years ago while Mr. Robert Stewart was Governor of Missouri, a steamboat man was brought in from the penitentiary as an applicant for a pardon. He was a large, powerful fellow, and when the Governor looked at him he seemed strangely affected. He scrutinized him long and closely. He scrutinized the document that restored the prisoner to liberty. Before he handed it to him he said, "You will commit some other crime, and be in penitentiary again, I fear."
The man solemnly promised that he would not. The Governor looked doubtful, mused a few minutes, and said:
"You will go back on the river and be a mate again, I suppose?"
The man replied that he would.
"Well, I want you to promise me one thing," resumed the Governor. "I want you to pledge your word that when you are mate again, you will never take a billet of wood in your hand and drive a

sick boy out of a bunk to help you load your boat on a stormy night."
The steamboat man said he would not, and inquired what the Governor meant by asking him such a question.
"The Governor replied: "Because some day that boy may become a governor, and you may want him to pardon you for a crime. One dark, stormy night, many years ago, you stopped your boat in the Mississippi river to take on a load of wood. There was a boy on board who was working his passage from New Orleans to St. Louis, but he was very sick of fever and was lying in a bunk. You had plenty of men to do the work, but you went to that boy with a stick of wood in your hand and drove him with blows and curses out into the wretched night, and kept him tolling like a slave until the load was completed. I was that boy. Here is your pardon. Never again be guilty of such brutality."
The man, cowering and hiding his face, went out without a word.
What a noble revenge that was, and what a lesson to a bully!

Game of Clothes-Pins.

A very funny game for little folks, or older ones who wish only to be amused, is that of passing clothes-pins. The players are drawn up in two lines facing each other, and about five feet apart, so there is plenty of room. At the end of each line is a table upon which are a dozen clothes-pins for each of the respective lines. Now the first player nearest the table takes hold of the left-hand player's wrists (crossed) with his own left hand and picks up a pin with his neighbor's right hand. The second player keeps the pin in his right hand while with his left hand (hands still crossed) he takes hold of his left-hand neighbor's wrists, and passes the clothes-pin as did the first one, on down the line to the lower end. The game is more complicated if the whole line takes hold of wrists at once before the pin is started. If a pin is dropped, it goes back to the first table to start again. An umpire sees to that. The line which lands all its clothes-pins upon the lower table first is passed at a time. As no player uses his own hand to work with, it is a most awkward and very jolly game. So stiffness can exist when it is played, for every one gets to laughing heartily.—"National Stockman and Farmer."

What She Needed.

"I don't know what to do about my daughter Lucy," said a perplexed mother, who had come to an outspoken but kindly old physician for advice. "She seems so listless, and does not seem to have so much interest in life, and she's so irritable at times. I don't think that she has exercised enough, and I want to know what you think about my sending her to a gymnasium or to dancing-school. She's tired of her bicycle, and the lawn-tennis season is past. What would you advise?"
"How old is she?" asked the doctor.
"Nearly nineteen."
"Can she cook?"
"Oh, no; she knows nothing about cooking."
"Can she sweep?"
"No; the maid does all the sweeping."
"Does she take care of her own room, and make her own bed?"
"No, I do that. Her room is next to mine, and I've always attended to that."
"Does she have any part whatever in the household duties?"
"No; I cannot say that she has."

"No duties, no responsibilities, no sense of obligation, no part in the work to be done in every household?"
"Well, no."
"Then, madam," said the doctor, frankly, "your daughter has no room for a gymnasium in which to expend her pent-up energies. I don't wonder that she is irritable and unhappy."
"What would you advise?" asked the mother, weakly.
"I would advise you to make her feel that she has a part and place in your home life; that its duties must be borne by all of the members of the family in common, and that she must do her part toward contributing to the general comfort of the home. A girl of her age, with no home duties, no responsibilities, no interest in her home, needs more than a gymnasium, or a dancing-school to make her cheerful and happy."—"The Household."

How to Measure the Chest.

Every boy should develop his chest if he wishes to grow up into a strong and healthy man. Every boy should also know how to measure his chest, from time to time, so as to keep a record of his development, and here is the only accurate system, which is in use in all the recruiting offices of the United States army:
Strip to the waist. Hold your arms above your head, the tips of the fingers touching. Have the measurer put the tape around your chest under the armpits.
Inhale and exhale naturally. Let your arms fall easily by your sides. The tape will slip down to the maximum girth of the chest. This is the mean chest. Exhale all you can, still keeping your arms by your side. This is the minimum chest. Inhale and inflate all you can, in the same position. This is the maximum chest.
The difference between the minimum and maximum chests is called the mobility. A mobility of over three inches in a man of medium height is considered good; below two and one-half inches it is poor.
Having made the above measurements, record them in your diary, and then repeat the measurements on the first of each month for one year. By that means you may keep an accurate and instructive record of your muscular progress.—Golden Days.

Sunday-school Rally.

A rally of all the Sunday-schools of the Shannonville Circuit was held on Sunday, May 6th, services being held afternoon and evening, attended by crowded congregations.
Rev. A. C. Crews, General Secretary of Sunday-schools, spoke at both services, and preached in the morning. In the afternoon Mr. McDonald read an excellent paper on "The Sunday-school Nursery of the Church." Miss Munshaw gave some good suggestions on "The Model Teacher." Mrs. Morden read a paper on "Our Sunday-school Literature," which would have delighted Dr. Withrow's heart. She strongly recommended our own periodicals. Mr. Wm. Ross made some practical suggestions on "The Co-operation of Parents with Teachers in Sunday-school Work."
At the evening service Mr. Richardson, of Deseronto, gave a practical address on "The Model Superintendent," and Mr. Stubbs, of Peterboro', illustrated the Sunday-school lessons for the past six months with a number of fine stereoscopic views.
The services were in charge of the energetic pastor, Rev. C. E. Ross, who is closing a very successful year, during which quite a number of young people have been added to the Church.

Tennyson Evening.

The Epworth League of Iroquois had an "Evening with Tennyson" not long ago, which the *St. Lawrence News* describes as "a pleasant and interesting event." The large assemblage of lovers of music and poetry were not disappointed. The hall looked unusually bright and cheery with its tasty decorations of flags, plants, League mottoes, etc.

The discussion of the poet laureate—life and work—was taken up, in several short and pithy addresses. Rev. J. Webster, after formally opening the programme, gave in a few moments a biographical and character sketch of Alfred Tennyson, touching the poet's ambition and life purpose. A fine criticism of "In Memoriam," with some beautiful quotations, was then given by Miss Grace Redmond. The general character of "The Idylls of the King" was outlined by Edwin Forward. "Love, Thou Thy Land" gave Mr. M. McQuigg theme for a bright and inspiring address, urging broader views on things touching the affairs of our national life—greater patriotism. The subject was closed by Rev. J. M. Macalister in a few apt remarks on the poem, "Ring Out, Wild Bells." His was an earnest appeal to young people for pure lives and noble aims, to ring out the false and ring in the true.

Not less interesting was the music where the poet was in evidence, three of his songs being given. Miss Maude Cameron's interpretation of "The Brook" was excellent. The two fine quartettes—"Crossing the Bar" and "Sweet and Low"—were well given, the voices blending unusually well into true harmony.

The Trip to California.

In arranging the trip to California, there are two things to be considered in selecting the route. First, it is important to travel by a first-class road, with up-to-date equipment, and secondly, it is desirable to go by the road that offers the greatest scenic attractions. The Chicago and Northwestern meets both these conditions. Its trains are first-class in every particular, and run through some of the finest scenery on the continent. From Chicago to Omaha the run is over their own line. From Omaha to Denver the Union Pacific is used, which is one of the best roads in America. At Denver the train passes over the Denver and Rio Grande, and Rio Grande Western Railways to Salt Lake City. The mountains and gorges of Colorado are magnificent beyond description, and can be seen to the best advantage from these lines. From Salt Lake City the run is over the Southern Pacific into San Francisco. The best way to go from Detroit to Chicago is by the Wabash, which runs some of the finest trains in America. For itinerary of the trip, and full information, apply to B. H. Bennett, 2 King Street East, Toronto, Ont.

He Wasn't Glad.

A Toronto pastor was making calls one spring afternoon, and dropped into a home where the important operation of house cleaning was under way. Everything was upside down, and the woman of the house was evidently quite disconcerted by the preacher's visit.

"I am very sorry," said she, "that you have caught me this way, but I'm really glad you called."

Turning to a small boy, the pastor asked, "Are you glad to see me, too?" "No," replied the honest lad, "I'm not, and ma isn't either, for when she saw you on this street, she said she hoped to goodness you weren't coming here."

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