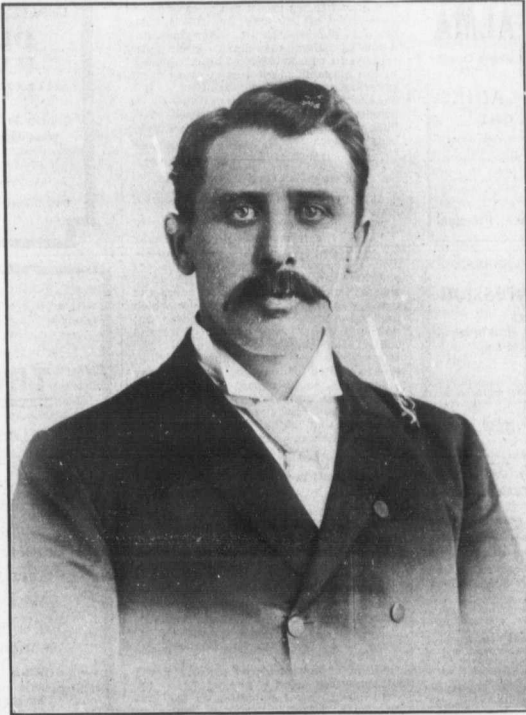


THE CANADIAN
Epworth Era

VOL. VI. NO. 8

TORONTO, AUGUST, 1904



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

PRINCIPAL ALBERTA COLLEGE, EDMONTON.

..... and so
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In answering any advertisement in this
paper, please state that you saw the
advertisement in THE CANADIAN EPWORTH
ERA.

Making Sure of It

The colored janitor of the flat next
door approached the grocer and handed
him a paper containing some white
powder.

"Say, boss," he asked, "what you 'tink
dat is ' Jes' taste it an' tell me yo'
pinion."

The grocer smelled it, then touched it
to his tongue.

"Well, Jake, I should call that soda."
"Dat's jest what I say," replied the
janitor, "but what I want is ' Jes' taste it
again, boss, fo' to mek sure."

Must Have Them

The De Beers Company is a concern
one wouldn't object to having a little
stock in. It produces 83 per cent of the
diamond output of the world. It pays
an annual dividend of 55 per cent, on
its "common" stock. In the last year
and a half it has raised the price of these
necessities of life only five times, from
30 to 35 per cent, in all. American im-
ports of diamonds have greatly de-
creased in consequence. This stringency
in the diamond market must cause great
suffering in many poor families. But
engagement rings will continue to be
bought. Bread can be dispensed with,
but we must have diamonds.—Every-
body's Magazine.

A Perplexing Situation

At a recent trial in a German court a
man appeared as a witness.

"Your name?" said the judge.
"Veil, I call myself Fritz, but may
be so, I don't know if it is Henrich.
You see, Mr. Judge, dat mine modder
she haf two little boys; one of them
was me and one was mine proder, and
toder was myself; I don't know which
and mine modder she don't know, too;
and one of us was named Fritz and
toder Henrich, or one Henrich and
toder Fritz. I don't know which it
was, and one of us got died, and my
modder she could never tell which it
was, me or mine proder, who got died.
So you see, Mr. Judge, I don't know
whether I'm Fritz or Henrich, and
mine modder she don't know."

Not The Right Word

The pride of James Gordon Bennett,
the elder, in the great newspaper he had
built up, The New York Herald, was
proverbial, and he had a particular aver-
sion to anything that savored of disre-
spect on the part of his employees when
speaking of its contents:

One of his editorial writers ventured
to compliment him one morning on the
general character of that day's issue.

"There was a lot of good stuff in the
paper this morning, Mr. Bennett," he
said.

"Stuff!" exclaimed the editor. "Stuff!
What do you mean?"

"I mean the—the matter on the edi-
torial page," replied the other, somewhat
taken aback.

"Then say so," rejoined his chief, with
a frosty gleam in his eye. "If you value
your job, young man, never call anything
that goes into The New York Herald
'stuff' again as long as you live!"

Superstitious

A cynic was asked the other day if
he objected to being one of the thirteen
at dinner.

"I do under certain circumstances,"
he replied.

"And those are?"

"When there is only dinner enough
for twelve."



A woman's as young as she
looks,
A man's as old as he feels.
Women walk sprightly,
Men walk lightly
Upon

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walking on air—wear well



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other Company in
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or Christ.' A few copies only remaining. Will
be mailed, postpaid, for 50c each; worth ordinari-
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lishing House, Toronto.

THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VI

TORONTO, AUGUST, 1904

No. 8

In August.

The echo of a whispered word,
A fleeting cadence low and sweet,
Fresh as the songs the streams repeat,
Faint as the croon of nesting bird.

A deeper azure in the sky,
Fields gleaming gay with green and gold,
Closed wings that drooping half unfold,
As summer passes slowly by.

The Right Man.—The new college at Edmonton was in rare good luck when it secured Prof. J. H. Riddell to take charge of that institution. In addition to fine intellectual equipment, college experience, and good common sense, he possesses what is exceedingly important in the West, an unexhaustible supply of enthusiasm. We have pleasure in giving special prominence in this number to the enterprise which was so pluckily undertaken a year ago.

A Land of Gold.—Bishop Hartzell of the M. E. Church gave a most graphic account of the marvellous resources of Africa at the Toronto Summer School. Among other things he said that there were gold deposits a mile deep and of great extent. It had been estimated that there was gold still to be mined there worth \$36,000,000,000, equal to all the gold coin now in circulation in the world.

Plain Fare.—The physical endurance of the Japanese soldiers and sailors may be explained to a large extent by the extreme simplicity of their life, and no doubt diet has entered largely into their training. They eat rice, vegetables and fish principally, but rice forms the main article of food, and much of the hardihood as well as the strength come from this fare. This seems to be a strong argument in favor of the simple life.

Complimentary to the Mounted Police.—It has frequently been a matter of remark that law is administered very much more effectively in Canada than in the United States. As an illustration the following paragraph from the *New York Sun* is significant: "That part of Colorado in which the disturbances are taking place is on the verge of civil war. No progress can be made towards the 'blessings of liberty' until order is restored, if necessary, with ball and shrapnel. All questions of private and industrial rights must remain in abeyance until this first great step has been taken, at whatever cost of turbulent human life. Shall it be said that an American

commonwealth cannot protect the citizens and enforce respect for law when on the other side of the border the Canadian administration never fails in its duty? A squadron of North-west mounted police could bring order out of chaos in Cripple Creek in forty-eight hours."

What the Missionary Spirit Does.

—The retiring Moderator of the Presbyterian Church in Canada, in his official sermon before the General Assembly, said: "The more earnestly Christians engage in missionary work at home and abroad, the more dissension, separation and weakness among them are removed, and the more they are drawn together in love and unity, to the astonishment of the world and the confusion of their adversaries."

Appreciated Bunyan.—Not long ago a boy who attends a Japanese Normal School came to our missionary, Rev. R. C. Armstrong, with a copy of *Bunyan's Pilgrim's Progress*. He had read it through, and marked it with red ink. He was very much taken with it, and explained that he had heard it spoken of as a good English book and consequently had got it. In the back of it he had written this sentence: "I thank God with all my heart for permitting me to read this book."

The Cost of War.—The readiness with which the nations of the earth pour forth their treasure to carry on war is in striking contrast to the stinginess of the Church in carrying on its missionary operations. The Spanish-American war cost the United States more than \$350,000,000. It cost Great Britain \$1,200,000,000 to establish her authority in South Africa, and the present struggle between Japan and Russia involves a daily expenditure of hundreds of thousands. If the church could only get hold of such sums what advances might be made in the evangelization of the world.

The Sabbath is Regarded.—On every Lord's day a sign, conspicuously posted all about the usual places of entrance of the World's Fair, reads: "Admission to these grounds on Sunday is prohibited by act of congress. This, to the multitudes from all lands who shall visit the Louisiana Purchase Exposition during these summer and autumn months, is a standing notice, of the most emphatic sort, that the United States is a Christian nation, and that its chief lawmaking body recognizes that fact, and made Sunday closing a condition of

the financial aid which rendered the great exhibition possible. And the prohibition is enforced. The gates are closed, the public is excluded, and barring the guards, attendants, and perhaps a few favored ones, the grounds are deserted on the Christian Sabbath.

Believes in Union.—Ever since he came from the old country, Principal Patrick of the Manitoba College has been a strong advocate of Christian union. At our General Conference in Winnipeg he delivered a strong address on the organic union of the churches, and at the recent General Assembly in St. John, spoke as follows: "By union," he said, "we propose to gain a higher type of Christian character by fusion; increased power for evangelizing the West and the world; new influences in all religious, moral, social, and (in the right sense) political questions."

Against Gambling.—One of the great life insurance companies in New York has sent this note to its employees: "For reasons that seem proper to the officials of the company, you are hereby notified that your presence on a race track, in a poolroom or in future to be seen in company with persons whose business it is to place bets on horse races will be counted sufficient excuse on which to request your resignation from the affairs of the company." The movement seems to be spreading among business establishments generally. In Toronto, however, we have what the General Assembly characterized as the worst place for gambling on the continent, the Woodbine race track. Now let the business men of Toronto combine against this iniquity.

The Higher Duty.—In his recent speech at St. Louis, William J. Bryan said a good thing when he declared: "I believe to-night, I shall always believe, I hope—that a man's duty to his country is higher than his duty to his party. I hope it will always be true that men of all parties will have the moral courage to leave their parties when they believe that to stay with their parties will be to injure their country. The success of your government depends on the independence and the moral courage of its citizenship." We are afraid, however, that the majority of party men do not ask very seriously, what will be for the good of the country. "How can we get our party into power?" is the great problem that engages most of their thought and energy.

The Baby College of Canadian Methodism

ALBERTA COLLEGE, the youngest of the educational institutions of the Methodist church is situated in Edmonton, on the north bank of the North Saskatchewan. Just across the beautiful valley of the rushing river is the thriving town of Strathcona. The population of these two places is at least 8,000 people. Edmonton with its vigorous sister to the south has one of the most beautiful locations in all the west, and is the centre of an extremely fertile district of farming country. In the near future three great railroad systems will touch the town, and from it there will radiate lines in all directions to meet the increasing demands of the trade of that extensive country. In addition to being the centre of a splendid agricultural country, Edmonton has all around it an almost inexhaustible supply of coal. Great seams of coal crop out of the high banks of the river for many miles of its course. The Saskatchewan which is navigable for 800 miles, has cut its way right through these vast coal deposits. Not only has the great Creator placed with generous hands a fuel supply necessary for many generations, but He has opened up through the supply a noble waterway, along which the coal with other products can be transported to the very door of the consumer in Assinibois, Saskatchewan and Eastern Alberta. In view of these important facts, Edmonton must in the very nature of things be a large manufacturing and distributing centre. Even at present with its limited railroad facilities she is one of the largest trade centres of the West.

At such a strategic point the Methodists of Edmonton and the surrounding country with many sympathetic helpers from other denominations, determined to establish an educational institution. Their purpose in doing so was to place in that new country an agency which would represent the finest culture, and aim to produce the noblest type of manhood and womanhood. There in July, 1903, a provisional Board was organized on the very spot where the Rev. Geo. McDougall, of immortal memory, had seen while the land was yet a wilderness, a stately group of buildings rising to educate the youth of that far West. Rev. J. H. Riddell, for many years professor in Wesley College, Winnipeg, was invited to become the principal. The Board must be congratulated on securing the services of Prof. Riddell, for there is, probably, not in all the West a more inspiring, efficient, and enthusiastic teacher and educator than the new principal.

In rooms rented for the purpose Mr. Riddell opened Alberta College on the 5th of October, 1903. In describing that opening afterwards the principal said, "As announced I opened Alberta College on the 5th of October, at 10 o'clock. All day I waited in that large lonely hall for students, and not one appeared. Somewhat discouraged I went home. The next day I returned to wait for students. About the middle of the forenoon one long, lank, mud-bespattered young fellow from 20 miles in the country entered. With all the dignity possible and with no small sense of relief I rose to receive him, and with due formality registered this the first student of Alberta College. I am pleased to say that God has so wonderfully blessed that humble beginning that the registration for the year in all departments is 73."

This is truly a remarkable showing for an institution which was organized as late as last July and had to contend with such peculiar difficulties during the past two months that it could not get its work before the people.

The need for just such a college will be evident to any one who for a moment considers this situation. At that time Edmonton was at least 1,000 miles from the nearest similar institution. The travelling expenses, not to say anything of the long distance from home, for one wishing to go to such a college were \$80.00. In all that western country there were only three high schools. These could meet the needs of only a few of the young people of this country. They made no effort to supply residential facilities. There was consequently little in the Territories to awaken a desire for the culture which comes from Higher Education. Practically nothing which would inspire a longing for the power and visions springing from education ever touched the lives of the young people growing up in the scattered homes of the prairie. In meeting this deeply felt need, Alberta College is filling a well-defined niche in the intellectual life of the people.

The college was not long in operation before it became apparent that a residence was a necessity. Through the generosity of the Missionary Society a site right in the heart of the town was secured. On this a building costing \$16,000 for is in the course of erection. This will furnish class-rooms and residential work of this college, a boarding department and residential accommodation for 20 girls and 20 boys. The building is to be heated with steam, lighted throughout with electricity and fitted up with all conveniences. Each bedroom is 10 x 17 by 10 feet high and comfortable. The Board of the College is attempting to make these advantages possible to the students at such low rates that we are surprised how they can make it the pay. But their ambition and honest effort to place "all the blessings of an education combined with the security and helpfulness of a residence as near like a home as possible within the reach of all the young people" are most commendable.

During the first year of its history the College was supported entirely by fees from the students and subscriptions from Edmonton, Strathcona, Leduc, Lacombe and Red Deer. Such men as P. Secord, M.L.A., John A. McDougall, P. E. Butchart, W. T. Henry, Mayor Short, A. G. Harrison, C. W. Cross, Cushing Bros., T. M. Turnbull, H. C. Taylor, W. H. Parsons, R. L. Gaetz, Wm. Brumpton, G. A. Lovell, E. E. Michener, C. T. Daykin, C. W. Mathers, A. C. Rutherford, M.L.A., Drs. Wilson, Nicholls, Smith and Jameson, with many others, deserve the greatest credit for the energy they displayed in this new enterprise and for the generosity they have shown in supporting the institution. This is an indication of the value these men place on higher education. While they stand at the fountain head of the springs of activity the streams must surely be strong and noble. In financing the new building they are providing for all the money except \$5,000, which they are hoping to secure from the outside.

The outlook for the ensuing year is most encouraging. The prospectus of the courses of study is just such as will meet the needs of that new country. The work of the college is divided up into four departments. First, the academic, which offers a course specially designed for young people whose early education has been neglected owing to the distance of their homes from the centres. It includes such subjects as reading, writing, arithmetic, grammar, composition, history, spelling, and elements of book-keeping. Second, the arts department covers the work of Manitoba University up to and including the second year. The examination of the University in these years will be held in Edmonton in April and May of each year. The business department includes all the ordinary subjects of a commercial course, such as book-keeping, stenography, typewriting, and kindred subjects. Diplomas are awarded in this department. Fourth, music and elocution, which gives instruction under the best teachers in vocal and instrumental music. The college is to be congratulated on having secured as teachers in this department such persons as Mr. Percy Hook, late of the Toronto College of Music, and Miss Crawford, a name well-known in Woodstock, Ontario. These names are synonyms for energy, efficiency and enthusiasm. Miss Edith Bellamy, who holds a diploma from Moulton College, Toronto, is the teacher in elocution and physical culture. All these courses are open to young men and women irrespective of creed or nationality.

The young institution should be proud of the fact that one of its students has been selected as eligible for the Rhodes Scholarship, and will, in all probability, go to Oxford, England. In speaking of the college afterwards, this young man said, "If I succeed, I owe my success to Alberta College, and whether I win out or not, I shall always feel grateful for the splendid help received there."

Mr C. E. Roca, B.A., Port Hope, Mrs. Roca, B.A., and Miss Bessie Nicholls, three excellent and experienced teachers from Ontario, were on the staff the first year. We learn that some additions are to be made to the staff for next year.

The new Alberta conference is assuming large responsibility for the financial support of this college during the next year. No small amount of this heartiness manifested is due to the earnest advocacy of Rev. G. W. Kerby, B.A., whose ministry

in Calgary is such a signal success. Everywhere throughout the Conference the ministers and probationers are rallying around the college and are determined to make it a success. Many of these out of their small salaries are giving generous contributions to the building funds.

In grappling with these difficulties in that new land the board and principals deserve the heartiest support of the Methodist Church everywhere. Such heroic efforts to do a great work in the plastic period appeal to the finest instinct of our natures. From the depths of our hearts we say "Success to the young child of the West!"

We give on this page a picture of the first class in the arts and business departments. A few of those registered in these departments are not in the picture.

We would recommend all those desiring information respecting the college, its finances, courses, fees and residences to write Principal Riddell, Edmonton.

been said to the sweet, shrinking little original of the picture, but this woman's sole comment, made with dancing eyes, was: 'I must tell you what a funny thing happened when I had my graduating picture taken fifteen years ago.' And a rather tiresome reminiscence followed, while the new photograph lay utterly ignored in the woman's lap."

The criticism is surely not undeserved. Notice for yourself how many people seem to find pleasure only in such conversation as can be turned personally back upon themselves. And it isn't a lovable or en-learing habit, is it?—*Zion's Herald.*

Christians Not Milksofs.

AMONG the deeds of heroism which followed quickly upon the terrible explosion on board the *Missouri* deserves to be mentioned with abundant praise the daring act



"That Reminds Me"

BY BERTHA GERNEAUX WOODS.

"I WILL tell you the kind of listeners I don't like," said a young woman, vehemently. "They're the ones who hear you through without really interrupting, and whose faces show a smiling animation which you flatter yourself is a tribute to what you are saying—but it isn't any such thing. The minute you get to the end, almost before the last syllable is out, they begin: 'That reminds me of an experience I had one time'; and without a word of comment on what you have been saying, they launch forth into an animated personal reminiscence, and sometimes the connection is even hard to see."

"Such people are pretty numerous," said another. "They can't seem to take a healthy, impersonal interest in anything. I saw a dear little girl graduate the other day bring out a photograph of her herself which her mother had asked her to show to a friend. There was so much that might have

of a chief gunner's mate by the name of Monson, who, leaping through the suffocating gases into the powder magazine, slammed the great door behind him, and, by putting this steel barrier in the way of the flying sparks, probably saved the ship from destruction. As Monson well knew beforehand, the magazine was immediately flooded. When the rescuing party opened the door the water was already up to his neck. In a moment more he would have been drowned. It is pleasant to read that Monson was a member of the Naval Young Men's Christian Association. Titus, the first man to scale the walls at Peking, was also a Christian Association man. Admiral Urieu was a Young Men's Christian Association man at Annapolis. The gunner who fired the first shot at Manila Bay was also a member of one of the Associations. Let all the small boys (and big boys, too) meditate upon this. A Christian man need not be a milksof. Good hearts are not faint hearts. The tendency of Gospel teaching and training is to make manhood that can do and dare, and, if need be, sacrifice and suffer.—*Zion's Herald.*

The Streets of a Chinese City

BY REV. J. L. STEWART, B.A.

PASSING through the streets of a capital city! Immediately such a phrase calls to us, if they be residential streets, memories of broad, paved roadways, grassy boulevards well set with shady maples, sidewalks broad and clean, neat iron or trim hedge fences, broad, green lawns laid out in tennis courts, flower beds, drive ways, fountains, terraces leading up to some massive stone residence. Or, if they be business streets, then we think of the rattle and clang of the cars, carriages, carts, trucks, automobiles, threaded by scurrying bicycles, or sidewalks thronged with smartly dressed people hurrying up and down or in and out of many storied stores, through whose great windows are displayed temptingly merchandise from many lands.

When one speaks of Oriental street scenes the image called up must be widely different. Here purely residential streets are rare or not at all. The city is roughly, far from regularly, divided into blocks. Inside the squares are the straggling, one-story residences of officials and gentry, while on all sides lining the streets are rows of shops in which the tradespeople live, move and have their being.

THE RESIDENTIAL STREETS IN CHENTU.

When occasionally you do discover a semi-residential street it is to find what we would consider at home a blind alley of possibly eight feet width. This may have a single file of flagstones end to end up the centre, but more frequently is macadamized (minus the Scotch prefix) and is strained into a deliciously sloppy slime by squirting between the thousands of bootless toes during the long rainy season. On either side you have open ditches full of festering filth. Across this is a grey brick wall from fifteen to twenty-five feet, excluding both pilfering and public gaze. Even the big shiny black wooden gates, with their glaring, grinning gods, are further protected by walls frescoed with dozen tailed dragons to ward off men and monsters. On the other side is possibly a mud wall which, broken down in spots by frequent rains, gives you a glimpse of some luxuriant, well tended vegetable garden until a whiff of wind cuts your curiosity short.

A BUSINESS STREET.

The business streets have at least much more of variety. Here the single row of flags is bordered by stones laid sideways and frequently the whole street is flagged or has been. The ditches being covered the passage way seems wide, though they usually average from six to twelve feet, while our Great East Street seems spacious at twenty. Such conveniences as sidewalks are unthought of. The shops extend to the roadside and frequently overflow, for space is at a premium.

To call the mass of business stands stores would be to give a false impression. The term shop is more true, for usually the stock in trade is made and sold in the same room. They are one-storied, tile-covered structures with usually but two rooms. In the back the women exist, while in front the men work, trade, eat, sleep, smoke, gamble. These shops have neither doors nor windows. In the morning a long row of upright shutters is removed, leaving the whole front room open to the street. You simply step upon the curbstone anywhere and are inside some shop.

THE SHOPS OF CHENTU.

To describe the varieties of these would be endless. There are tea shops where, as you pass, scores of men with chop-

sticks are shovelling their mouths full of rice, vegetables, red peppers and pork, or having tided that stage are sipping tea from covered bowls while they retail to each other the events of the hour. Next door is a millinery establishment where are made and marketed the little flowered bands which form a woman's head dress. Such creations as ladies' bonnets are, of course, unknown to Chinese women, who must content themselves with a change of color, a napkin, or go bare-headed. Across the street is, with no suggestion of reason, for a coffin shop, the big shiny ends are arranged temptingly, for the purchaser may leave his order, for many a Chinaman could scarce have more satisfying thoughts for the future than to have the consciousness that his coffin was securely in his house for years before his demise. Then comes a rice shop, its bins brimming full of the white, wholesome food of the land. And now a medicine shop where you may purchase ground orange peels, roots, snake skins, deer horns or tigers' whiskers. Beside this, high up on blocks, men are punching millions of money on paper which you may purchase for a few cash and by burning remit fabulous fortunes to your once poverty stricken ancestors, or if you wish to provide them with a few servants, a house, a boat or wives, you can purchase these around the corner at some image shop and forward these also by fire. Near by, if you are concerned more about appetites than ancestors, is a grocery shop where, recently we counted some sixty different varieties of nuts, fruits and vegetables telling us what a wonderfully fertile land we live in. Prominently, next door is a tobacco shop, for nearly every Chinaman smokes, though none chew the weed.



MR. YAN, MR. ENDICOTT'S ASSISTANT IN KIATING, CHINA.

FURNITURE AND FURS.

Close beside is a furniture shop, in which great cumbersome square chairs, heavy, almost immovable, round tables, native sideboards and couches with tiers of drawers below are all jumbled together, painted a shiny black. Nowhere does one find any attempt at the dainty cosy pieces which make our habitations homes in Canada. Near here is a fur shop with skins from Thibet, the far North or the Pacific, for the people appreciate furs, only they, in their crudeness, turn the furs inside out to get the warmth, while we in our civilization turn it out that others may see how very pleasant it must be to wear. In China, like many other things that go contrary, men have much more variety in head dress than the women. Individual shops are found scattered about and whole blocks are given over to the cap industry. The most common kind

made are little round brimless caps much like a smoking cap, save that they are stiff and have a red knob on top. Others are grey and brown cloth, much worn by the coolies in winter, and remind you of the crown of some old well battered soft felt or an inverted bowl. Still another variety they name wind caps resemble hoods, or rather sun bonnets, since they have a cape over the shoulders and extend in the front, while the official cap is a sort of inverted soup plate with a spike and tassel upon the top.

But we might ramble on and on without much hope of exhausting the variety, past brass shops, pewter shops, blacksmiths' shops, weavers, carvers, bankers, meat shops, cash shops, scroll shops, pawn shops, shops selling boxes, images, old coins, curios, books, shoes, clothing, clocks, saddles, dyes, sedan chairs and so on and on to profusion.

THE WINE SHOPS.

Two classes of shops you will not fail to notice. One is the wine shop, to be found in any degree from a big crock with a bowl to a room where the gentry invite their friends to dine and drink their sour, smelling excellent. Alas, here too our cursants have outrun our churches, so that you may find French wines and British liquors for sale on almost any busy street. The other is the opium den, in all degrees from a mud floored hut, with straw in the corner, up to big shops with couches, large lights and even Confucian scrolls to grace the walls. In this city alone it is said there are several thousand dens and it is well known that the majority of all classes, both men and women, use the drug in some form.

On the street, meantime, has been passing a motley mass of men, women, children, dogs, horses, pigs. Some coolie women sit sewing and gossiping in their doorways. Boys are flying kites, while girls kick up feather blocks (battledore and shuttlecock) with the sides of their little, bound feet, or others circle about a travelling candy stand with a primitive wheel of fortune. Along the street, passing, repassing, jostling along, go carriers with poles upon their shoulders, the burden dangling from either end. These include bundles of wood, buckets of water, crocks of alcohol, baskets of vegetables or broad trays of peanuts and sweets. Some loads are more conveniently carried upon the back, so we meet bags of rice, great sideboards and beds, large planks, long poles, and even at times a bleating goat. If the burden is very heavy then it is carried upon a pole between two or more, as are the big baskets of coal, long beams of timber or blocks of building stone. There is but one wheeled vehicle known to this part, that is Pat's one-wheeled phaeton. Rice and pigs, the latter on their backs and protesting powerfully, are sometimes permitted this kind of passage. Hucksters, too, are here crying their wares or with a bell, gong or clinking combination peculiar to their trade, tell of peddled fruits, sweets, cloth, or scissors grinders, dish menders, blacksmiths' shops. Little squat horses spatter along, announcing their coming by strings of bells about their necks and send the people scurrying to either side. More frequent are sedan chairs, borne by two, three, four or eight men, calling out lustily as they clear the way.

THE BEGGARS.

No street scene is ever without beggars. To Canada such simply signify some unrazed and unsouped wanderers waiting food. Here it means white-haired, middle-aged, mere infants, blind lepers, palsied, lame, deformed, covered with gaping sores, covered with vermin, filthy, naked often save for a piece of matting made from the bark of the palm tree, their lean limbs almost audibly rattling as they shiver from store to store. You find them lying in the gateways, squatting by the walls for warmth, or dodging along, dismally drawing

out their plea for pity and prosperity on those who will give but the burnt rice from the pan.

From all this one turns in hope to the vision afar off when the cold, damp, mud-floored, jumbled shops will be well-ordered stores, the crowded hovels at the rear become comfortable cottages and happy homes, the stenchy ditches changed to sewer systems, the narrow alleys broadened, paved and flanked with boulevards and sidewalks, the hundreds of human beasts of burden be replaced by trucks, trains, cars and carriages, when the touch of the Great Physician shall have passed by, healing all manner of diseases and the Light of the World shall shine from these faces dispelling their



LAO PAN, MR. ENDICOTT'S HANDY MAN.

A Load of Books.

pallor and pain. And we have confidence that the message of the Man of Nazareth will far more abundantly fulfil all these things
Chentu, China.

The Printing Press in China.

SPECIAL attention is being given to the printing press by our missionaries in China, believing as they do that much can be done in spreading the gospel by a wise use of literature. New buildings are being erected at Chentu, to be used for publication purposes, and the work will be under the special direction of Rev. James Endicott, B.A. Native men and boys are being taught the art of printing. The boys can beat the men at some lines of work, and their services can safely be counted on in the years to come. They will grow up with the business and feel much more at home in it than if they started later in life. Mr. Endicott writes as follows of the Chinese pictures which we publish this month:

"The two pictures I am sending you will, I am sure, be of interest. Mr. Jan, my proofreader, preacher and friend, became a Chinese B.A. when he was thirty-two years old, and has been a school teacher for a great many years. His home is ten days' journey away, but he came to be my teacher five years ago. The next year he was baptized on confession of faith and received into the Church by me. When I returned to Canada in 1900 he came into the press to help Dr. Hart. When the troubles broke out a few months later Mr. Jan was left in charge of the property and the Church. He is now fifty-two years old. He is a very kind, intelligent and, as we believe, truly Christian gentleman. He is of great help to us.

Lao Pan, our handy man, I am sorry to say, is not yet a Christian. He usually settles himself for a snooze when the sermon begins (so perhaps he might "pass" for a Christian in some countries). But he can do things, almost anything, and he supports his widowed mother. We have no more useful workman. The picture shows him carrying out books to be shipped. The woman in the corner is one of our sewing women; she sews most of our books.

A Remarkable Phenomenon.

BY THE EDITOR.

To a visitor from Ontario one of the most interesting features of the Maritime Provinces is the action of the tides. If he arrives first at St. John, N.B., he will be surprised to see vessels of various kinds, at the city wharf, lying helplessly in the mud, away below the street level. Possibly he may reveal his greenness by asking for an explanation of the strange sight, and he is kindly in-



THE PETICODIAC RIVER, AT LOW TIDE.

formed that "the tide is out." A few hours later these same ships will be floating proudly, and workmen are busily engaged in loading them with all sorts of produce for all sorts of places.

The regular coming and going of the ocean current serves a very useful purpose in keeping the harbor of St. John wonderfully clean. Refuse of all kinds that finds its way into the water is swept out to the sea twice each day, and is seen no more. Passing through the city, last February, I was surprised to note that there was not a particle of ice to be seen anywhere in the harbor. This must be of considerable value to vessels using St. John as a winter port. In some parts of New Brunswick there is a tidal rise and fall of fully thirty feet.

The two most remarkable vagaries of the tide are the famous "Reversible Falls" at St. John, of which we have



THE TIDAL BORE, PETICODIAC RIVER.

already written in this paper, and "The Bore" at Moncton. The first thing to do upon arriving at this thriving New Brunswick town is to go to the newspaper office and enquire when "the bore" will arrive. They are able to tell you within a very few minutes, so that very little time is lost in waiting for it.

The "bore" is simply a tidal wave which sweeps up the Peticodiac River from the Bay of Fundy, some seven miles away. The tide was going out when several tourists reached the

wharf, and the river seemed almost empty, although quite a stream in the centre was still pouring out to the sea. Suddenly there was a roaring sound, and a foam-crested wave was seen coming around a curve of the river about half a mile away. It has very much the appearance of a wave of the ocean or lake washing up on the shore, only it follows every winding of the river. The swiftly flowing stream is driven back and the whole flow is turned in the opposite direction for some hours.

The height of the bore differs greatly at various times and seasons. Sometimes it is not more than twelve or fourteen inches, but occasionally it measures three or four feet. It is said that, with one exception, it is the only phenomenon of the kind in the world.

The Theoscope Our Greatest Need.

BISHOP H. W. WARREN.

WE have the microscope for seeing fine, the telescope for seeing far, the spectroscope for seeing the dark lines of many material substances in the light, the stethoscope for perceiving, not by the eye, the internal state of the breast; and various other "scopes" for perceiving various things. But what we need most of all is a theoscope for seeing God.

This is a legitimate field for scientific research with suitable instruments. We need not wait till this muddy vesture of decay is taken off, as Job said in despair of present vindication: "Without my flesh shall I see God;" for Moses but expressed a desire in accordance with human possibility when he said: "I beseech thee show me thy glory." History had told him that the Lord had appeared under various forms unto Adam, Abraham, Isaac, Jacob and others. But Moses wanted to see the real essence. For that there must be waiting; but in the denial, God offered to make his goodness pass before him. And he did, to the great irradiating of his face. For such vision human eyes are inadequate. Elisha knew that the organs for seeing spiritual existences existed and only needed unveiling when he said: "I pray thee open the eyes" of the young man. The Lord of all spiritual realms asserted the same fact when he said: "The pure in heart shall see God." This "shall" have an assertive or imperative, rather than a future force. This is a common significance. The verb *optamai*, from which this *optamai*, "shall see," comes, does not mean to see with eyes exclusively, but it means to perceive with the mind, to know, as Acts viii, 23: "I perceive that thou art in the gall of bitterness and the bond of iniquity;" Col. ii, 18: "Seen with feeling of reverence." [American Version. Note.] John iii, 11 and 32: "Seen with spiritual organs." John xvi, 16: "Ye shall see me spiritually present after my body has departed."

It also means to become acquainted with by experience (John iii, 36), not experience life. Luke xvii, 22: "Not know by experience one of the days of the son of man."

It also means to take heed to, to see to it. Matt xxvii, 4: "See to your betrayal of innocent blood yourself." Also verse 24: "See to it yourselves." Acts xviii, 15: "See to the effect of your own law."

In these senses, then, (a) to perceive with the mind, (b) to know by experience, (c) and then to reverently take heed to, man may see God.

What is the instrument, the theoscope?

Professor Agassiz once approached the instrument of a celebrated microscopist, but paused and said: "Tell me what I am to see." The microscopist, delighted, answered: "You are a man after my own heart. You recognize that there must be a prepared mind to enable the eye to see rightly." We shall see what we expect or desire to see. Thousands have eyes but see not the things that are visible to others. A cold critic, gazing on one of Turner's gorgeous pictures of sky in which God made the outgoing of the morning and evening rejoice, said: "I never see such colors in the sky as you paint." "Don't you wish you could!" said Turner. "I never can begin to paint what I see." To some

A primrose by the river's brim
A yellow primrose is to him,
And it is nothing more.

To another every common lily is aflame with God. So the first qualification is desire and expectancy. Then one is

anxious to be taught, like Agassiz, by artists already qualified. How many of them there are! What a choice selection of the results of their seeing is recorded in the Bible!

The instrument of this theosophy is the heart. With the heart man believeth unto righteousness; and this rightness is the purity in heart that enables one to perceive God. As the patriot thrills to see his country in the flag; the bride to see covenanted constancy of love in a ring; the Christian to see divine love even unto death in the cross—so the pure in heart have a theosophy to see God in everything that he has made.

How the Bible seers saw him! The heavens declare the glory of God and the firmament showeth his handiwork. He bringeth the rain. He causeth the grass to grow. He giveth to the beast his food. How the hymns roll the rhythm of his presence in nature till the morning stars sing together and all the universe is one Eolian harp swept by the breath of God.

The harp at nature's advent strung
Has never ceased to play;
The song the stars at morning sung
Has never died away.

How the world, human history, and one's individual experience are all glorified when God is perceived, even dimly, in them all!

The full revelation is not yet,

For if I could see, as in truth they be,
The glories that encircle me,
I should lightly hold this tissued fold
With its marvelous curtain of blue and gold.

The full revelation of God, when we awake in his likeness and see him as he is, must be expected, desired and prepared for here. After our theosophy, which has been made by the best artist, has been used to perfection by an expectant soul till God is pavilioned in every splendor, breathed in every rove, and all nature sings his boundless love, then we may say—

Oh, the hour when this material
Shall have vanished like a cloud.
When amid the wild ethereal
All the invisible shall crowd—
In that sudden strange transition,
By a known but fiercer sense,
Shall we grasp the mighty vision,
And receive the influence.

Youth's Friendships.

YOUTH is the time of friendships. It never sits solitary. When the battle of life is on we do not get close to the hearts of other people except in the charmed circle of home. But in earlier life we seek our enjoyment in social communion. We do not bottle up our capacity for friendships, but take out the cork and let the fragrances spread abroad. We live with chums. We find in our companions our delight and inspiration. The touch of their hand brightens the day and speeds the hour along.

Nothing is more important at this time of life than the choice of associates. St. Hildegarde said to her friend: "I put myself into your soul." That is what all of those with whom we are closely intimate are doing. They put themselves into our souls, and so they lift us up or draw us down to their level. It is easy for a youth to be drawn away from his high ideals and purposes by an unworthy friend. Unconsciously and gradually the life is coarsened. Things which once seemed wrong now seem matters of indifference, and after a little become enticing. The more intense the intimacy, the more constant the friendship, the easier the transformation.

But if an unworthy friend may degrade, a worthy one may ennoble. George MacDonald says: "To know one person who is positively to be trusted will do more for a man's moral nature—than all the sermons he ever heard." We should then make some friends who are wiser and stronger than ourselves. Their virtues will enter lives, and prove a source of help greater than the counsel we may listen to or gather from our elders. By their purity our grossness will be purged.

But while we should make the good our chums, we should not withdraw ourselves from those who are weaker. There is always the duty to give. Life is not all receiving. It is also imparting. Christ made the weak strong by the virtue which went out of Him. "Energy of mind and heart," says some

one, is "developed by giving out." The widow's oil increased as it was poured out, and the barley bread as it was broken. "To be good, one must give out goodness. The spring that has not on one side a lower level will stagnate with its own fullness."

As in our friendships we should get the best, so in them we should give our best. Do not drop below your highest level when you are with your chum. Do not keep back your best thoughts, your truest beliefs, your highest purposes, your loftiest aspirations. Pour them into his soul, that he may leave you the stronger and the better for the fellowship. There is too much drawing from the bottom of the cask, where the dregs are. Many young people seem afraid to exhibit their best. They utter frivolous thoughts, they assume light attitudes, they pretend moral indifference when their best self protests against it all. Your friend deserves, because he is your friend, the best you have to give. Only thus can you be to him a help and inspiration.—*Epworth Herald.*

A Conundrum.

"WHY is a woman like an umbrella?" asked the exchange editor.

"Because she's made of ribs and attached to a stick," replied the information editor. "Why is—"

"Wrong. Guess again."

"Because she always has to be shut up when—"

"Naw! You fatigue me."

"Because she stands in the hall, and —"

"Naw! It's nothing about standing in the hall."

"A woman is like an umbrella because nobody ever gets the right one. Why is —?"

"Ring off! That isn't the answer, either."

"It's a better one than you've got."

"Don't you reckon I know whether it is or not? Whose conundrum is this, yours or mine?"

"Well, she's like an umbrella because—it isn't because she fades with age, is it?"

"You ought to be ashamed of yourself."

"I am. It is because you have to put up when it's cloudy and threatening—no, that can't be it. Because she's a good thing to have in the house. Why is —?"

"You're not within four counties of it."

"Because you can't find any pocket in either. Why is —?"

"No choice. Vote again."

"I won't. A woman isn't like an umbrella. There is not the slightest resemblance. You go on with your work, and let me alone."

"I knew you couldn't guess it. It's because she's accustomed to reign."

Then the information editor rose in his wrath, and they were only prevented from doing mischief to each other by prompt work on the part of the labor editor.

Guests to be Dreaded.

"THE people whom I most dread as guests," remarked a woman noted for her hospitality, "are those who have no capacity for small pleasures." Anyone who is accustomed to entertain much will easily recognize the class to which the speaker referred. They are the persons who are restless unless something is continually "going on." They cannot enter into the quiet enjoyments of the family they are visiting. A walk, with no special object in view, is to them the tamest sort of recreation. They cannot understand another's delight in finding a new flower; they wonder why you go out on the veranda to view a fine sunset; the arrival of a new book is a tripe beneath their notice. If there are children in the household, they pay no attention to their little ambitions and accomplishments. Mary's amateur playing, or Jack's crude attempts at painting, have little interest to the visitor who has no gift for finding happiness in small pleasures.

Few of us use to the full the resources of happiness that are available. Happiness depends upon the treatment of what we have, and not what we have not. Happiness is made, and not found. The poet teaches us that, if we would after a certain age find enjoyment in life, we must become again like little children, open our hearts to the healing influences of nature, and cease to despise the simple pleasures.—*E. J. Hardy.*

Consolidation and Co-Operation in Education

BY THE EDITOR.

THERE is probably no part of our educational system that so greatly stands in need of improvement as the country schools. The buildings, as a rule, are not at all complete in their equipment; many of them are badly built and poorly ventilated; the scholars have to come considerable distances, frequently over very bad roads and through stormy weather; and the teachers are usually the cheapest that can be secured.

Perhaps the greatest objection to the average country school is the fact that it is practically impossible to secure any grading worthy of the name. Not infrequently a teacher will have a class of sixty or seventy pupils of all ages from five up to twenty-five, meeting in the same room. Only the crudest work can be done under such circumstances.

For a long time educationists have been figuring on how some of the advantages of the graded town school could be brought to the young people of the rural neighborhoods, but very little has been accomplished. A notable attempt, in this direction, however, is now being made in the Province of Nova Scotia, which will be watched with considerable interest. Through the munificence of Sir William McDonald of Montreal, who is a genuine friend of education, what is known as a "Consolidated School" has been opened in the village of Middleton, which is the first of the kind in Canada. It is the intention, however, to try the experiment in other eastern Provinces in the near future.

In the neighborhood of Middleton, there were seven school sections, each with its typical little school house, and cheap teacher. Sir William McDonald proposed that all these schools should be closed, and the pupils sent to one central building which he would erect. To meet the expenses, the sections would be asked to contribute only the same amount that they had been paying for educational purposes during recent years, the balance to come from the pocket of the philanthropist. The offer was accepted, and an act was put through the legislature, forming Middleton, Spa Springs, West Brooklyn, East Brooklyn, Nictaux, Nictaux Falls, Wilmot, and South Farmington, into a consolidated section for three years. If the scheme is a success, the arrangement may be made permanent, but Mr. McDonald at present only pledges his support for three years.

A fine brick and stone building, 87 x 62 feet, with basement and three floors has been erected, and recently opened. In general appearance it would do credit to any of our cities, and is equipped with the best apparatus obtainable. Attached to the school, there is to be a garden, with provision for nature study, and instruction in agriculture and horticulture. Attention is also to be paid to manual training, household science, and some other subjects, which are seldom or never taught in country schools. The idea is to place some of the advantages of the Agricultural Schools within reach of young people, who cannot attend these institutions, in addition to carrying on regular public school work.

The responsibility for superintending this comprehensive undertaking has been laid upon Prof. J. W. Robertson, the Commissioner for Dairying and Agriculture, Ottawa, who is such an earnest advocate of practical as well as theoretical education.

Each individual section will retain its identity, and have its school board as formerly to collect the taxes, but the actual management of the school is vested in a consolidated board, composed of three members for Middleton, and one for each of the other sections.

Perhaps the most serious obstacle in carrying out this plan is the fact that the scholars live at considerable distances from the school, and are also scattered. To meet this difficulty, eleven large covered vans have been provided, which gather up the children every morning, and return them to their homes in the evening. A comfortable barn has been erected

in Middleton to shelter vans and horses during school hours. The cost of this system of conveyance is as follows:

Route 1-3½ miles, 24 children	.....	\$640 00
" 2-4 " " 21 "	.....	375 00
" 3-2½ " " 11 "	.....	300 00
" 4-5 " " 28 "	.....	380 00
" 5-3 " " 22 "	.....	338 00
" 6-5½ " " 22 "	.....	549 00
" 7-5½ " " 22 "	.....	600 00
" 8-5 " " 26 "	.....	500 00
" 9-5 " " 24 "	.....	445 00
" 10-4 " " 24 "	.....	440 00
" 11-5 " " 26 "	.....	600 00

It may thus be seen that it will cost more than \$5,000 per year to convey 350 pupils to and from the school. Parents will, of course, be quite agreeable to having their children avail themselves of these carriages, so long as the expense is met by somebody else, but if the subsidy should be withdrawn, it is a question whether the rate-payer would be willing to foot the bill. If this difficulty can be satisfactorily met the plan may be regarded as a permanent success.

Should the results prove as satisfactory as anticipated the Provincial Government will very likely do something towards the continuance of the present arrangement, and certainly, public money could scarcely be invested to better advantage than in improving the public school system of the country.

The scholars in the original Middleton section walk to school as they did previous to the consolidation. These number about 100, so that there is a registration of 350. The expense of running the school, apart from that of conveying the children is quite similar to that of other first-class schools or academies.

The school opens at 9.30 a.m., and closes at 3 p.m., with an hour of intermission at noon, and fifteen minutes in the forenoon. The vans will not wait longer than two minutes for any one child, and must be at the school at least ten minutes before the morning session begins. The drivers are held in bonds of \$500 each to exercise the same care for the children's physical and moral welfare while in the vans as the teachers are expected to do while they are in the school room.

In Nova Scotia, the amount of money received from the Government for school purposes is determined by the "grand total days attendance of pupils," consequently the consolidated school will enjoy a larger revenue from this source than did the eight separate sections. This enables the teachers to do better work and secure more satisfactory results. There are eight teachers employed at present, one of whom teaches domestic science and another mechanical science. The Principal, Mr. Geo. B. McGill, is an enthusiastic believer in his position. He has specially prepared himself for his position by taking a summer course at Clarke University, Worcester, Mass., and by spending a winter visiting educational institutions at Chicago, Ithaca, and New York.

In considering the advantages of such a school, in addition to the better grading, better attendance, and better teachers, there must be added the interest and enthusiasm that are generated by numbers. A school of fifteen or twenty pupils is usually a dull affair, but one of three or four hundred, with scholars graded according to age and acquirement, is vastly more attractive.

A breath of sadness scarcely caught,

A minor note to swell the strain,

A blossom bowed with falling rain,

Gold strands with silver subtly wrought.

O rare, unfathomed August days,

Rich with the glories of the past,

What will you bring us forth at last?

What lurks beneath your hovering gaze?

—May Lennox.

Some Wonders of a Department Store

BY FRANK FAYANT.

FACTS taken at random from the day's work of the department store are astounding. John Wanamaker's Philadelphia store has under its roof the biggest bookshop in the world, and has sold, in the past six years, ten million dollars' worth of an edition of a single work of reference. The firm of Montgomery, Ward & Company has developed the mail-order business to astounding proportions; forty-five girls, working ten hours a day, were three weeks behind recently in the simple act of opening the incoming letters. The transfer of cash from sales-counters to the cashiers' room in Macy's store, in New York, keeps in operation eighteen miles of pneumatic tubing.

In a Chinese newspaper in Hongkong may be read the advertisements of several American department stores. A Chicago store has shipped an entire church, complete from belfry to Bible, into the heart of Africa, on a simple mail order. A thousand shoppers lunch every day in the restaurant of Wanamaker's New York store. One store has sold over its counters, in a day, three thousand dozen live frogs; another, twenty tons of sugar in small parcels. Another store sends out every year nearly two million copies of a bulky catalogue, on each copy of which the domestic postage charge is twenty-six cents.

The man who writes the daily advertisement for a big store commands a big salary—ten or fifteen thousand dollars. He must be original, resourceful and witty—a man of ideas, alert to see and use opportunities. The quality of his work tells day by day, for the effects of a cleverly written advertisement show immediately in the increased sales in particular departments. Every night the reports of gross sales in the threescore departments, as compared with the corresponding days in the previous week and the previous year, indicate whether the day's advertising appropriation has been well spent. Every day the "buyers" give the advertisement writer a draft of the next day's particular offerings—a clearance sale of winter overcoats, a shipment of Parisian dress fabrics, bargains in new novels, or a cut-price sale of canned goods. These the advertisement writer welds into one big display announcement, which, when it has been approved by the general manager, becomes the law and the gospel of the next day's business. Copies of it are posted on all the floors, and are put into the hands of all the salespeople. Every salesman and saleswoman in a department must learn, the first thing in the morning, the special prices at which wares are offered in the day's advertising. The day's advertisement is the Baedeker for both shoppers and sales people.

The massing of threescore or more varied shops under one roof demands an efficient staff of department heads, or "buyers." The worth of a buyer is measured by the amount of net profit he can show at the end of the year. He must be on the alert to seize opportunities for acquiring desirable stocks at low prices—the bankruptcy of a manufacturer or a big merchant is one of these opportunities; he must be able to forecast the future tastes and demands of the shopping army; he must know when to plunge, buying ten, twenty, or thirty thousand dollars' worth of goods in a single order; he must know when to push, and when to mark down certain stocks; and all the time he must keep his weather eye on the doings of buyers in rival stores. If he carries a line of foreign goods, he makes a yearly trip abroad to buy directly from the makers, whether it be Parisian gowns, German toys or Persian rugs. The toybuyer goes to the Continent in January to order his next Christmas stock. The successful buyer is master of his department, and he usually commands a high salary, sometimes as high as twenty or thirty thousand dollars a year, although four-figure salaries are the rule. Every night at the close of business the salespeople give the amounts of their total sales to their buyers, who in turn foot up their department totals. The buyers then report to the general manager, who compares the day's sales with the business the year before. Marked variations are made the subject of inquiry. Every night when the general manager leaves the store, he knows to a cent the day's receipts, how they compare with the previous year, and if they vary from the normal, the reason therefor.—*Success*.

A Predigested Boy.

I CALLATE, Jersey, half-mused the old farmer, "that there boy of Mrs. Dr. Brown-Jones that's a summerin' here, is in a way to get spiled in the makin'."

"Be you a meain' her as was Belinda Alvry Stubbins afore he married that Englishman with two names stiched together?" Jerushy interrupted Jonathan to ask.

"I ain't alludin' to anybody else. She raised him from a baby on predigested foods, an' now she's afraid to change to han an' eggs, an' they do say that his teeth don't amount to shucks for want of exercise, an' his stomach is so weak that he can't digest a cracker. But that's the least part of Belinda Alvry's foolishness. She conceived that the boy's mind must have as easy a time as his stomach, so she wouldn't never let him go to school for fear he'd have to tackle the multiplication table, or learn to bound Chiny, or conjugate 'I am, you are, he, she or it.' So she got geography games an' mathematical games an' historical games for him to play, an' sort o' predigested his knowledge fur him, so's 'twouldn't distress him any more than his food.

"I understand that she wouldn't let him go to Sunday school for fear he might hear somethin' harsh or crude 'bout duty an' self-denial, an' she never let him read the Bible hisself, but predigested that for him, too, tellin' him that all actions were either beautiful or unlovely, an' he must cultivate the beautiful because unlovely things are unpleasant. They do say that he doesn't know what right an' wrong are, an' she never tells him that he ought or must do a thing, but asks him if he doesn't think it would be beautiful.

"The fond, foolish woman predigested his sports, too. She wouldn't let him play baseball with the boys here, because it was too exercisin' an' he might have to run when he didn't feel like it. She cal'lated that parlor croquet or whist would rather suit his constitution better. He's as spindlin' as a whip-stock. By an' by, I presume, she'll pick out some likely girl an' predigest a wife for Freddy, after she's hired tutors to predigest him through college. What's the use of ever takin' such chaps out of the incubator?'—John F. Cowan, in United Presbyterian.

The Easy-Going Korean.

TWO traits which are entirely lacking in the make up of a Korean are accuracy and a sense of personal responsibility. The absence of these two important characteristics is one of the things which help to make it so difficult for the business-like Westerner to understand the Korean character.

Rev. James S. Gale, who knows Korea so well, give in the *Outlook* several instances of this peculiarity of the Korean.

Of accuracy, which grows out of responsibility, Korea knows nothing. His Excellency says he'll call to-morrow at two o'clock, and he does not come; it is six when he arrives, but he did not mean to prevaricate; he only meant to say, "I'll come sometime," and it sounded better to say two o'clock.

"We'll send you that document on the tenth day of the moon at six o'clock," says the Foreign Office, and we part politely, with salutations of peace. The demand has been satisfied for the time being, which is sufficient; why worry about the future? The tenth day passes and there is no document, and yet no one is surprised, or astonished, or thinks of saying "You are a liar."

Any organization that runs by the clock and writes its duties and obligations all down in a little book beforehand is just another piece of Western madness. The Korean's brain is not adjusted to the world of clocks and watches. He uses them, and talks of them, but he has no idea whatever of time or any other factor that enters into the matter of organization.

In the power-house of the Electric Company of Seoul there are all the forces present that go with steam and electricity. They allow of no mismanagement and no neglect. If water fails in the boilers, the same results follow as in the west. The American engineer in charge soon learns to know how seemingly careless (not really acting so, but born so) the Korean is, and how impossible it is to discover where to place blame when some one fails in his duty. Recently there was attached to the boiler an "abominable" automatic

recorder, that registers the amount of water, and keeps on registering through the weary hours, night and day.

"Look here, Kim," says the American engineer, "why did you let that water go down so low when you had charge?"

"I no let water go down, sir, high up all the time."

"Now, Kim, speak the truth, what hours were you on?"

"Twelve to three, sir, spare my life."

"Then, at twenty minutes past two—look at this gauge—you let the water go down so; one dollar off your wages. Do your duty next time, or the gauge will tell on you."

The boys in the engine room have no words with which to express their contempt for the automatic gauge. The eternal thing goes on forever. It does not sleep, and you can't bribe it or coax it or give it a drink or anything. To be thus constantly under the exacting eye of a machine is most distressing to the Korean. He does not know the principle on which the automatic gauge works; all he is sure of is that there is a devil inside of it.

"Every man to his duty" is the watchword that will probably carry the Japanese victorious through this mighty conflict. They are a little people and poor as to money, but as to the watch word they are far in advance of Russia.

Korea is looking through her large spectacles and trying to spell out the meaning of the phrase. Why every man should have a duty she does not yet understand, and why he should bother to carry it out so very carefully when he has it is also a mystery.

Manners in Speech

THE subject of good manners is a perennial one. We can not give the world a lesson to-day and let that suffice for all the days to come. Partly because some things need to be reiterated, and partly because new faces are continually making an appearance in the audience.

Because we do more of talking than of almost anything else, one of the prime elements of good manners is involved in manner and matter of speech.

No one can be right in his speech, if he be not, first of all, truthful. There are those who do not seem to comprehend that truth is a part of good manners; indeed, there are those who imagine that it is to be dispensed with on occasions. Aside from the sin of untruthfulness, he who does not observe strict integrity in this respect will sooner or later find himself in the midst of many hopeless tangles.

The man of perfect manners is certainly one who does not talk too much. Who has not seen persons giving evidence of being otherwise well-bred who in this particular seem to throw good breeding to the winds? They seem to be determined upon monopolizing conversation. If it were possible for them to first get the floor, so to speak, they saw to it that no one deprived them of the position. If some one else happened to occupy this coveted place, they had no scruples about breaking in upon the other's discourse and making themselves heard.

It is seldom that one of us has a communication to make the world so important that it can not wait until others cease speaking. Young persons sometimes find this a trying rule to keep. It is one, however, that will pay in the end.

In the matter of conversation, it is a part of good manners to talk of things that are of interest to those who listen. Who has not been bored by being forced to listen to comments and conversation about people of whose existence he has had no knowledge, and about things that are altogether unknown to him? To assume a well-bred air of attention during a time like this is indeed difficult. If you find that your conversation is leaving some one out of the circle, remember that you are transgressing the rule of good manners which obligates us to be kindly considerate of others.

It is a part of good manners to give attention to the tones in which we speak. The calm, well-modulated tone is a source of pleasure to those that listen, while harsh, strident notes are sure to repel. I believe that carelessness in this respect is one of the besetting sins of the young woman of to-day. In public places, how often the sharp, high-pitched voice regales us with matters which are not meant for our ears. Again and again I have seen the young woman of the loud and harsh voice made the subject of the stares of strangers. Blissfully unconscious of it all, she continued her discourse. This can not fail to disgust the refined. If some of the time which unmusical people spend in trying to bring musical sounds from various instruments were spent in the

cultivation of a pleasant speaking voice, the world would be at least more comfortable.

It is the part of good manners to refrain from talking in all places where others may have a desire to listen. It need scarcely be said that the instincts of a real lady or gentleman will prevent one from whispering during the services in the Lord's house. While this looks reasonable enough on paper, stubborn facts force us to acknowledge that many who otherwise might lay claim to these titles offend greatly in this particular. This is more serious even than the question of breaking the rules of good form. The sermon has been spoiled for many a one, and his thoughts turned away from serious channels by the thoughtless, ill-mannered behavior of those who sat near him in church.

It is the part of good manners to refrain from what we commonly call "slang." It may provoke a smile on the part of others if you indulge in language which savors of the stable and race-track; but it will at the same time reveal your poverty of mind. It is easier to pick up the expressions and phrases that have thus become popular than it is to carry about with you a sufficiently voluminous vocabulary to enable you to clothe your thoughts in pure and elegant language. The young woman who speaks of her "fellow"; the young man who so greatly forgets himself as to refer to his "girl," or to his father as the "old man," or to the children as "the kids," makes those who listen wish at least that they could put telescope distance between themselves and the speakers. These habits of speech are usually acquired unconsciously, and are not easily gotten rid of. But let no Christian young man or woman be satisfied with speech that is not truthful, kindly, intelligent and refined.—*Lookout.*

The Use of Sunday.

AN article in the *Sunday Magazine*, by Rev. F. B. Meyer, discusses the Sunday question in a way which will interest a good many young people and their parents. The writer does not attempt to lay down the law for other people. He simply tells how Sunday was spent in his own father's home, and gives his answer to some questions which are frequently asked:

"In my father's home every thing was different on Sunday from other days. On other days we breakfasted at 7.30, but on Sunday at 8; all the maids came in to prayers, led by the cook, in clean print dresses and very white aprons and caps; the bread was new and delicious, always baked specially on the previous day; we all dined together, and father carved the invariable sirloin of roast beef; there were Sunday books, the regular hour for singing hymns, and at supper the great treat for us children permitted to sit up so late or who had been to the evening service, of potatoes in their skins. Forgive me for entering into such particulars; but in the change of the whole arrangements of the household something was done toward the restful observance of the day. To have the ordinary daily papers and books about is fatal. I was interested to see that the practice of Mr. Chadstone corroborated this. Any one entering his room in Downing street on Sunday would find that the ordinary literature had been replaced by periodicals and books in keeping with the day.

"In other particulars our home arrangements conformed with these principles. The interests of the servants were carefully studied; the family life was always in evidence; the physical and intellectual were subordinate to the spiritual and eternal; and everything was done to heighten the reverence with which the day should be regarded.

"In conclusion we will briefly consider two or three general questions:

"What books or pastimes would you suggest for growing children not religiously inclined? I would be very careful to banish the ordinary books, such as the exciting story and paper-covered novel, and the ordinary illustrated papers. But I would take special care to put in the way of eager young minds other books which have a high ideal in the story they tell, such as Ian Maclaren's, Barrie's, George MacDonald's, etc. I should not read these myself, or wish them to be read in my home on Sunday; but I am dealing with a difficult case—the case of growing boys and girls who refuse religious books, and must be saved from spending the day in devouring trash or scraps.

"I can imagine also a father who had a distinct leaning to some special line of study always reserving Sunday afternoon for the wonders of the microscope, for directing or arranging botanical specimens, and for talking about the fossils of a bygone age—constantly indicating the traces of design and adaptation which attest the Creator. Or, if he were specially interested in biography or history, what could he do better than read aloud the story of Hugh Miller, Wilberforce, Wesley, Lincoln or Garfield?"

"What may we talk about? There should be nothing strained or artificial in the conversation; but the play and life of friend with friend, of brother with sister, of father with child—only a more careful ruling out than ordinary of gossip, of the unkind criticism and the unseemly jest.

"I think that, where possible, a man should walk out with his children, when the weather permits, for one or two hours, breathing in the fresh air, and talking together of their common interests.

"With a little forethought the elders are always able to suggest subjects of conversation, and when some great event is transacting, or some notorious case being tried before the bar of public opinion, how much may be done by suggesting principles on which just conclusions may be founded! Almost instinctively children will come to view matters from their father's standpoints. To look out at all life from the standpoint of the King of truth is a fit occupation for Sunday.

"What about society? If that term implies the formal party, the polite call, the fashionable gathering—certainly better not, in my judgment; but if society means the meeting of friends, the loving intercourse of kindred souls, who shall say nay? Did not our Lord walk with the two on their way to Emmaus? But social intercourse should never sink to levity, break up the wholesome routine of the home, or give servants much additional work.

"What of music? One would dissuade young people from the popular song, the music hall ballad, the strain which is associated with the place of amusement or the opera singer; but surely with Handel, Beethoven and Mendelssohn, Mozart, Gounod, to say nothing of the sweet and noble songs of our own sacred poets and composers of church music, there is plenty of scope for high-class and elevating music without confining ourselves to psalms and hymns."

And after a very reasonable and earnest plea for attendance upon morning and evening preaching service, Doctor Meyer concludes with these words, in which all our readers must concur:

"All may not agree with the recommendations of this article, but it is open for them to make better ones. No one will be more thankful than myself to those who can amend or add to my suggestions. One thing only I feel, that before we allow the landmarks of our Christian Sunday to be wasted away by the incoming tides of secularity, we should make one honest effort to redeem it from any charge of dullness and stupidity which may rightfully be made."

Blessings Turned to Curses.

REV. JESSE S. GILBERT, A.M., PH.D.

IT is one of the joys of the Christian life that seeming evil is turned to good. It is one of the sad features of sin that it turns good into evil. God sends the fruitful harvest, ripens the grain and purples the grape, but man distils the poison of alcohol.

From the same sunshine, same atmosphere and same rain, the rose extracts fragrance and the deadly nightshade poison.

Here is a young man endowed with a quick and ready wit, a keen sense of humor, and the ability to see the funny side of things. He may use this gift, for it is a gift, so as to scatter sunshine all around him, lifting for a little while the burden of care from weary shoulders and bringing the light of smiles to eyes long dim with tears. Upon the other hand, he may pour ridicule upon sacred things, inflict pain upon sensitive natures, and turn all serious thoughts of life, its work and its duty into jest.

The social nature is the sweetness and light of life. Without it home and society would be impossible, and we would live like hermits, each one apart and alone.

Yet many young men fall into evil by the perversion of this very instinct. They find fellowship in evil company instead of

good. The drunkards and the gamblers do not fall into their evil ways without companionship. Men do not go to ruin alone. The greater part of drinking is social. Abolish the miserable custom of treating and you would wipe out four-fifths of the drinking habits of the country.

Fortunately the converse of our text is true, and things that seem evil may be turned into blessing. If Moses' rod was turned into a serpent, the hissing serpent was turned back into a rod. Poverty has spurred many a young man on to high and noble endeavor. When Napoleon was told that the Alps would prevent his army from marching into Italy, he replied, "There shall be no Alps." Blind men have accomplished more than many men with good eyes. Bishop James when a young man had a frail constitution and a thin, weak voice. Calvin was a chronic invalid. Byron had a club foot. Milton was blind. Goodyear struggled all his life with debt and poverty. Andrew Johnson did not know how to read until his wife taught him. Lincoln studied by the light of an open fire, and wrought out sums in arithmetic upon the back of a shovel.

But why multiply examples? The list is well-nigh endless. The young man who may chance to read these lines can add his name to the number of victors in the great battlefield of life.

Aunt Mary's Diary.

THE hall door opened, and before Edith could close it an inquisitive breath of the crisp evening air stole into the cosy sitting-room. Aunt Mary laid her book on the table.

"Did you have a good meeting, Edith?" she asked.

"Oh, I don't know; rather good, perhaps. But the new minister isn't a bit like Mr. Foss. I suppose he knows enough, has a college education, and all that, but his pronunciation isn't always correct, and that's enough to spoil any sermon.

"He may not pronounce all his words as you do, dear; still, he may have equally good authority. Wasn't his address good, and weren't you made better by it?"

"I don't even remember what he said," and Edith laid her gloves on the table.

As soon as Edith had carried away her wraps, Aunt Mary drew the little wicker rocker up beside her.

"Let me see, dear," she said, slowly, as Edith took the proffered chair; "you've been to one afternoon tea this week, the lecture on Shakespeare, a missionary meeting, and this evening service."

"Yes, auntie; but what of it? That isn't much. You don't think I'm neglecting my work?"

"No, dear; but I've a little report I'd like to read, if you're willing."

Aunt Mary reached across the table to her writing desk, and took out her brown-covered diary.

"Monday. Edith attended an afternoon tea at Emma Dunlap's. Missed much of the social pleasure because the table decorations were not in harmony with the hangings and the tint of the dining-room walls.

"Wednesday. A lecture on Shakespeare was given at the Second Parish church. Edith and I attended. The subject was, 'Accidents in Romeo and Juliet.' I spent a very enjoyable evening; learned many new facts. Edith was disappointed; didn't get much benefit from the lecture. Objected to the speaker's voice; said it was pitched too high.

"Friday. The monthly missionary meeting was held at Mrs. Benson's. Had an excellent report of the state convention by the local delegate. Felt a greater determination to do more in the line of the Master's service. Edith complained that the speaker was confined too much to her notes; said the report would have been more impressive had it not been written."

Aunt Mary reached for her pencil. "I've another entry to make of this evening's service," she said.

"Please don't, auntie," and Edith looked up, pleadingly. "I—I—didn't know before what was the matter—why I haven't been getting more good out of my opportunities. It is—it's because I meet them all in a spirit of criticism. I'm always on the watch for something to criticize, and so lose the good I otherwise would get. If you'll not make this evening's entry I'll see that those in the future are less painful for me to hear."—*Forwaded.*

Hints for Workers.

"Neither Cold Nor Hot."

To people of vigorous, intense natures, who believe in something worth attaining with all their souls, and travel resolutely toward it both with feet and thoughts, no individuals are more exasperating than those having amiably neutral minds, uncolored and unflavored by positive prejudices or convictions, unstirred by depth of emotion. La Harpe compares them to an oven in which everything gets slightly warmed and nothing cooked. The enthusiasm which burns something now and then is better than everlasting lukewarmness.

Whoever has the right to condemn the moralist, it certainly is not the idle Christian. While the Bible teaches that man is not saved by works, it also teaches that he cannot be saved without them.

Oversensitiveness.

Oversemitiveness, whether in man or woman, is really an exaggerated form of self-consciousness. It is far removed from conceit or self-esteem, yet it causes one's own personality to overshadow everything else. A sensitive person feels that, whatever he does, wherever he goes or whatever he says, he is the centre of observation. He imagines that people are criticising his movements, making fun at his expense, or analyzing his character, when they are probably not thinking of him at all. He does not realize that other people are too busy and too much interested in themselves and in other things to devote to him any of their time beyond what is absolutely necessary. When he thinks they are aiming remarks at him, putting slights upon him, or trying to hold him up to the ridicule of others, they may not be even conscious of his presence.—*Success*.

Do I Discourage Others?

Certainly that is a very close question. It looks at self rather than at others, and sees others only in the light of personal conduct. It is an X-ray turned upon our personal actions. Do I make it harder for others to live a Christian life? Has any glance, or word, or act of mine driven souls into discouragement, which ended in sin, in misery or in death? A lady said to a minister: "The reason I did not go to prayer-meeting was because I saw you sitting on your steps; and I thought if you could stay home, there was no harm in my doing so." Unconsciously, unintentionally we become connected with the weal or woe of others. Blind Bartimeus was charged by the crowd to hold his peace. If they could have had their way, they would have silenced him, and he would not have received his sight. Multitudes who are spiritually blind want to realize the healing power of Jesus, but are held back by the inconsistencies, the shortcomings, the worldly-mindedness of those who profess his name and want to be accounted his followers.

The sin of being a discourager is one that is far too common. We are constantly meeting with men who tell us of

Amalekites, Hittites and other "ites." They say: "Don't go; hold your peace; ye are not able to possess the land; it is full of dangers." Such men have God out of the calculation, just as the Hebrews who went to "spy out the land" did. Make your life helpful to others, and you will be surprised how it will react in helping you. There is neither sense nor religion in carrying the shades.—*Methodist Protestant*.

Adaptation.

Our place in Christ's army, under normal conditions, ought to be one to which we are adapted, but in determining this, elements of ease and of reward should both be eliminated. It is said that this is one of the chief elements of strength in the German army. They consider only the question of a man's adaptation to a certain task—promotion is not made a reward for bravery. A soldier or an officer may show the highest qualities of heroism and yet receive no advancement. He is stationed where it is felt he can be most useful. Duty is the watchword of the German army. The individual men are subordinate to the cause. When Bismarck asked concerning the behaviour of his own sons in the army, he did not inquire, as we do, whether they had distinguished themselves, but only whether they had done their duty. This spirit must determine our place in the army. It must be the place to which we are best adapted or in which we can be most useful.—*Rev. C. E. Hamilton*.

About the Lord's Business.

The following story was told for the first time many years ago, but it is worthy of repetition, for it illustrates the single-hearted perseverance with which Dwight L. Moody worked for souls:

"I was in Chicago yesterday, and when I started to come home, a young man asked if he might share my seat. As soon as the train started, the conversation, started by him, ran something like this:

"Pleasant day."

"Yes."

"Good crops this year?"

"Yes, pretty good."

"We ought to be thankful to the Lord for sending good crops."

"Yes, I suppose we should."

"My friend, are you a Christian?"

"Well, I have a high regard for religion. I think churches are a good thing in a community."

"Are you a Christian?"

"Well I cannot say that I am, now that you ask the direct question."

"Do you think it wise for a thoughtful man to go on for years without giving thought to this subject?"

"No, honestly, I do not think it wise."

"My friend, may I pray with you?"

"Why, if we are ever where there is a good opportunity, I do not think I should object."

"There will never be a better opportunity than the present. Let us bow our heads here behind this car seat."

"And with the train speeding through the suburbs of Chicago, this man prayed for my salvation. I never saw a man so much in earnest; I knew that he cared

whether I was saved or lost. Just as he finished his prayer, the brakeman called out the name of a station, and my newly made friend was off. He had reached the door, when it occurred to me that I did not even know who he was. I rushed after him and asked his name, and he replied, 'D. L. Moody.' I am going back to Chicago to find him and have him show me the way of life."

A Rule for Happiness.

Make a rule, and pray to God to help you to keep it, never, if possible, to lie down at night without being able to say: "I have made one human being at least a little wiser or a little happier or a little better this day." You will find it easier than you think, and pleasanter. Easier, because if you wish to do God's work God will surely find you work to do; and pleasanter, because in return for the little trouble it may cost you, or the little choking of foolish, vulgar pride it may cost you, you will have a peace of mind, a quiet of temper, a cheerfulness and hopefulness about yourself and all around you such as you never felt before; and, over and above that, if you look for a reward in the life to come, recollect this: What we have to hope for in the life to come is to enter into the joy of our Lord. And how did he fulfil that joy but by humbling himself, and taking the form of a slave, and coming, not to be ministered to, but to minister and to give his whole life, even unto the death upon the cross, a ransom for many! Be sure that unless you take up his cross you will never share his crown; be sure that unless you follow in his footsteps you will never reach the place where he is. If you wish to enter into the joy of your Lord, be sure that his joy is now, as it was in the Judea of old, over every sinner that repenteth, every mourner that is comforted, every hungry mouth that is fed, every poor soul, sick or in prison, who is visited.—*Charles Kingsley*.

Serve the Lord.

A pious shoemaker being asked what was his business, replied that his business was to serve the Lord, but that he made shoes to meet expenses. This is the true idea of Christian life and character, and it is a pity that it is not more fully realized. Our great business in this world is to serve the Lord, to do his will, and to glorify his name; and everything should be made subservient to this end. "Whether we eat or drink, or whatever we do, do all to the glory of God. So teaches an inspired apostle.

But this, alas, is not the idea of the great majority of even professing Christians. Their great business is to make money and, so far as they can, secure the comforts and luxuries of this life for themselves and their children—to amass, as far as possible, a fortune. The service of the Lord is a subordinate thing, an accidental matter, which, if it can be attended to, is very desirable. When professing Christians make the service of the Lord their business, and their worldly pursuits contribute to this end, we will have such a practical illustration of Christianity as will convince gainers and convert the world to Christ.

Quiet Hour.

Why Don't You Ask?

The believer, when on his knees, should remember that he is going to a King. He should let his petitions be large. He should imitate Alexander's courtier who had pleased the monarch by a display of valor, and was told that he might have whatever he chose to ask as a reward. He asked a sum of money so large that Alexander's treasurer would not pay it until he had first seen the monarch. On being questioned about it, Alexander smiled, and said: "It is true it is much for him to ask, but it is not much for Alexander to give. I admire him for his faith in me; let him have all he asks for."

Many professed Christians confessedly do not believe in the power of prayer. Of those who do believe theoretically in the power of prayer, not one in a thousand realizes its power. It is a striking fact that the men in the Bible record to whom God revealed himself most, and whom He used most, were indeed master hands at prayer. The men who have made the glorious part of the church's history have been men of prayer.

Prayer is the most important subject that the young Christian can consider; it is the secret of his inner, deeper religious experience. It is the power that holds him to Christ, and the channel through which he receives unto his soul the currents of heaven. There is power in prayer.

The writer was deeply impressed as a child on being told of a certain great-grandmother who arose from her bed every night at the midnight hour to pray for her children and her children's children. It is not surprising to know that very few of her descendants have ever wandered away from the fold.

"Ye have not, because ye ask not." "Ask, and ye shall receive." If there is any question in that, man put it there. One need but read Christian history and Christian biography to see the truth of what the Word of God teaches about prayer. The prayer of Abraham prevailed for the healing of Ahimelech. In prayer Jacob triumphed, and won his princely name. Moses prayed, and delivered a nation from bondage. Joshua prayed, and the day was lengthened for Israel to complete their victory. Elijah prayed, and the prophets of Baal were defeated. Jehoshaphat prayed, and his enemies were all slain. Daniel prayed, and was delivered from the lion's den. The church at Jerusalem prayed for Peter's enlargement, and he was delivered by an angel before the prayer-meeting broke up. A midnight prayer-meeting unlocked prison doors for Paul and Silas. There is little doubt that Saul of Tarsus, the most dangerous human enemy the church of Christ ever had, became Paul the apostle in answer to prayer.

Luther prayed three hours a day, and from thence went forth to shake the papal throne, and turn the face of Germany towards the sun of truth. John Knox prayed all night, "Give me Scotland or I die," and God answered his prayer. A familiar saying it is, that

Baxter stained the walls of his study with praying breath, and sent a tide of salvation over all England. Finney prayed for a solid week, and then delivered his "Revival Lectures," which started the Salvation Army, and a wave of revival rolled round the world. George Mueller prayed, and built a whole village of orphanages, and got millions of dollars to sustain them. The great awakening in England under the leadership of Mr. Wesley had its origin in praying bands. "Father" Chiquiquy was converted from Romanism on a Saturday evening. All that night was spent in prayer and praise. The next day he preached with matchless power to a large congregation on "Jesus Christ, the Gift of God," and a thousand souls were converted.

Oh, when God's people can do so much by prayer, how sad that there should be any who fail in it! There certainly is no excuse for failure. The call to-day is to prayer, fervent and persistent. As "princes" we should "have power with God and man, and prevail." The God who heard the cry of wrestling Jacob, still hears when the wrestlers cry; and just as mighty things as ever have been done can be done again upon our knees.

Oh, we want more of this spirit of prayer! We want to pray like Daniel with our face toward the Holy City. We want to pray like Paul: "Oh, wretched man that I am, who shall deliver me from the body of this death?" We want to pray like the publican, smiting on the breast. We want to pray like Jesus, who emptied his heart of the last drop of blood, that he might fill it with the wants of all generations.

"Cold mountains and the midnight air,
Witnessed the fervor of his prayer."

—Rev. Daniel L. Marsh, Pittsburg Advocate.

Every Christian an Evangelist.

Christianity is a trust. The Christian is a steward. "A dispensation of the gospel is committed to" him, and "it is required in stewards that a man be found faithful." The essence of the gospel is not a written record or ceremony of any sort whatsoever, however holy and necessary its historical statements and forms. The essence of the gospel is the reception of a Divine trust of truth and love and life by a man in behalf of his fellow men. "The office of teaching or preaching the gospel," says Frederick Meyers, "belongs to men, not to a book; to the church emphatically; though not to the clergy only, but to every member of it; for 'a dispensation of the gospel is committed' to every Christian; and 'we come unto him if he preach not the gospel.'" The shame of an eternal dishonor and malfeasance is on the man who views the gospel not as a trust, but as a personal possession.

Our gospel is as broad as the tenderness of God. In the wideness of his mercy there is the wideness of the sea. As Trench wrote:

"I say to thee, do thou repeat
To the first man thou may'st meet
In highway, lane or open street,
That he and we and all men move
Under a canopy of love
As broad as God's blue heaven above."

The gift of such love, viewed as a gift

only, may be sweet. It may more likely turn to ashes in the hand. Like the apples of Lake Asphaltites. But viewed as a trust for the blessing of our brethren, the reception of such love is the missionary summons of the lowly Person who is our King, and who left one clear command, "Go, share it with the others." And this is a summons, not to clergy alone, but to every one of Christ's brethren.—Robert E. Speer.

A Soul at Stake.

Years ago Paul Morphy was the champion chess player of the world. A friend of his one day invited him to come and look at a valuable painting he had just purchased. It was called "The Chess Player," and represented Satan playing chess with a young man, the stake being the man's soul. The game had reached the stage where it was the young man's move; but he was checkmated. There was no move he could make that would not mean defeat for him, and the strong feature of the picture was the look of awful despair that was on the man's face as he realized his soul was lost, and the grin that was on Satan's face as he saw his victory.

Morphy studied the picture for a time (he knew more about chess than the artist who painted the picture), and then called for a chessboard and men. Placing them in exactly the same position as they were in the painting, he said, "I'll take the young man's place and make the move," and he made the move that would have set the young man free.

When I heard this story, I thought it was just like my life. In the game of life I was worsted. It was my move, but death was in every direction. I was in despair, when I saw One come on the scene who knew all about my life, and I recognized the only one who could help. I turned the game over to him. He made the move that set me free.—J. W. Botham.

Take it as it Comes.

Does it rain to-day? Is it dark and gloomy? That is all right; there must be some stormy days. To-morrow the clouds will have a silvery lining or disappear entirely. Does the sun shine? Enjoy the sunshine. To-morrow may be bright also. Are you well? Enjoy your health, and use it to the best advantage. Are you ill? Then it is a day in which to be patient and endure cheerfully. Are you free from trouble? Then it is a thanksgiving day. Are you carrying heavy burdens for yourself or others? Then it is a day for the rolling off your burdens at the foot of the cross.—Louise Heywood.

He who never connects God with his daily life knows nothing of the spiritual meaning and the uses of life; nothing of the calm, strong patience with which ill may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in his forgiving love, his tender fatherhood; of the deep, peace sense of the infinite One ever near, a refuge and strength.—Canon Farrar.

THE CANADIAN EPWORTH ERA

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

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Editorial.

Lessons from the War.

Since the present war began much attention has been directed to Japan and the Japanese, and a great deal has been written to explain the splendid victories which they have achieved against what was generally regarded as a powerful antagonist. A flood of information about the orient has come to us through the pages of the magazines and newspapers. There are some features of the present contest that are full of suggestion to Christian workers, as the same qualities that make a good soldier help to make a good Christian when transferred to the field of religious conflict.

First of all we are impressed by the fact that the Japanese were *well prepared* for the struggle. They were not taken by surprise in any particular, as long before war was declared they began to get ready for it, exercising marvellous forethought and prudence. Almost everything has taken place exactly as they expected it would, for all the movements were carefully planned. How much there is to learn here in relation to our Christian enterprises. The children of this world are surely more wise than the children of light for a large share of our work is left to haphazard. We trust too much to the inspiration of the hour for the success of our services, and not a few of our projects fall to the ground simply because we do not prepare for them with sufficient care. Let the wise little Japs teach us the value of organization and foresight. Preview is always better than review.

The *aggressive spirit* of the Japanese is another feature of the war worthy of special notice. Whenever an opportunity has presented, they have quickly seized it and pushed ahead, gaining victories from the sheer force of their enthusiastic daring. If they had been content to "hold their own," the Russians would not have been humiliated by defeat. Here, too, there is a lesson for the Christian soldier. The strongholds of our enemy must be stormed, and the Church should constantly exhibit the aggressive spirit. The Epworth League especially needs to cultivate this idea. So long as there is a single young person within the reach of its influence unsaved, so long as a single evil exists in the community where it is placed, so long will there be urgent need of the forward movements of the league. It ought to oppose everything that opposes its work, and do it with tremendous aggressiveness.

The success of the Japs is, doubtless, due in large measure to the splendid leadership which their forces have had.

There has been a large amount of inspiration in the intelligent, far-seeing, and enthusiastic way in which the ships and men have been handled. There is no one thing more needed in Christian work than this. There are many disciples of Christ willing enough to work for their Master, but they do not know exactly what to do, or how to do it. If our Epworth League is to be a permanent institution we must train leaders for the future.

After all is said, the real secret of the Japanese victories is found in the intense loyalty of the people to their country and their Emperor. To be permitted to serve their country is regarded as a high honor, and to die in that service is looked upon as a privilege. One of our missionaries tells of a Jap who volunteered to go to the front, but was not accepted although several applications were made. At last he wounded his hand, and in his own blood wrote an urgent request to be allowed to go with the army, and this unusual application was heeded.

This patriotic spirit does not exist among the Russians. Many of the people over whom floats the Russian flag hate the government with all their hearts. A Finnish judge recently said: "Such a feeling as patriotism on the part of the peoples under the Russian flag is unknown. Where there is universal discontent against a government one can hardly expect the people to fight for that government. In Finland, this year, the Government called for 7,000 recruits for the Russian army. They got exactly 280. All the remaining young men in Finland refused to respond to the levy." This is in striking contrast to the eagerness with which the Japanese press into the ranks.

To gain victories in the Christian warfare we must be animated by supreme loyalty to the cause in which we are enlisted, and enthused by the warmest feelings of attachment to our leader and captain. Napoleon's definition of a good soldier was: "A man who puts heart into his powder." The best Christian worker is he who puts heart into his work. The very best energies of body, mind and soul should be devoted to the enterprises of the Church, seeing that "the love of Christ constraineth us."

Practice Makes Perfect.

A daily paper announces that, in a dark room, where he could see nothing but the out-line of his machine, with a stop watch held on him and six witnesses present, John A. Shields, of Ottawa, Kansas, clattered off 222 words on a typewriter in a minute, thus making a new world's record and demonstrating his right to be hailed as the champion. Not long ago 150 words a minute was regarded as fast work.

In speaking of his wonderful performance, Mr. Shields says:

"The main principle underlying the record is practice. I have sat before the machine and hammered out letter after letter, line upon line, and I have run over and over that keyboard until far into the night. This unceasing work I consider the secret of my success. I do not believe that there is any other speed secret. It is not an intricate problem, but simply that old, old story—perseverance. I know that it takes work, and hard work, but it is this one thing that so many are not willing to pay."

These words are worth quoting, and worth remembering, for they apply to other things besides typewriting. The secret of proficiency in almost any undertaking is practice, persevering practice. This principle certainly applies to Christian service, for some of the very best workers in our churches began in a very lame and halting way to speak and work for Christ. Do not forget it, young people of the Epworth League, success is the result of practice.

"A Banana Belt."

At the Toronto Summer School, Principal Riddell gave a wonderfully interesting and inspiring address on the great Northwest. It was certainly soul-stirring to hear him talk of the wondrous resources and possibilities of that country which, he declares, is capable of supporting fifty million people. One of the most striking features of the Principal's lecture was the information which he gave concerning the climate of the Edmonton district, which, he declared, was the best in the world. Three hundred miles north of the international boundary line the weather is not as cold as at the boundary. The altitude above the sea level at Edmonton is not nearly so great as at Winnipeg and Brandon, and this seems to have its effect in tempering the cold. The audience smiled a little when Prof. Riddell spoke of Alberta as a "banana belt," but most of the people went away with some new information on the subject of climate.

The Gospel of Rest.

That labor is both necessary and honourable is plainly taught by the Bible, which declares that "if a man will not work neither shall he eat," but there are times when a temporary cessation from toil is a privilege and duty.

Mr. Russel Sage has recently been lecturing the American people on the folly of taking vacations. He thinks that a clerk in a store or an employee in a factory should be so happy in having the opportunity of working that he would not take a two weeks vacation even if it were offered to him without cost. Fortunately the people generally have too much sense to be influenced by such bosh as this. The toilers take vacations in order that they may recuperate wasted energies, and prepare themselves for the responsibilities that are ahead.

It is sometimes urged as a reason why preachers and other Christian workers should not leave their posts in summer, that the devil never takes a vacation. That is doubtless true, but fortunately he is not our example. Our model is one who now and then said to his disciples: "Come ye apart, and rest awhile." All who can manage it should endeavor to secure freedom from work and change of scene for a short time during the summer.

MEAT is rather expensive just now, but it is of no use to worry about it. The best thing is to eat fish, vegetables and fruit, for the summer at least.

DR. HAMILL says: "The way to make the church grow is to make the Sunday School 'go.' Sure enough it is. We wish that all our preachers and people believed it.

WHAT a valuable compendium of missionary information the *Missionary Bulletin* is! It is filled with the most interesting missionary facts and illustrations in the form of letters from our workers abroad.

REV. John Pringle, D.D., for eight years a Presbyterian missionary in the Yukon, gives a number of striking illustrations of the power of early religious home training. He tells of men in the Yukon District, surrounded by all kinds of bad influences, and yet keeping themselves "unspotted from the world." They never could get away from the prayers and the teachings of godly parents in the days of boyhood. No work for Christ pays better than that which is devoted to the boys and girls.

It is a long time since we published anything which has brought to this office so many expressions of approval as the article on "A Model Church Service," which appeared in our last number. There is reason to believe that in many places the service is far from "model."

NOT long ago we noticed a list of seven services on the announcement board of a city church, and six of them were on Sunday, and only one during the week. What sort of sense is there in crowding everything into the Sabbath, and making it a day of spiritual dissipation and physical toil?

A WRITER in the *Canadian Magazine* tells of a conversation with a citizen of the United States, at the St. Louis World's Fair. When the Canadian was asked where he came from, he promptly replied: "From greater America." Young Canadians should remember that Canada is larger than the United States, and our friends across the line should not have a monopoly of the term "American."

REV. Dr. Sutherland, in his address at the Twelve O'clock Summer School, rather startled some of his audience when he told them that if the Methodist membership of this Dominion would give one cent per day each for missions, the total missionary contributions of the church would go up to over a million dollars. Do a little figuring for yourself and see if the Doctor is not right. Surely one cent a day is not too much to ask of the people who call themselves Methodists for the evangelization of the world.

SENATOR Fairbanks, who has been chosen Republican candidate for the Vice-Presidency of the United States, is a prominent Methodist and a very able man. One of the newspapers, remarking upon his personal appearance, suggested his head would look better if his hair was crimped a little. The inside of a candidate's head is, however, more important than the outside, and everybody admits that this is all right with Mr. Fairbanks. His nomination is equivalent to election, according to general opinion in this country.

THE Women's Christian Temperance Union is conducting a brave and persistent fight against the cigarette. It is now over five years since the women began the agitation for a bill to prohibit the manufacture and sale of cigarettes and, notwithstanding many setbacks, they have never faltered in the struggle. They have succeeded in getting a bill through its first and second readings in the Dominion House, but it was then threatened with an amendment which, if passed, would practically destroy the measure. It would be a good thing if every voter who is in favor of prohibiting the cigarette would let his representative at Ottawa know what his views are.

JACK London, a new fledged novelist and story teller, said to be from Tennessee, is now with the Japanese army and draws some graphic pictures of the Japanese soldiers. He says, for instance: "First, the Japanese 'Tommy' is the most cheerful man on earth. Save when he is at the last stages of exhaustion, he is ever smiling and polite. 'Grousing' is the treasured privilege of the British 'Tommy,' and the finest fighters in our army often consider it their right to grumble from the rising of the sun until 'lights out.' The little brown man considers it his privilege to laugh. A merry heart is still the best of medicines, and the laughing soldier is the last to need the doctor."

Prominent People

Lady Henry Somerset has a woman footman, a woman butler and a woman in charge of her stables. She believes in putting her women's rights convictions into practice.

Earl Grey has been appointed to succeed Earl Minto, his brother-in-law, as Governor-General of Canada. Earl Minto's appointment does not expire before October.

Mme. Emma Calve has founded a sanitarium at Cabrieres, France, where sixty young girls who need pure air and medical attendance will be received every summer, all expenses being borne by the singer.

The evangelist Gipsy Smith is reported to be meeting with wonderful success in South Africa, where many of his converts are from Dutch families. At Cape Town over 1,000 people were dealt with in the inquiry rooms.

Surely Admiral Togo is the prince of flatterers. In concluding his report of his latest destructive assault on the Russian fleet he says: "The effect of the attack and the small loss must be attributed to the illustrious virtues of his majesty."

A noteworthy case of religious degeneration is that of Mr. and Mrs. Booth-Clibborn, who have become Dowdite elders. Mrs. Booth-Clibborn is the oldest daughter of the founder of the Salvation Army, who looks with silent displeasure on this sad perversion of one in whom he had so much confidence.

A correspondent of The Christian Advocate says: "Liberia honors Bishop Hartzell as it does no other foreigner. He is trusted as a safe and disinterested adviser in affairs of state. When he visits the Legislature it suspends rules and invites his greetings and counsel—a precedent limited to himself alone."

At a great reception which was tendered Bishop J. F. Berry, at Detroit, Judge Lockwood, of Monroe, insisted that the chief factor in Bishop Berry's successful ministerial career was his genial sociability, that brought him into close fellowship with all whom he met, and the judge drew the lesson that preachers should not lose in a professional form of life and work a genuine and manly sympathy with their fellow men, a sentiment very heartily applauded.

Temperance Items

If the saloon furnishes the poor man's club it is no more than it ought to do, for it furnishes the poor man.

A petition for compulsory scientific temperance instruction has been signed by 15,000 physicians in Great Britain.

Lord Rosebery of England said, "If the state does not soon control the drink traffic, the drink traffic will soon control the state."

When beer, simple beer, rots the bartender's fingers off his hands, and his shoes off his feet, what must it do to those who soak in it?

The issue of brandy and beer as part of the army ration will, it is said, be abolished throughout the whole German empire in the near future.

The Imperial Russian Minister of Finance has offered a prize of about \$25,000 to the person, or persons, who will invent some way of making alcohol undrinkable.

It is reported that owing to the order of the Union Pacific Railroad forbidding employees to frequent saloons at any time, several of these houses have had to close up.

General Kitchener kept up his army on water; and when one firm of brewer's sent several hundreds of barrels of their stuff to the army in Egypt, he sent it back at their expense.

In a large criminal practice in the past few years, I have to find a single case where my client did not trace his downfall to the saloon.—From a public address by Frank Mulholland, Attorney, Toledo.

Literary Lines

The Springfield Republican says: "American literature will be honored by the action of Oxford University in conferring the degree of doctor of letters upon William D. Howells, but more agreeable than that will be the recognition of Mr. Howells himself. He has been a true American, is using American material in his novels, and in portraying American life.

In preparing the new Hymnal for the Wesleyan Methodist Church of England, which has recently been put upon the market, seven printing houses have been employed in the production of the several editions. The printing has occupied some forty machines for the last few months. Some thirty professional readers have read the proofs. Five hundred tons of paper, including several tons of the famous Oxford India paper, were used for the first editions. A million and a half copies have been printed. More than sixty binding, from the cheapest cloth to the very highest style in leather, have been produced. More than a quarter million copies were ordered in advance.

In Dickens' well-known novel, "Great Expectations" there is a favorite character, "Joe Gargery," in a general blacksmith. The Daily Chronicle claims to have discovered the original of this character in the person of John Cayford, an old man, over eighty, who is spending his last days in a house in Compton Street, S.H. He himself believes that he is the original "Joe Gargery," and he is full of recollections of Charles Dickens. The old man is an invalid, partly supported by the parish and partly by his daughter's earnings. There can be little doubt that the prominence that has been given to his connection with Charles Dickens will result in an outflow of philanthropy to the old man that will mean easier times for his declining days.

Missions

If giving were as systematic as getting, the religious and benevolent needs of the world would be really met.

Baptist missionaries worked among the Telugu thirty years to get twenty-five converts; and then baptized 2,222 converts in one day, and 8,691 in six weeks, and there are now 50,000 Telugu Christians.

The moral progress of India under the gospel and Christian civilization is, in part, indicated in the following points: (1) Higher views of women; (2) Higher ideas of truth; (3) Higher ideas of purity; (4) The Fatherhood of God and the brotherhood of man are beginning to be acknowledged.

James Chalmers, the missionary hero and martyr of New Guinea, once said in an address in London: "Recall the twenty-one years; give me its shipwrecks; give me its standings in the face of death; give me surrounded by savages with spears flying around me and the club knocking me to the ground; give me back, and I will still be for missionary."

That the heathen of Christendom should see no sense in carrying Christianity to their fellow-heathen of heathendom is most natural; but it is inconceivable that any Christian should feel able to accept Christianity for himself and deny it to the world. If it is a good thing for him, why is it not good for the world? If it is good for the world, how can he be excused from giving it to the world?—Robert E. Speer.

An editorial in the New York Tribune declared: "The missionary impulse is of the very essence of Christianity. Without it Christianity would be of less value to the world than the most ephemeral mutual-benefit society. The church must continually strive to preach the good news of the gospel to every creature, or else it shirks its commission and forfeits its right to be numbered among the ethical forces of the world."

With the new century there must be a new era in the method and message of Christian giving. To-day the question too often is, "How little can I give to God, and how much can I keep for myself?" To-morrow it must be, "How much can I give, and how little can I safely reserve as the basis of future investments for Christ?" To-day it is the obligation of giving—the stern duty to yield up our treasure to God. To-morrow it will be the joy, the exhilaration, the luxury of pouring out choicest possessions into the treasure house of the king.

Interesting Facts

A large number of people in the capital of Kolapur, India, on seeing a motor car for the first time, prostrated themselves before it, declaring that it was moved by an invisible god.

Switzerland has adopted some important legislation against anarchists, the State Council at Bern having passed a bill making the glorification of anarchist crimes punishable by imprisonment.

The kit of the Japanese infantryman weighs about fifty pounds, including the rifle and the bayonet. It is made up of a valise, haversack, ammunition pouches, one pair of boots, blanket, great-coat, water-bottle, two days' emergency ration—and a toothbrush.

The biggest carving-knife ever manufactured is to be seen at the World's Fair. This blade is 30 feet long, and has an edge as sharp as a razor. It is made of the finest steel, and the handle is a masterpiece of the cutter's art, elaborately carved and beautifully polished. It would take a Goliath to wield a knife of this sort.

A traveller who has been in Korea, over which the Russians and Japanese are at war, long enough to grow familiar with its customs, says one of the most unique and picturesque of them is the family hat, that descends from father to eldest son. This hat, made from the hair of the family ancestors, is a priceless possession, and so carefully handled that it never wears out.

According to a rough census made by Professor Haman, there are nineteen million Jews in the world. Of these it is estimated that the United States contains 1,000,000, Europe 11,000,000, and countries outside of Europe 8,000,000. In Russia there are 5,000,000 Jews, in Austria-Hungary 1,850,000, in Germany 568,000, in Roumania 300,000, in Great Britain 200,000, in Turkey 120,000, and in other countries less than 100,000.

The total value of the merchandise purchased by Great Britain last year from Canada was \$123,500,000; from Australia, \$82,500,000; from New Zealand, \$50,000,000; and from the rest of the British

colonies about \$115,000,000; while the imports from India were over \$180,000,000—India thus taking its place at the head of the list. British goods were sold to South Africa to the value of \$126,500,000; to Australia to the amount of \$80,500,000; to Canada to the amount of \$55,000,000; and \$150,000,000 worth of goods to the remaining colonies. The exports to India amounted to \$178,500,000—India thus again heading the list.

Pertinent Paragraphs

Most men would cheerfully serve God if they were allowed to pursue their own method of service. It is when his way differs from our own that we come to the real test.

As we must spend time in cultivating our earthly friendships if we are to have their blessing, so we must spend time in cultivating the companionship of Christ.—Henry Drummond.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbour's virtues.—Channing.

Do not use abundance of words—without any meaning. Say not the same thing over and over again; think not that the fruit of your prayers depends on the length of them.—John Wesley.

The world at large is looking for Christians who know how to be modestly useful. These are those soulless souls who make their work count for eternity, because they do it with a God-purpose.

The essence of religion is in character and the things which make up character. Real Christians are not distinguished so much by their opinions as by their changed character.—Religious Intelligence.

The favored ones are not those who have their own trials and burdens, but those who, through bearing the burdens of others, forget their own and develop a noble, unselfish disposition.—Presbyterian Advocate.

A little child was asked by her teacher to write down all the titles of Jesus Christ that she could think of. She could not remember many, for she was only a little thing, but at the bottom of the list she put what was best of all: "He is my own dear Saviour."

As daylight can be seen through very small holes, so little things will illustrate a person's character. Indeed, character consists in little acts well and honorably performed, daily life being the quarry from which we build up an rough-hew the habits which form it.—Samuel Smiles.

If we had prayed more, we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying.—Andrew A. Bonar.

No one can cherish an ideal, and devote himself to its realization from year to year, and strive and struggle and make sacrifices for its attainment, without undergoing a certain gracious transformation of which the highest powers must be aware, and which men can hardly miss.—John White Chadwick.

The dew does not fall on rude or stormy nights; there must be stillness and repose. And it does not fall on cloudy nights; there must be nothing of cloud between our sons and God if we would have his dew. The dew does not fall on the world's beaten highway, but on

the green grass, or the least and lowest blade of life, for God cherishes all He plants. Grace always attracts dew.—C. A. Fox.

An ocean liner was once caught in a fog. The great vessel, instead of going forward, stopped her engines, and waited. She was in a dangerous channel, and to go forward might have meant the running upon a reef at any moment. There are times when it is best to pause, and get our bearings. There are hours when we should lay aside work, and take time to pray. There are times when we need rest in order to have strength to go on.

There lived once a young girl whose perfect grace of character was the wonder of those who knew her. She wore on her neck a gold locket which no one was ever allowed to open. One day, in a moment of unusual confidence, one of her companions was allowed to touch its spring and learn its secret. She saw written these words: "Whom having not seen, I love." That was the secret of her beautiful life. She had been changed into the Same Image.—Henry Drummond.

Smiles

John: "Here, Maria, I'll sing to the baby while you dress." Maria: "No; let him cry."

Physician: "Your ailment lies in the larynx, thorax and epiglottis." Hooligan: "Indeed? And me afther thinkin' th' trouble was in me throat."

Towne: "I suppose you heard that old Lawyer Sharpe is lying at the point of death?" Browne: "No. Well, well, the ruling passion strong in death, eh?"

The Lady: "I gave you a piece of pie last week, and you've been sending your friends here ever since." The Tramp: "You're mistaken, lady. Them was my enemies."

Tramp: "Please mum, I haven't a friend or a relative in the world." Housekeeper: "Well, I'm glad there's no one to worry over you in case you get hurt. Here, Tige!"

"That man your automobile bowled over says he has the number of your machine." "What did he say it was?" "Sixty-six." "It's ninety-nine. He was standing on his head at the time he saw it."—Ex.

"Pa, why did Rip Van Winkle sleep so long?" "Well, one reason, I suppose, was that his wife wasn't there to wake him up every few minutes and tell him she was sure there were burglars in the house."—Record-Herald.

"Johnnie," said his mother threateningly to her incorrigible, "I am going to have your father whip you when he comes home to-night." "Please don't mamma," replied Johnnie penitently. "Pa is always so tired when he comes home."

Under a "sketchy little thing," exhibited by Jones, there hangs a printed card which bears the words: "Do not touch with canes or umbrellas." An appreciative small boy added the following postscript: "Take an axe."—Christian Register.

Blessed is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but above all, the power of going out of oneself and seeing and appreciating what- ever is noble and loving in another man.—Thomas Hughes.

Mrs. Jones: "Are you aware, Mrs. Skinbone, that your dog has just bitten my little Willie?" Mrs. Skinbone:

"What, your Willie, who has just got over scarlet fever? O, Mrs. Jones, if anything should happen to Fido, I'd never forgive you."

Served Him Right

In England public conveyances are licensed to carry a specified number of passengers, and the law is strictly enforced. The Birmingham Post tells the following story hinging upon that law:

It was a raw, cold night and the rain fell pitilessly from an omnibus drew up at the corner of Oxford Street. A thinly-clad young woman stood on the curb and looked imploring at the conductor. The latter, an Irishman, speaking in reply to the mute inquiry, said: "Sure, it's full I am, but—standing again at the little one—come on, my honey, in wid ye; O'll chance it." The little woman was squeezed into a seat; but the bus had not proceeded very far when the following incident occurred: In the corner seat was a fox, who, with eyeglasses firmly fixed, had been watching the proceedings, and as the vehicle eased up he called out:

"Conducta!"

"Sor!"

"Are you aware that you have one over your number?"

"Ave I, sor? O'll see." Pat comes, beginning at the opposite corner, leaving the "Johnny" until the last—"Wan, two, three, four, folve, six, stvin, eight, noine, tin, livin, twelve, thir—so I have, and ye're the very wan. Out ye come!" And he went.

A Gentle Hint

The head of the house had already played the gentle and kindly host for two weeks beyond the time of the invitation sent to the third cousins, once removed, who were his guests.

"I can't stand this much longer," he said behind closed doors to his wife. "But what can be done? they are under our roof."

"That's all right. I'll give them a little hint, very gently."

"I haven't much confidence in your little hints. Hadn't you better leave the matter to me?"

"Why should I leave the matter to you? I guess I can manage a little thing like that."

"Then suppose neither of us does anything. They have seen almost everything in town. They must be thinking of going home pretty soon."

"Now, don't you worry. They'll never guess what I'm after. There won't be occasion for the least particle of offence."

"What a beautiful day," the third cousin once removed, greeted him at breakfast the next morning.

"Yes," he responded, "a beautiful day for cousins to go home."

Merely Waiting

A northern man who was travelling through the south, says The New York Times, saw a negro under a tree by the roadside on the edge of a field of corn. He was gazing lazily up through the branches, unmindful of a hoe which lay by his side, and of the weeds which grew luxuriantly in the cornfield.

"What are you doing?" asked the northern man.

"Ah'm out heah to hoe dat cohn," replied the dork.

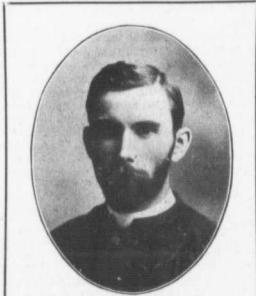
"Then what are you doing under the tree?" persisted the traveller. "Resting."

"No, sah, Ah'm not restin'," was the drawled out answer. "Ah'm not thiahed. Ah'm waitin' faw the sun to go down so Ah kin quit wuk."

On The Road Summer Experience, Here and There

(EDITORIAL CORRESPONDENCE)

What a delight it is for one whose time is spent, principally in the city, to get out into the country in the early summer! Everything is fresh and green; the fragrance of the new-mown hay fills the air; the fields of waving grain are beautiful to look upon, and "every prospect pleases." After such a winter as we passed through, during the early months of the year, summer is doubly



REV. J. F. McLAUGHLIN, M.A., B.D.

appreciated. Happy are the people who can enjoy it by roaming through the woods and the fields. Even those who have hard work to do are to be envied if their toil keeps them much in the open air.

A couple of days spent on the Belleville District, visiting the Plainfield and Wallbridge Circuits, afforded the opportunity of seeing a very pretty part of the Province of Ontario, which I had not before visited. Through this section large herds of cattle are seen grazing in the meadows, wherever the eye rests, as dairying is the chief industry of the people. It was quite surprising to learn that this county exports more cheese than any other county in Canada, even surpassing old Oxford. It is a tolerably satisfactory way of making money, as the cheeses come in regularly, and for a fair amount, but those who have to do the milking find themselves very much tied to the farm. It is almost impossible to get away even for a few days, as the cows never let up on the manufacture of the lactical fluid.

AT TWELVE O'CLOCK POINT.

Several days were spent at the Summer School, Twelve O'clock Point. This is a very pretty summer resort at the western end of the Bay of Quinte, and adjoining the Murray Canal. A temperance hotel, and about a dozen cottages, with quite a number of tents scattered here and there, accommodate summer visitors, who are looking for rest and relaxation. The grounds are splendidly wooded, affording excellent facilities for picnics, which come from far and near. The Summer School meetings were held in a tent which had room for about 150 persons. When the crowd was much greater than this the sides of the tent were rolled up, and those seated outside were able to hear very nicely.

Just about one hundred young people registered as students of the school, most of them remaining through the entire session, and paying one dollar each. In addition, many people came in for one or two services, especially on Sunday, and

sometimes the audience numbered three or four hundred. The first hour, from nine to ten, was taken up with Bible study, under the direction of Prof. McLaughlin. It was wonderful to see the interest manifested in this by all present. The professor makes the studies not only interesting but exceedingly profitable, as many practical lessons for to-day are drawn from the records of the past. Some of the delegates were heard to remark:

"I wish our preachers would more frequently give us Bible readings like these, instead of picking isolated texts from here and there all over the Bible."

Prof. McLaughlin has been doing fine service for the Epworth Leagues in attending Summer Schools and conventions during recent years. His many friends will be glad to see his photograph in this number.

The second hour was devoted to Sunday-school methods, with the writer as teacher. The delegates took extensive notes, asked pertinent questions, and in many other ways indicated that they regarded this work as intensely important.

MISSIONS HAD THE RIGHT OF WAY.

For the third hour, Mrs. F. C. Stephenson had charge during the first two days and gave very helpful addresses on missionary methods in the League and Sunday-school.

There are few persons who know more about missions than Mrs. Stephenson, for she has made a special study of the subject for a number of years. She is a very pleasing speaker, using many illustrations from her own experience. Dr. Sutherland and his talented wife make a great team, and the church has the services of two, while only paying the salary of one.

The Summer School was very fortunate in securing the attendance of Rev. Dr. Sutherland, General-in-Chief of our Missionary Society. According to the records in Dr. Cornish's excellent Cyclopaedia, Dr. Sutherland commenced to preach quite a number of years ago, but to-day he has such remarkable vigor that it is difficult to think of him as an old man. His addresses at the school delighted everybody. On one evening he spoke without a note, for an hour and a quarter, on Japan, giving a most masterly review of the conditions that exist in that country with relation to the extension of Christianity. I am inclined to think that very few of our people will agree with the brother who at the last session of the Toronto Conference made some disparaging remarks concerning the ability of Dr. Sutherland, contrasting him with the executive officer of another denomination to the disadvantage of the Doctor. There is probably not another man in any of the churches on this continent with greater ability as a speaker, with a more comprehensive grasp of missionary problems, and with better administrative powers than our own General Missionary Secretary. Such a man is worth to the church twice as much as it costs to retain his services. If he had given his attention to business or law he would undoubtedly have made a fortune, and if he had gone into political life, he would very likely have been Premier.

The moving spirit of the Twelve O'clock Summer School was Rev. S. F. Dixon, of Wooler, who acted as secretary, and attended to all the details connected with the programme, and many other matters. He seems to be a born general, who not only looks after affairs because it is his duty to do so, but actually seems to like it. For many months previous to the beginning of the school he had given much of his time and thought to the work of preparation, and the success of the enterprise is due to him more than to any other person. He was ably assisted, during the sessions, by Rev. A.

W. Coone, Rev. H. W. Foley, and others. Toward the end of the programme, Rev. R. W. Woodworth took the place of Mrs. Stephenson, and dealt with the subject of Christian Stewardship, rendering valuable service. Mr. Wm. Johnston, of Belleville, gave a very interesting description of his trip to Jerusalem. Rev. Dr. Dyer, Miss Wilson, and Rev. H. B. Kenny were also on the programme.

RECREATION FEATURES.

There were no lectures or classes in the afternoon, but the young people were permitted to amuse themselves in their own way. Some went boating, some played tennis or croquet; others swung in hammocks or spent the afternoon in a comfortable chair in company with an interesting book. The literature table was an attractive place to many, and some time was spent in examining the good missionary books that had been sent from Toronto. There was plenty of time for conversation, and a lot of good stories were told. Here is one that I heard, which is good enough to pass on:

"A young lady school teacher in an Ontario village had occasion to correspond with the Methodist Book Room concerning some literature in which she was interested, and quite a number of letters came to the local post-office addressed to her, each one having the name of "William Briggs" on the envelope. One day several young men were talking about this lady and one of them made the remark: 'Oh, she does not care for any of us fellows. She is engaged to a chap named Briggs, in Toronto, and gets letters from him often. He does not seem to care who knows it, either, for he puts his name on the outside every time.' The fame of our worthy Book Steward evidently has not reached all parts of this country yet."

A FLYING TRIP.

From Twelve O'clock Point I took a flying trip to the New England States



REV. S. F. DIXON.

to attend a couple of Epworth League conventions. A Canadian does not need to be told when he reaches New England, for there are a number of striking peculiarities among the people, particularly in regard to pronunciation and form of speech. When you hear the phrase, "I want to know!" as an exclamation of surprise, you may conclude that you are in Maine or Vermont. You are still further convinced when you find the people talking about their cows, as "cowses," but it is somewhat surprising to hear even some educated men

adding the letter "r" to words that end with "a," and speaking of "Canada," and "American" from the beard a well-read and intelligent looking man said to the clerk at a railway ticket office: "I done want to go to Fall River."

Boston is an exceedingly interesting city, but about all I saw of it on this trip was viewed from the elevated railway journeying between the "North" and "South" railway stations. Boston is probably better provided with railway depots than any other city in the world. The new building, known as the South Station, is a magnificent stone structure with thirty-five or forty tracks side by side.

The convention was for the "First General Conference District," and included the States of Massachusetts, Maine, New Hampshire, Rhode Island, and Vermont. It was held in the city of Newport, which is located between New York and Boston, about seventy miles from the latter.

A NEW WORLD.

Coming direct from the quiet of Twelve O'clock Point, with its simple ways to this abode of wealth and fashion was a sudden transition, indeed. The millionaires of New York make Newport their summer home, and their residences are known as "cottages," although they are really magnificent mansions of stone, marble and brick. A walk of about three miles down Bellevue Avenue afforded the opportunity of obtaining a glimpse of fashionable Newport life. Automobiles costing thousands of dollars, carriages with high-stepping and high-mettled steeds, pony carts, saddle horses, and bicycles crowd this famous thoroughfare. Coachman and footmen, resplendent in gorgeous livery, and looking like dukes and princes, sit up on the boxes of the tri, while on the luxuriant cushions inside recline the "favorites of fortune," many of them nursing an ugly looking little cur in the form of a pet dog. The life of these wealthy people is a thoroughly secluded and intensely selfish one. They have nothing whatever to do with the regular residents of Newport, except in a business way, and most of their time is spent in attending social functions such as receptions, balls, card parties, etc. It is said that by the time the summer is over many of them are so exhausted by this round of "pleasures" that they find it necessary to go away to some quiet place to get a little real rest. Several of these people are regarded by the local tradesmen as "slow pay." One man, said to be worth five million dollars, is waiting for his money for a long time, and his excuse was that he couldn't meet his expenses out of his income. Poor fellow, how I would like to help him regulate his finances! The trip back to the city by way of what is known as "The Cliff Walk," is an experience long to be remembered, even though marred by some drops of rain. I have never seen any finer view than that which may be enjoyed on this walk.

The convention was a gathering of intelligent and devoted young people, who evidently took the Epworth League and its work seriously. Like our own Epworth Leaguers, they seemed especially interested in missions, and the same may be said of the gathering at Barre, Vermont. I was impressed by the number of brainy young preachers who were present, and taking an active part in the programme.

INCIDENTS OF TRAVEL.

In a long railway journey there are always some interesting incidents occurring. All kinds of people get on and off the train, and if one is inclined to study human nature excellent opportunities present themselves. During the

early summer there is scarcely any passenger trains without a bridal couple or two, and, of course, this always creates more or less of a sensation. As has already been pointed out in this paper, some of our marriage customs are nothing less than barbarous. For instance, one of the New England roads the other day, a newly married couple named Mr. Edward Tibbets and Miss Florence Beach, of Bridgeport, got on the parlor-car. Some of their "friends," desiring to make the trip pleasant for them passed the following hand-bill through the train: "Notice to Passengers. Please be kind to the bride and groom. They are just married, and of course feel a little foolish. His name is Eddie, and her name is Flossie. Do not call her Mrs., as she is not used to it yet. He is a bashful youth, and she is quite shy. Every one come up and shake hands with them, and make them feel at home."

When the bride and groom alighted at New York, they were obliged to pass down an aisle of passengers who had lined up on each side of the platform to offer congratulations. Surely this is a case in which the persecuted couple might pray to be delivered from their friends. If this kind of thing continues, people who want to get married, will have to keep the date of the ceremony a profound secret even from their most intimate associates.

WAITING FOR THE TRAIN.

is not the most pleasant occupation in the world, and yet it affords a fine chance for the development of patience. There is certainly a great difference in the way in which different passengers put in the time. Some are continually complaining. "O, dear, what a nuisance this delay is!" "How tiresome it is to wait so long!" "I do wish the train would come."

Others, whose time is probably quite as valuable as that of these fault-finders take the situation philosophically, and get something out of it in the way of physical or mental improvement. Here is a man who starts off walking smartly up and down the platform and obtains probably three or four miles of healthful exercise, before the train comes, while another takes the heart out of a good book, or enters into a profitable conversation with a fellow passenger.

For my own part, when an opportunity of this kind occurs I generally try to do some work for The Era. This letter has been written partly in the reading-room of a hotel, partly on a moving train, and the rest of it at a way station, during a wait between one and three o'clock in the evening. This may perhaps account for its rambling character.

A. C. C.

He Wasn't Quite Sure

It was comparatively but a short time ago that the old rules of the English courts were in full force and vigor in the conservative state of South Carolina. Thus it was distinctly provided that each attorney and counselor, while engaged in a trial must wear "a black gown and coat." But on one occasion James L. Pettigru, one of the leaders of the bar, appeared dressed in a light coat.

"Mr. Pettigru," said the judge, "you have on a light coat. You cannot speak, sir."

"Oh, your honor," Pettigru replied, "may it please the court, I conform to the law."

"No, Mr. Pettigru, you have on a light coat. The court cannot hear you."

"But, your honor," insisted the lawyer, "you misinterpret. Allow me to illustrate. The law says that a barrister must wear a black gown and coat, does it not?"

"Yes," replied the judge.

"And does your honor hold that both the gown and the coat must be black?"

"Certainly, Mr. Pettigru, certainly, sir," answered his honor.

"And yet it is also provided by law," continued Mr. Pettigru, "that the sheriff must wear 'a cocked hat and sword,' is it not?"

"Yes, yes," was the somewhat impatient answer.

"And does the court hold," questioned Pettigru, "that the sword must be 'cocked' as well as the hat?"

"Eh—er,—h—m," amused his honor, "you—er,—may—er,—continue your speech, Mr. Pettigru."

Contentment

A good story with a reasonable conclusion is related in Ford's Christian Repository. Walking one morning after a heavy snow, I overtook a colored brother whose coat was much the worse for wear, but he sang such a glad song as he trudged through the snow that I could not forbear saying, "You seem to be happy."

"Always happy, boss."

"Don't you ever vary?"

"No, sah; got a good place to sleep—nuff to eat, and good white folks for friends."

"How about money?"

"Don't want much, boss. All de rich men what I work for never smiles." "God pity all who bargain 'contentment' for wealth and ambition—who, burdened with the care of it all, never smile."

British Fair Play

During the reform riots in Hyde Park, London, in 1866, the mob, on a well-remembered night, began tearing down the fences of Hyde Park for fires and barricades. Col. Thomas Wentworth Higginson tells in *The Atlantic Monthly* of an English officer, who was dining with a friend, all unconscious of the impending danger. Presently he received a summons from the War Department, telling him that his regiment was ordered out to deal with the mob.

He hastened back to his own house, but when he called for his horse he found that his servant had received permission to go out for the evening, and had the key of the stable in his pocket. The officer hastily donned his uniform, and then had to proceed on foot to the Guards' Armoury, which lay on the other side of Hyde Park. Walking hastily in that direction, he came out unexpectedly at the very headquarters of the mob, where they were already stung up the fence.

His uniform was recognized, and angry shouts arose. It must have seen for the moment to the mob that their worst enemy had now been delivered into their hands.

There was but one thing to be done. He made his way straight toward the centre of action, and called to a man who was mounted on the pile, and was evidently the leader of the regiment:

"I say, my good man, my regiment has been called out by Her Majesty's orders. Will you give a hand over this pile?"

The man hesitated a minute, and then said with decision, "Boys, the gentleman is right. He is doing his duty, and we have no quarrel with him. Lend a hand and help him over."

This was promptly done with entire respect, and the officer in his brilliant uniform went hastily on his way amid three cheers from the mob. Then the mob returned to his work, to complete it if possible before he whom they had aided should come back at the head of his regiment, and perhaps order them to be shot down.

From the Field.

A Live Junior League

In the village of Durham, there is an unusually fine Junior League, which has been doing excellent work, during several years. It is the largest Junior society in the Hamilton Conference, having 133 members. The meetings are held every Monday evening at quarter-past four o'clock, except once a quarter, when a union meeting is held, on a moonlight night, either with the senior League or the church prayer-meeting.

The whole church is proud of the work the Society is doing. Everybody admits that the success which has been achieved is largely due to the active interest taken in the Juniors by the pastor, Rev. Wray R. Smith, and Mrs. Smith, who have recently removed. Mr. Smith does not merely "patronize" the Junior League by attending its meetings once or twice a year, but looks upon it as an intensely important part of his work, and is intimately associated with everything that



JUNIOR LEAGUE AT DURHAM, ONT.

is done. It is not at all surprising, therefore, that the departure of Mr. and Mrs. Smith from Durham should have been made the occasion of special recognition on the part of the juniors who gathered on the evening of June 27th to say "good-bye."

The president, Master Stanley McNally, read a farewell address, and on behalf of the children and parents of the members of the League, Miss B. Sparling and Miss Crawford presented Mr. and Mrs. Smith with a silver tasset, and a silver meat fork, as a token of the love one and all feel to them. A correspondent writes: "During their four years stay in Durham, Mr. and Mrs. Smith, in addition to the other duties that fall to a pastor's charge, have untiringly and lovingly labored for and with the children. May God abundantly bless them in their work amongst the people of Arthur."

We have pleasure in presenting a picture of this enterprising and successful Junior Society. Lack of space will not allow us to give their names, but we are given to understand that they are all "husters."

Quotation Book

The Epworth League at Fonthill has just published a very interesting book of "Quotations." It contains a historical sketch of the church, with portraits of a number of the ministers who have been on the circuit as pastors. The quotations are supplied by those who have, in some capacity, been associated with the church. These persons were asked to supply some favorite passage, together with ten cents to cover the cost of printing. Then the books were sold at 25 cents per copy, the proceeds to be devoted, half to the local church and half to missions. Two hundred copies have already been sold.

Toronto Summer School

For people who live in country places, and in villages and towns, there is no more delightful vacation than to spend a few weeks in a city like Toronto, especially when the opportunity is presented to attend profitable and interesting lectures and addresses such as are provided by the Summer School at Victoria

Conferences, by Dr. Stephenson, Dr. Scanlon, Miss Braithwaite, Mrs. C. B. Kenneyside, Mrs. Stephenson, Mr. T. H. Keough, and Miss Sheppard.

The Bible studies and "Life Talks," as well as the public addresses on the North-West, by Principal Riddell, were very much appreciated. The students were also glad to greet Dr. McLean once more and to listen to some of his interesting talks. A new feature was introduced into the programme this year in the form of a Sunday-school Teacher Training Department, which was made exceedingly valuable by the presence of Dr. and Mrs. Hamill, the well-known Sunday-school specialists. Their lectures on the Bible and on methods of work were of a high order. Mrs. Hamill spoke especially to primary teachers, who were charmed by her illuminating and suggestive talks.

Others who took part were: Rev. J. H. Oliver, of Listowel, who spoke eloquently on missions; Dr. James Henderson, who gave his remarkable address on "Money and Missions," and Rev. A. C. Crews, whose subject was "The Indians of Norway House."

Very much credit is due to the president of the Executive Committee, Mr. N. M. Squire, and the secretary, Mr. T. H. Keough, for their faithful work in looking after the business details of the school. They were indefatigable in their efforts, and gave their time day and night to the enterprise.

At the close of the school an enjoyable excursion to Niagara Falls was held.

Just a Line or Two

Parliament Street League still publishes its monthly calendar. It is the most up-to-date thing that we have seen.

Carman District, Manitoba, held a fine convention at Carman, July 5th-7th. A specially attractive programme was prepared.

Rev. F. B. Stacey, B.A., recently delivered a very interesting lecture on "Missionary Work in India," to the Carman Epworth League, Manitoba.

The Junior and Senior Leagues of the Camlachie Circuit united in conducting the evening public service on Conference Sunday. There was a full church and a good time.

The members of the League at Rat Portage have been writing essays on subjects submitted to them by the pastor. Rewards are to be given to those whose compositions come up to a certain standard.

After the new officers had been installed in the Rat Portage League, the pastor, Rev. H. Hull, B.A., conducted a "Quiz" meeting on the constitution, which proved quite interesting and instructive.

A letter recently received states that the "Oban Juniors are busy as bees this summer." The members are not depending upon their parents for their missionary givings, but are earning them themselves.

Messrs. Crossley and Hunter, on returning to Picton, after seventeen years, found that five of those converted in the first series of meetings were now ordained ministers in three different denominations.

A correspondent writes of the Holloway Street League in Belleville: "Our League is not large, but we believe it is a power for good among the young people. We have one of the best presidents in the country, who is consecrated, faithful, and tactful."

College. Quite a number of former students, and many new ones attended the school this year, although the registration was not quite so large as last season.

The morning study sessions were held in the college, and the evening meetings in the open air on the college grounds, the afternoons, as formerly, being given to recreation.

Bishops J. C. Hartzell, of South Africa, preached on Sunday, July 10th, in two of the city churches, and delivered several addresses. It is needless to say that everybody was delighted with the Bishop, who gave much valuable information concerning the dark continent. On Tuesday evening, 12th ult., a union meeting was held with the Presbyterian Summer School, when Broadway Tabernacle was filled, and inspiring addresses were given by Rev. John Pringle, D.D., and by Bishop Hartzell.

During several mornings, mission study classes were conducted by Miss Jessie Porter, of China, and by Rev. A. P. Addison, B.A., of Japan, which proved to be very instructive and helpful.

The Institute of Missionary Methods was conducted in the form of Round Table

Montreal Summer School, August 8th to 16th

The Executive and other committees of this school, which is to be held in St. James' Church, Montreal, on the above dates, have about completed their labors. The programme of the school has been widely circulated among the young people of the Conference, and the officers are in consequence looking forward to a large attendance, and a very successful session.

Although this is the first Summer School venture of the young people of the Montreal Conference, nothing has been left undone to make the school worthy of ranking in the quality of its work with schools in other Conferences which have been organized for several years. The following brief notes upon the work of the School, with the accompanying names of members of the staff of instruction afford in themselves a guarantee that those attending will be amply repaid for the expenditure of time and money involved.

The Bible-study classes will be under the direction of the Revs. Elber Crummy and J. A. McFarlane, the presbytery minister who has for some years past devoted himself to the popularizing of Bible study.

The energetic Secretary of the Forward Movement, the Rev. F. C. Stephenson, M.D., and the Rev. H. E. Warren, M.A., B.D., who was also one of the original committee of three that launched the Students' Missionary Campaign, will conduct the study of Missionary and League Methods.

The Domestic Mission Study Classes will be conducted by the Rev. Dr. Maclean and Mrs. Bella Swall, Cleveland, a prominent worker in the Women's Missionary Society.

French Evangelization: Its Problems and Methods, will be treated by the Rev. Dr. Amaron, of Montreal, who has had an extended experience in this work under the Presbyterian Board, and also by the Rev. W. T. Halpeny, B.A., B.D.

Rev. Drs. Sutherland, Stephenson, and Ewan (China), Rev. Elber Crummy, M.A., B.Sc. (formerly of Japan), and Mr. E. W. Wallace, B.A., author of the Forward Movement text-book, "The Heart of Sz-Chuan," will lead the classes in the study of our Foreign Mission Work.

Besides the regular class work as thus outlined, arrangements have been made for a Quiet Hour every morning, under the direction of the Rev. C. E. Bland, B.A., B.D., and for open-air meetings in the evening for heart-to-heart talks on life's problems, by the Rev. Principal Riddell, and other addresses by such speakers as Rev. Dr. Sutherland, Rev. Dr. Maclean, and Rev. Elber Crummy. The Conference Annual Epworth League is also to be held in connection with the school on Friday, August 12th. This will add considerably to the interest of the session.

The afternoons are to be employed in pleasant outing trips to various points of interest in and about city of Montreal.

The usual arrangements have been made whereby members purchasing railroad or steamboat tickets in order to attend the school may secure, with their tickets, a standard certificate. The surrender of fifty such certificates will ensure for the members a one-third return fare. If three hundred certificates are presented the companies will issue free return tickets.

The Entertainment Committee is prepared to secure board and lodging for members on request at rates from \$4.50 per week upward.

The membership fee is only fifty cents. Those desiring further information, copies of the programme, or membership in the school, should communicate at once with the Secretary, Mr. James H. Alexander, 534 Selgneurs Street, Montreal.

Some Things Never Superannuated

It does not follow that because a thing is old it is necessarily false. There are some things that are never superannuated, for sunlight and spring water are as old as creation, and yet quite worthy of this age. You will search the patent office for any improvement on them. May it not be barely possible that in the infinite province of thought are some postulates and factors as unchangeable as these? For example, such facts as God himself, his oracles, his pardoning grace, life and immortality, faith and righteousness, love and justice, the precepts of the Decalogue, and the Sermon on the Mount.—Rev. Dr. Burrell, in "Christ and Progress."

Christ's Way the Effectual Way in Japan

"One of the first women we visited was one of whose distressing condition Mr. Norman had heard through an old doctor, who, though not a Christian, is friendly to us and interested in our work, I believe. Some of his children are Christians, but he and his wife say they are too old now to change their ways. This woman was his patient. She had the misfortune to overturn a burning lamp on herself, so burning her right arm, side and leg.

"Her baby, born the day following, lived but a day or two. When she insisted on showing me her wounds one day, I thought I had never witnessed such a pitiable case. We find, in our work here, that Christ's way of helping men's bodily ills, in order to reveal his loving sympathy and to open their eyes to spiritual, is still the effectual way. So, at first, we did not go into the house, or attempt to take some light pudding, or anything that we thought the invalid could take. When, one day, Inuma San, my helper, and I thought it advisable to go in and talk to her, the husband, a miller, came in from his work and thanked us over and over—both he and his wife seemed unable to understand why we, who were strangers, should be interested in bringing them gifts. I told my interpreter to say that it was our custom to do so in the Christian country from which I came. Thence the conversation drifted into the subject of Christ and his love to us—strangers and sinners. The woman listened attentively and tears were in her eyes, as after a short prayer, we rose to go. She has been recovering gradually, and her interest in these Christian talks does not seem to diminish. On the contrary, she is telling her neighbors of these great things she recently heard. We are praying that she may become an earnest Christian who shall be the means of leading her friends to Christ."—K. Norman.

How to Get to Sleep

When we are not necessarily overtired, but perhaps only a little tired from the day's work, it is not uncommon to be kept awake by a flapping curtain or a door, by unusual noises in the streets, or by people talking.

If we are willing that the curtain should go on flapping, the door go on slamming, or the noise in the street continue steadily on, our brains yield to the conditions and we sleep naturally, and the noise goes through us, so to speak, and does not run hard against our unwillingness to hear it.

There are three facts which may help to remove this resistance.

One is that in almost every sound there is a certain rhythm. If we yield to the sound enough to become sensitive to its rhythm, that, in itself, is soothing

ing, and what before was keeping us awake now helps us to go to sleep. The rhythm of sound and motion in sleeping cars and steamers is, in itself, soothing. If you keep your mind stealthily on it, you will probably be asleep in less than an hour, and, when the car stops, you will wake up enough to settle comfortably into the sense of motion when it starts again. It is pleasant to notice the gentleness with which a good engineer starts his train at night, and gives us many a lesson on the use of gentle beginnings, with other things besides locomotive engines.

The second fact with regard to yielding, instead of resisting, in order to get to sleep is that listening alone, apart from rhythm, tends to make one sleepy, and this leads us at once to the third fact, that getting to sleep is nothing but a healthy form of concentration.—Annie P. Call, in Leslie's Monthly.

What Paint Will Do

A captain on one of the ferryboats plying in this harbor tells the following story of the value of a coat of paint:

"Some years ago I owned a small sailing vessel engaged in the coast and West Indian trade. While we were lying at an East River pier taking on a cargo for the West Indies, a stranger approached, and after critically eyeing my craft, asked:

"What will you take for that boat?"

"One thousand eight hundred will buy her," I told him.

"I'll give you thirteen hundred," replied the stranger. "She is an old boat and not worth any more."

"I refused his offer, and he soon disappeared, but I made up my mind that I would spend a few dollars for white lead and oil, and when I was lying in port, unloading the cargo, I would have my men paint up the boat and improve her appearance. When I sailed into this port again she looked as good as new. After reaching my pier, I saw a man fellow walking about looking the craft over. Soon he approached me, and asked:

"Excuse me, sir, but how much will you sell her for?"

"You can have her for \$2,500," I told him.

"Call it \$2,300 and I'll take her," he replied, and it didn't take me long to accept the offer. I calculated I made about a thousand on \$20 worth of paint."

A Bird Story

W. S. Reed, M.D., tells the story of a robin that took possession of a passenger coach which had been left for several weeks unused at East Thompson on the Southbridge branch of the New York, New Haven & Hartford Railroad. The robin built her nest on the framework of the trucks under the body of the car. The bird had been seen around the car by different employes of the road without their suspecting the presence of the nest until the car was coupled on and hauled to Southbridge. The mother followed the train, and on its arrival brooded and fed her young, which were just hatched. She followed the train back on its return trip to East Thompson, where she again fed and housed the young birds. On the second trip of the train in the afternoon the bird again followed her young to Southbridge and back to East Thompson, where the car was side-tracked and given in possession to a robin, rent free, until her family were grown.

The distance travelled by the bird is the two round-trips was eighty-six miles. The kind-hearted conductor said if he had known the nest was there, he would never have taken the car out.

Practical Plans.

Not Enough Originality

Mr. Vogt, the General Secretary of the Society of Christian Endeavor, thinks "there is not a sufficient play of originality in the individual society. They are too well content merely to conform to the mold of the average, too little willing to adapt the features commonly used to the peculiar needs of each situation. Invaluable as are the printed suggestions sent out by the United Society of Christian Endeavor, these common models are copied all too slavishly. The individual church has been quite too much afraid to give range to its own initiative in fitting the characteristics of its Endeavor Society to its own particular young people. Too many societies are trying to live on the brains of some outsider rather than also using the brains within their own church."

Leadership for Meetings

In my church several methods of leadership for meetings have been tried. One has proved to be especially satisfactory. The members of the Devotional Committee, three in number, decide among themselves each to take charge of one meeting a month. The chairman of the committee looks after the first meeting in the month. He leads the meeting himself, or finds some one to do it for him. The second member of the committee in the same manner looks after the second meeting of the month, and so on. The fourth member of the committee is the Missionary Committee. If there are five meetings in the month, the Devotional Committee arranges for the extra meeting. It is evident that the advantages of this plan are many. It distributes the work so that each member of the committee has something to do, and yet no one feels burdened. Also each member takes pride in having "my night" devotional and helpful to all. Moreover, each meeting has a leader. In pursuing this plan each member of the committee has an opportunity, by a few encouraging words, to strengthen the weaker members who feel unable to lead a meeting.—N. E. Miller, in Baptist Union.

Taking Part

A recent number of The Interior, contained the following hints to young people's societies:

Four foolish things. It is foolish: 1. To neglect looking at the subject until the hour of meeting. Politicians never win votes nor business men make bargains in that way. A plot generally knows what he has before him, and you ought to do the same. 2. To put off saying what you have in mind. Give it while it is fresh. 3. To criticize the efforts of others. Remember your own weakness. 4. Feel that every slip you make will be noticed. In the first place, it may never be thought of as you think of it; and, in the second place, most people are kindly disposed toward a trial of strength.

Five wise things. It is wise: 1. To be constantly in the spirit of prayer. The talk with God all the week will make it easy to speak for him in public. 2. To prepare thoughtfully on the subject in hand. Whatever may come on short notice, it is reasonable to suppose that larger acquaintance with the subject will bring out more and better thoughts. 3. To venture something. No one knows what he will do until he has attempted it. You can do no worse than fail, and there is the possibility of doing something.

Speculators take great risks; why not take risks for God? 4. To pray for help for the effort about to be made. 5. To feel that God can bless the humblest effort. Be full of his truth; rise with full confidence in him; speak as if God had commissioned you, and leave results with him.

The Ideal Prayer-Meeting Committee

The ideal prayer-meeting committee prays. Not now and then, but constantly—before the meeting, in the meeting, and after the meeting. It usually holds a ten-minute preparatory service of its own before the Endeavor meeting, and its ordinary committee sessions are characterized by prayer. Its members pray for the society in their own private petitions, and try to promote a spirit of prayer in the society. It invites the leader of the meeting to its preparatory service, and at each other persons as it is possible to help in this way.

The ideal prayer-meeting committee will instruct inexperienced leaders, and will plan to assist them in an unobtrusive way, so as to make the service effective.

The ideal prayer-meeting will set a good example by participation in the meetings, not merely by enthusiasm, but by timeliness, by discrimination, by wise adaptation to the needs of the moment and to the future good of the society. The members will study the topic and be well prepared, even though they do not have time to utter half the things in mind nor to do half the things intended.

The ideal prayer-meeting committee will encourage others to participate, not by adhering to any cut-and-dried method, but by showing appreciation of their efforts and by finding out and removing their difficulties.

Sometimes an honest confession of one's own struggles and experiences is the best method of arousing others to a sense of their possibilities. The touch of a warm heart is good medicine for indifference or discouragement.

The ideal prayer-meeting committee "keeps tab" on participation, marking down what part each member has taken, and observes whether the members are growing in efficiency and breadth. The facts thus gleaned become subjects for consideration at the committee meetings, and are the foundation for future plans and methods.

The ideal prayer-meeting committee keeps a scrap-book in which everything is pasted or written that is of value in the work. The members of the committee will also read extensively in Christian Endeavor literature, thoroughly to equip themselves along all lines of service.

The ideal prayer-meeting committee has organization. It is not a mere collection of individuals. It has a chairman and a secretary. The latter officer is changed once a month or so, and keeps records of the committee work and methods, leaving the chairman free to direct. This office brings the work of the committee home to each member in turn, and gives each an opportunity to become interested and systematic.

The ideal prayer-meeting committee is composed partly of experienced persons and partly of learners. It keeps in possession the plans of former committees, and carries on the work begun by them, at the same time laying a foundation for the work of succeeding committees.

The ideal prayer-meeting committee gives each of its members something to do each month—each week—each day—if possible, and gives credit in its written reports to individuals, as well as to the committee as a whole, for what has been accomplished. In this way are all made to feel responsibility, and all learn how to work.

The ideal prayer-meeting committee co-operates with other committees. It co-operates with the lookout committee, informing its chairman of the needs of its members, and soliciting its assistance in making the prayer-meeting all that it ought to be. It co-operates with the social committee in the endeavor to promote Christian fellowship within the walls of the church as well as outside, and in leavening the social life of the church with the true prayer spirit. It will seek to make all the other committees prayerful, imparting all possible good and deriving all possible help, and will carry its own atmosphere everywhere.

The ideal prayer-meeting committee co-operates with the pastor, consults him, and uses him, applying his ability and knowledge for its own as well as the society's upbuilding. It will be the pastor's heart-tonic as the society should be his "heart's ease," and he will be the committee's guide and support, under the Holy Spirit.

The ideal prayer-meeting committee does pastoral work, visiting the members, talking about religious things, getting close to the people, and ministering to them. No prayer-meeting committee can do all its work in the prayer-meeting any more than a pastor can do all his in the pulpit or a teacher all his in the class. What the committee plans the daily life of its members must back up and execute.—W. F. McCaulay.

Home Mission Work

A Junior Endeavorer writes to The Junior Christian Endeavor World:

"Our Junior Endeavor was almost broken up when another superintendent was elected. But we began at once to do all the good that we could."

"The heart of our sexton was made glad with a pair of gloves which we gave him on Christmas."

"We also gave flowers to the sick, and fans to the church."

"Every Sunday we take the flowers out of the church and send them to the sick."

"The scholars sold tablets, pencils, and iron-holders to make our missionary money, which was a great success. They are always ready and willing to do what work they can for the Master."

"Seven of our members have joined the church since last November."

"Another gives the report of work done: 'In May our society did much for those outside. Some of our Juniors went to the Presbyterian Home for the aged, and at a general meeting held by our older society, we sang 'Othello' and thoroughly cheered the old ladies' hearts, when, at the close of the service, we gave each of them a bunch of daisies.'"

What is Expected of You

Rev. H. J. Uren, of Tilbury, sends the following practical suggestion to his members:

CONSISTENCY—In all thy ways acknowledge him. Prov. 3.6

HELPLESSNESS—That we might be help to the truth. Jno. 3.8

REGULARITY—Not forsaking the assembling of yourselves together as the manner of some is. Heb. 10.25

INTELLIGENCE—Concerning Scripture, Missions and work of Church.

GROW—In Grace and in Knowledge of our Lord Jesus Christ. 2 Peter 3.18

SELF-DENIAL—For whosoever will save his life shall lose it, but whosoever will lose his life shall save it. Luke 9.24

THINKING OR SYSTEMATIC GIVING—Bring all the tithes and stores that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it. Mal. 3.10

Conference Reports

The Conference Epworth League Reports contain some interesting items of information concerning the League and its work, but unfortunately these reports do not reach the League membership to any extent. The Manitoba Conference has had their report printed, and a copy sent to every Young People's Society within the bounds of the Conference, but as this has not been done in other sections of the work, we have selected some paragraphs from the various reports, which we here present, with occasional comment:

The largest increase in membership and finances was in the Manitoba and North-West Conference, which is only what might be expected, on account of the large growth of population in that country, and because of the energetic way in which League work has been pushed by the Conference and district officers. There is an advance of fifteen societies, and four hundred members. The contributions for missions show the fine increase of \$1,123, the total amount raised in the Conference, for this purpose being \$4,175.

The British Columbia Conference very heartily recommends the Epworth League Reading Course, and urges upon League officers the wisdom of bringing this feature of our work before their members.

The London Conference reports a decrease in missionary givings of \$111. It is difficult to account for this, as the districts of this Conference are well organized, and well officered. The Leagues should determine that these figures shall be reversed next year.

The Toronto Conference rejoices in the continued interest in the missionary department, and the increase in missionary givings. The total amount contributed for missions is \$7,563, an advance of \$232 over last year.

One of the Conferences calls attention to the fact that many young people are lost to the League membership by removing from one place to another. It was urgently recommended that membership cards be given to all who leave any League, and also that pastors and presidents of the places to which they have gone, be notified.

The Bay of Quinte Conference urges that greater emphasis be placed by the District Leagues upon the Summer Schools, with the view of making them the basis of a deeper and more effective study, and as a means for training leaders for winter schools.

The Bay of Quinte Conference recommends the Epworth Leagues to show a friendly spirit towards the young people's societies of other churches, with a view to encouraging the sentiment in favor of church union. Union meetings should be held wherever practicable.

The Bay of Quinte Conference reports touches the young man question, and makes a valuable suggestion. The opinion is expressed that much of the responsibility for reaching young fellows that are outside of the church rests upon the Christian young men of our congregations, and these are urged to use all their in-

fluence to make the church and the League popular with their friends and associates.

Perhaps no recommendation of the Conferences is of greater importance than that which urges that all pastors give more attention to the work of our young people's societies, with a view to bringing about a revival of interest in them. If the pastors generally would give a large share of their time and effort to this department a large increase in our membership might be secured. And what is there that would pay better?

The Montreal Conference calls attention to the fact that there are only fourteen Reading Circles within the bounds of the Conference, only one in every thirty societies. The report speaks of the course as "a neglected agency, which lies within its splendid possibilities." Every League is urged to start a Reading Circle as soon as possible. We trust that many of the societies will heed this excellent advice.

Here is a paragraph from the Manitoba and North-West Conference report: "We view with much gratification the substantial increase in the circulation of The Epworth Era. Knowing the great value of this paper to our young people, we urge that an agent be appointed in every League or circuit to solicit subscriptions for The Epworth Era."

The Manitoba Conference reports the following: "That in view of the fact that zeal without knowledge is to a large extent ineffective, and whereas insufficient attention has been paid to the instruction of our young people along missions and Bible study lines: "We recommend that special attention be given to the formation of missionary study classes, the dissemination of missionary literature, the introduction of missionary libraries, the systematic study of the Bible as outlined by our General Epworth League Board, and that on every district institutes for the study of the Bible and missions be arranged for by the District Epworth League."

The Toronto Conference reports a decrease in the membership of Young People's Societies, but there are no returns of the Young Men's Associations of the city, which should have been reported in the columns for "other Young People's Societies." If this had been done the figures would have been materially changed.

We have not been able to get a Conference League established in New Brunswick and Prince Edward Island, but the step in this direction took a Conference at its recent session took a Conference in this direction by deciding that the Conference Epworth League Committee be made a standing committee, with power to communicate with circuits, to suggest improved methods of organization and work and generally to assist in advancing League interests. This is just the work which a Conference Executive is expected to do, and we are glad to see such a forward step taken by our friends in the east.

The New Brunswick and Prince Edward Island Conference recommended: "That the introduction and promotion of

the Forward Movement for Missions be urged upon our young people, and that the Young People's Societies of the Conference be asked to make themselves responsible for the support of a missionary in the foreign field, as was suggested to the Conference by the General Missionary Secretary."

The League rally at the Manitoba Conference was so well attended that scores were unable to gain admission. It is always possible to have a successful League anniversary when a good programme is provided and well announced.

The Manitoba Conference deprecates the small amount contributed to the General Epworth League Fund, and urges the Leagues to do better next time.

Last year the London Conference appointed a committee to gather information regarding the relation of young men and boys to the church, and the best methods of reaching and saving them.

At the recent session the committee presented a report showing that special work for young men is being carried on in several of the churches with considerable success. At Tupperville there is a Young Men's Brotherhood, which has influenced young men to give up drinking to such an extent that the hotel-keeper has stated that the brotherhood did him out of half his business. Encouraged by this, a petition was circulated, resulting in the discontinuance of the license this year. The young men are saving their money and improving their time and character.

The Committee reaffirmed the opinion expressed last year, that the purpose in such efforts should not be so much to attract young men as to provide, under wholesome auspices, the associations for which they naturally and properly long, and the lack of which sends them to places of injurious influence, rendering them difficult of approach by pastors and church workers. More will depend on the personality of the pastor and workers than on any particular method they may use. Spontaneity and not uniformity will be the wiser aim, allowing freedom to earnest effort. If we seek to help young men and boys, God will surely show us how.

General Secretary's Engagements

- Aug. 3.—Summer School at Grimsby Park.
- " 7.—Highgate.
- " 9-14.—Ridgetown District Summer School.
- " 21.—Lowville.
- " 23.—London District Summer School at Dorchester.
- " 28.—Toronto, Central Church.
- " 29.—Calverton East.
- " 30.—Orangeville.
- Sept. 4.—Hanover and Chesley.
- " 5.—Walkerton District Convention at Paisley.
- " 7.—Annual meeting of General Board.
- " 11, 12.—Owen Sound.
- " 14, 15.—Sault Ste. Marie District Convention.
- " 16.—Bruce Mines.
- " 17.—Steelton and Sault Ste. Marie.
- " 25, 26.—Kingston.
- " 27.—Napawan District Convention at Newburg.
- Oct. 2.—Dunnville.
- " 9.—Newtonbrook.
- " 23.—South Dummer.
- " 30.—Mount Forest.
- " 31.—London.
- Nov. 6.—Lindsay.
- " 15.—Hamilton Conference Convention at Brantford.
- " 27.—Toronto, Carlton Street.

Devotional Service

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

AUG. 21.—"CHRIST AND THE FATHER"

John 8: 18, 19, 20, 38, 54; 9: 35-39; 10: 29-39.

The young people of Canadian Methodism, considering all their opportunities should be in a position to have clear and definite conceptions of the great doctrines of Scripture. Our conduct and service is the outcome of our belief. How essential, then, that our belief should be right—biblical, clearly-conceived, and carefully applied. One of the most important doctrines of Scripture, both in itself and in its practical outcome, is the doctrine under study this week—Christ and the Father.

VERY GOD AND VERY MAN.

To use the words of our Articles of Religion (see Scripture Section II, Par. 3), Christ is very God and very man. Here are two basic truths, first, that Christ is God; and second, that Christ is God manifest in the person of man. Understanding this clearly, we are prepared to proceed with our present topic, which is really Christ's relation to the Father as revealed in the words of Scripture himself. The clearest light on the mystery implied in Christ's relation to the Father, comes from the perception that the divine, uniting with the human, forms a person, the Messiah, the Son of God; and that as such, many things could be said of him, which could not be said of him as the second person in the Trinity, not thus united with the human. And three of these things are:

1. Christ's submission to the Father.
2. Christ's endorsement by the Father.
3. Christ's possession of the Father's love.

Seeing these three things clearly, we shall have a reasonably definite understanding of the topic under discussion.

1. "Christ's submission to the Father," "I do nothing of myself," says Christ, "but as my Father hath taught me, I speak these things." This statement may be considered as another credential of his divine authority as the Son of God, although at first sight it might not appear so. For this passage reveals the truth that such is the union between the Father and the Son, that it is impossible for any act of the Son to spring from self, from his own will, irrespective of his Father's will. The fact is, the Son of God can perform no act which differs in character from the actions of the Father. There is an inseparable communion of will, wisdom, and power between the two, which renders the procedure of the Son identical with that of the Father under similar conditions. As Shaft puts it, the Son "does the same things, with the same power, in the same manner, and it might be added, with the same purpose, as the Father. Our Lord's submission really amounts to union and harmony with the will of God. It is the mystery of identity with, and, at the same time, submission, from the will of another. Godet throws a side light when he says, By Christ's human existence and earthly activity, he realized in the form of becoming, the same filial relation which he realized in his divine existence in the form of being. Hence the terms used by Christ: "The Father sheweth him all things"; "I can of mine own self do nothing"; "I am come in my Father's name," and such like expressions, apply to the different phases of Christ's existence in the fulfilment of the mission divinely entrusted from the foundation of the world. Miss not the practical lesson so apparent here! By perfect loyalty to the Father's will, by

his uniform obedience to that will as the best and only thing that he could do, Christ, our great exemplar, shows us what his followers should be. And to our eyes and reason, it becomes manifest, that there is nothing higher or happier for us than to sink ourselves in God.

2. "Christ's endorsement by the Father."—"The Father that sent me bear witness of me," said Christ. And this attestation from God was received in two ways at least. It was received through the voice from heaven declaring, "This is my beloved Son, in whom I am well pleased," and also by the convincing miracles that he performed in the presence of the people. Both by word and by deed, therefore, the Father gladly owned his Son, and demonstrated his sonship. This endorsement on the part of the Father is but the counterpart of the perfect sonship of Christ. On the one side, we see the perfect fatherhood of God witnessing to the claims of his Son. On the other side, the perfect sonship of Christ attesting by uniform obedience, the authority of the Father. Here is a display of filial feeling and relationship than which nothing could be more perfect and beautiful. Typical, indeed, of the Fatherhood of God in relation to his faithful children in the present world. For, in response to our faith, we have God's endorsement of our sonship both by his words and by our deeds—"Beloved, now are we the sons of God"; and "He that believeth on me the works that I do shall he do also." Young people, enter into the appreciation of God's confidence in you as his children by faith, and the enjoyment of the deep assurance of having your filial faithfulness attested by the Father himself.

3. "Christ's possession of the Father's love and authority."—"He that sent me is with me; the Father hath not left me alone; for I do always those things that please him." The outflowing of the Father's love for the Son is quite in accord with the nature of the case. All the necessary factors are present for such a result. Fatherly confidence and filial obedience can have but one issue, and that is, love. And the Father's love for the Son is the basis of the Father's gift to the Son—"The Father loveth the Son, and hath given all things into his hands; it seems like the law of cause and effect exalted into the spiritual realm. The Father loves the Son, the Son loves the Father, is obedient to the Father, therefore the Father has given him all power, sceptre. The Son could be trusted, hence the Father entrusted him with unlimited sovereignty. And we may see in the dealings of God with men, that only those whom God loves, whom God can trust, does he invest with permanent power and influence in temporal and spiritual realms.

SON OF GOD—SON OF MAN.

1. "Son of God."—"It is important to understand this title as applied to Christ. It is directly connected with our topic. Who Jesus is—on this depends our thought of God, the most vital thought in our moral and spiritual life. When God sent his Son, who was eternally with him, into the world, God came in a true sense himself. In Jesus we have God translated into human speech. Jesus is the express image of God; and in his life, and sufferings, and death, we feel that God gives himself for us. He does the good that love is able to do. We thus have final assurance that the world in which we find ourselves is governed by Love, and that Love is creation's final law.

2. "Son of Man."—"This is a title of great value to the believer and to the seeker. What comfort it is to pray to One who can understand us perfectly, because he has lived and felt as we do!

In temptation or suffering, how sustaining has been the thought: Jesus was tempted as I am; Jesus suffered as I suffer; Jesus learned obedience, even as I must now learn obedience. As we think of the wealth of being at present possessed by the Son of man, and of the glory of his nearness to God, all human burdens seem lightened, and human hopes raised higher. The whole future of our race is brightened by the belief that the Son of man belongs to the race, and is its Head and Representative.

BIBLE SIDE-LIGHT.

Christ's submission to the Father.—John 5: 17-19; Luke 2: 49; John 4: 34; Phil. 2: 6-8.

Christ's endorsement by the Father.—Matt. 3: 17; John 5: 36; Matt. 17: 5; Phil. 2: 9, 10.

Christ's possession of the Father's love and authority.—John 5: 20-23, 26, 27; Matt. 28: 13; John 1: 3.

POINTS FOR THE PRESIDENT.

There are three chief thoughts developed in the foregoing. Select three members of your League, each to give a five-minute expansion of one of these thoughts. Then, as president, give a brief and pointed in his plan, the two terms applied to Christ: Son of God, and Son of man. Use the Bible references as given above to the best advantage—write them on slips of paper and hand them out before the meeting opens, and call for them when needed. Lose no opportunity to make a personal application of the great truth presented by the topic.

AUG. 28.—"OUR MISSION IN CHINA: EDUCATIONAL WORK."

Mission work to be permanent must be not only evangelistic, but educational. This is true not only among savage races, but more particularly among nations where a degree of learning and civilization exist. Our mission in China has recognized this essential principle and has incorporated in its plan the two terms of Christian and general instruction which is meant in bear fruit for the kingdom of God.

A NATION OF SCHOLARS.

China is a nation of scholars. From the earliest times literature and learning have received the highest honor, and to this day the only avenue to official position is the thorny path of the three examinations. No man who is not a graduate can occupy any government position. As a natural consequence, any one with any ambition for success early turns to study and buries himself in the literature of the past centuries, which alone is the course of study for each of the degrees. Everywhere education is held in the highest esteem, and all books and even the smallest pieces of printed matter, are considered almost sacred. There has recently been a great demand for books and schools, and teachers of English, mathematics and science have been at a premium.

MISSION SCHOOLS.

The missionaries were quick to see the value of educational work in China, and as soon as possible commenced to found schools and colleges. In 1900, there were throughout the country 1,819 day schools, with over 35,000 scholars, and 170 higher institutions, having over 5,000 students in attendance. As time passes this work is becoming increasingly valuable. (1) The mission school does much for the poor of the town or city in which it is situated. The mission school is free, or the fee is small, and many a young Chinese is able in this way to secure an education. (2) These schools are great

means of creating a better feeling between the Chinese and the missionaries. The children soon learn the real meaning of the Christian workers among them and become favorably disposed. After the riots of 1895, in Chentu, the friendliness of the people was largely due to the influence of the mission scholars. (3) The work of the schools is most important in Christianizing China. The only hope for a strong, pure, Christian church rests in getting hold of the boys and girls and from earliest childhood bringing them under the influence of the Gospel. The temptations to those who join the church as adults to fall away are so great that comparatively few are really strong Christians, and many lapse into their old life. But the children who grow up in the missions are able to withstand the evil forces, and often they become men and women of deep spiritual nature and profound piety.

CANADIAN MISSION SCHOOLS.

The Canadian missionaries in Sz-Chuan were no sooner fairly settled in Chentu, than they opened their first school. This was in January, 1893. In a short time they had forty-four pupils. By the next year the number had increased to one hundred, which was the largest number ever enrolled at one time. Later, when the W. M. S. workers arrived, they took over the girls' school, and as the work of the mission broadened, less time was available for school work. Dr. Hart started a school at Kiating in 1897, which has been kept up ever since, and has been of great value to the mission. The number of scholars naturally decreased in 1902, during the time rumors of trouble were abroad, but now that all is quiet again, they will doubtless return.

THE SUBJECTS TAUGHT.

The subjects taught in the Canadian mission schools in China include the books customarily studied in a school, particularly the *Three Character Classic*, in which the great truths of Confucius are written in a sort of verse, having three characters to a line. As companion to this, a *Christian three-character classic* has been written, in which, in about four thousand characters, the truths of Christianity are presented. These two books form the basis of the work for the younger scholars. The progress they make in them is marvelous. When the Chentu school was first opened, one smart boy learned six hundred characters in three months, in addition to much other work.

A CHRISTIAN COLLEGE DESIRED.

It is the dream of some of the missionaries in the various societies at work in Sz-Chuan that a college may some time be built in Chentu which shall serve the purpose of each society. There are four or five colleges already established in China, and they are doing grand work. There is no better centre anywhere in the empire than Chentu, serving as it does sixty millions of people, and visited every three years by twenty thousand students for their provincial examinations. Such a college, where science, history, economics, and modern languages were taught by capable Christian teachers, and the students were brought under the influence of the lives of these men, would be of inestimable value. The various societies could have their denominational schools in connection, where native preachers would receive their training. Let us hope that the time is not far distant when this college will be more than a dream.

THE PRESS.

Of all the different branches of the work in the mission none has been so successful or so far-reaching in its influence as the press. It has grown in

six years to large proportions, and is at present the most flourishing and successful department of our mission. To Dr. Hart is due the credit of founding the press in connection with our China mission. Within less than a year of its establishment, it was entirely self-supporting, and 300,000 pages had been printed. There were calendars, tracts, gospels, and Testaments.

Why is it that this work has been so successful? In the first place, we must not forget the Chinese love of literature, which causes a demand for printed matter in every part of the empire. Then our press is in a peculiarly favorable position. It is the only printing establishment in China, west of Hankow, and south of Peking. Hankow is eleven hundred miles down the Yang-tze, and not only is it extremely costly to bring books up the river, it costs from twenty to thirty per cent. less to print in Chentu than to import), but a large proportion of the books thus sent up the river are lost in the rapids. Whole orders are often completely ruined by shipwreck, and our own mission has frequently lost in this way. For constituents the press has the people of the four populous provinces of Sz-Chuan, Shen-si, Kansuh and Yun-nan, together with the Tibetans and border tribes, about one hundred millions in all.

PROPHETIC WORDS.

Rev. Dr. Hart, before his departure for the Glory-land, used the following words, which are stimulating and encouraging to all who have an interest in our mission work in West China:

"Oh, I have great faith in this work of the press—more faith than I have in any other kind of work I ever undertook. By means of it, we can spread God's message everywhere. It is reaching far out now, and the time is coming when it shall be printing literature for Tibet, and sending the 'Word of Life' up into those dark provinces where, for so long, the Empress has been sowing the seeds of death."

POINTS FOR THE PRESIDENT.

We study this week another phase of our mission work in West China. If properly presented, it should give the members of the League an intelligent idea of the good work, from the educational point of view, that is being carried on. You probably could not do better than to appoint some one to read the foregoing article before the League. After the reading you could ask questions of the members present as to the facts contained in the reading. To do this you must, of course, be thoroughly familiar with the contents yourself. Select missionary hymns and seek to create an intelligent missionary enthusiasm. This would be a good time to receive the contribution to missions, commenting on its importance.

SEPT. 4.—"THE PURPOSE OF LIFE."

Luke 12, 13-34.

In Christ's Sermon on the Mount, the purpose of life is set forth in various ways and under a variety of figures of speech. He sums up the summum bonum, or highest good, of life in the memorable words, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." In another place he presents the highest aim of man in the injunction, "Be ye therefore perfect even as your Father which is in heaven is perfect." At another time, the Great Teacher turns to nature, and illustrates the supreme end of humanity as he sits among the flowers of his native land, and says, "Consider the lilies." We shall take these words as the basis of the present exposition.

TRUTH IN NATURE.

God's truth is illustrated both in nature and grace; and happy is the man who can trace the handiwork of the Creator in the works of the creation, and who can see spiritual lessons growing on the trees and blooming in the flowers.

"And thus our life exempt from public haunt,

Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

Let us look at the flowers and follow our Saviour's injunction in his familiar words: "Consider the lilies." It is a mistake to fall into the error of the peasant, as described by Wordsworth, who says nothing in the flowers but mere color and form, and scarcely that.

"A primrose by the river's brim,
A yellow primrose was to him,
And it was nothing more."

In the bloom, and behind it, is the love and power of the Creator, which, if we miss, the real significance of nature is lost upon us.

THE LILY.

The lily is a conspicuous object in the broad valleys and on the numerous hillsides of Palestine. In our recent visit we got out of our carriage on the way to Nazareth, and in a short time, by actual count, had gathered a bouquet including twenty-three kinds of beautiful wild flowers. The flora of the Holy Land is very rich and varied. A scientist recently stated that there are two thousand varieties of these floral beauties found among the hills and valleys and plains of the Land of our Saviour. The lily of the field, inferred to in the Sermon on the Mount, is the scarlet martagon. It is of a brilliant scarlet color and is remarkable for its rapid and luxurious growth. It was conspicuous on almost every side as we travelled through Galilee and Samaria. We stopped our carriage passing the Horns of Hafen, the Mount of Beatitudes, where the Sermon on the Mount was delivered, and plucked some specimens of the lilies of the field, probable descendants of the lily flowers on which the eyes of the Saviour gazed when he looked upon them and said to his disciples, seated around him on the hilltop, "Consider the lilies."

"Consider" means, literally, to sit by, to set the mind upon. "Behold" implies a more or less rapid glance, the word used by our Saviour when he spoke of the birds, "Behold the fowls of the air." Necessarily the sight of the birds, being on the wing, would be short. But when Jesus spoke of the lilies, he used the word, "Consider"—sit down beside these beautiful flowers, study them, reflect upon them and learn God's thoughts, and through those thoughts the purpose of life.

LIFE LESSONS FROM THE LILY.

1. "The beauty of the lily is internal."—The Saviour said, "Consider the lilies . . . how they grow." Well, how do they grow? They grow from the inside. Their development is the outcome of the inner life. A plant grows, as the botanist will tell us, by the division and multiplication of cells. But how do the cells divide, and how do they multiply? Simply by the force of the life within. A dead pant does not grow, there is nothing in it to cause the phenomenon of development. The lily, therefore, wrapped up within, the charm of the lily, and the lily-life brings it to the outside world. So it is with the believer in working out the great purpose of life. Beauty of holiness, righteousness of character is from the inside—the outcome of the divine life resident within. "The kingdom of God is within you,"

and the appropriate fruits of that kingdom appear externally. The object of the Christian, to begin with, should be to secure purity and strength in the soul by the indwelling of the Spirit, and have outward morality grow from that root, or, to change the figure, flow from that spring. Christ within is the hope of glory now and for evermore.

2. "The beauty of the lily is not the outcome of effort."—The description of the lilies is, "They toil not, neither do they spin." To toil is to labor for a livelihood; to spin is to work on raw material. There is no consciousness of either. In the hands of God its beauty unfolds: in harmony with divine laws, its loveliness is displayed. It simply submits to God's way, and its highest and best is brought about. What a spiritual truth does this involve! Young believer, ponder these words: "By grace are ye saved through faith, and not of yourselves; it is the gift of God." God gives; we take. God prepares; we appropriate. We consciously obey God's laws as the lily unconsciously, and our beauty unfolds with no any human interference. We allow the divine being to have his way with us, and our highest good to ourselves and to others is the result.

3. "The beauty of the lily depends upon the sun." The sun is the great color-artist. The flowers appear to know this fact. So they seek his company and submit to his treatment. All animate nature long for the light. Studying the habits of flowers, they seem to be almost human. What efforts they make to live and thrive! They will, when forced to the dark, use force themselves, and push their way out of prison through small openings, until they are kissed by the sunbeams and embraced by the all-pervading light of heaven. They seem to know that they would die if the light were excluded. How true this is in the spiritual world! The Sun of Righteousness imparts beauty to the believer's character. The Christian is absolutely dependent upon that light for all his charm. Through the Bible, prayer, conscience, worship, service, and consecration, he obtains the light, and retains it. These withdrawn, the religious devotee withers like the flower in the dark. How important that, like the daisy that follows the sun in his course through the heavens, the Christian should live in the sunlight of his Father's truth and love, and reflect the celestial light from his character to the world around!

4. "The beauty of the lily is not put on—it is the natural development."—Have you ever thought of the difference between a Christmas-tree and the tree described in the first Psalm, "that bringeth forth his fruit in his season"? The one has its fruit "put on" from the outside, the other obtains its fruit by the power of its internal life. Of the lily the Saviour said: "Solomon in all his glory was not arrayed like one of these." And why? Because Solomon's glory was external; it was put on from the outside. It was a Christmas-tree adorned. Not so the lily—its beauty is the natural and legitimate outcome of its internal life. God seems to recognize in these words the human instinct for adornment. But at the same time he warns against over-valuation. Solomon in all his glory, arrayed in external adornment, does not equal the adornment of the lily, the outcome of the wisdom of God and the force of the divine life. There is too much emphasis on the external these days; too much attention to the outside, and not enough to the inside. What is thought, and feverish haste some expend on outside adornment, while the inside furniture of the soul in graces and virtues is as plain and unattractive as the attic or the cellar of a

neglected house. What is Christianity? It implies new life, new principles, new conduct, new hopes, new loves, new laws, new ideals, new achievements, new adornments—from the inside, outward. Covet earnestly these best gifts.

5. "The beauty of the lily fades, but the beauty never."—The comment on the lily is couched in these words: "The grass of the field which to-day is, and to-morrow is cast into the oven." If you ask an Arab in Palestine the names of the wild flowers of his native hillsides and valleys, he replies, "Hashish," that is, "they are grass." Fuel being scarce in the Holy Land, the grass, including the flowers that are in it, is used for fuel. So that the flowers may be to-morrow burned to heat the oven. They are short-lived. How true this is of man! To-day he is, to-morrow he is not.

"Life is a piece of paper white,
We write our names,
And then the night."

All earthly beauty is transient, rivers, mountains, oceans, forests,—one day shall not be. But the beauty of the Lord our God shall endure for ever. What is this beauty? What are the eternal things? Faith, hope, love, truth, virtue, righteousness—these are the eternal things. And all who possess these shall endure amid the passing away of things that spring merely from this earth, and end with time.

"The beauty of the lily foreshadows the certainty of the Christian's provision."—"Shall he not much more clothe you," says the Great Teacher. The lily is cared for, although it is unconscious of the providence that gives it life and beauty. What about the child of God? As his life is infinitely of more value than a passing flower, so the provision is certain so long as he trusts and serves God. Christ says: "Take Worry not. Make the best use of your time and talents and opportunities, and God will provide. The Great Provider does not promise wealth or luxury, for a man's life consisteth not in the abundance of the things which he possesseth. His provision should not be gauged by its abundance, but by its fitness; and such provision God has promised his people. Abundance often ruins, but fitness, sufficiency, edifies and completes.

POINTS FOR THE PRESIDENT.

In the April number of The Era, page 122, you will find "The Purpose of Life," treated from the Sermon on the Mount, as seeking first the kingdom of God and his righteousness. You might gather thoughts from that again, if you choose. Or, it might be still better to study the purpose of life as revealed in the lily, using the foregoing exposition as a basis. Appoint some one to write a brief paper on "The flowers of Palestine"; and six others, each to develop in a three-minute paper or talk the lessons of the lily as suggested in the six paragraphs above. Our Saviour taught much by object lessons from nature. Imitate his plan this week. Arrange to have the League room decorated with flowers, having some lilies, if possible. Aim to seek the Creator through his creation.

The Age of the Camera

Of all the so-called "fads" which have seized upon and engrossed the minds of men in all civilized lands during the past ten or fifteen years, there is, perhaps, none which has had so much to commend it, and has served such a truly valuable purpose as the passion for picture-taking. In fact, the use of the camera has become so widespread, has gained such a per-

manent hold upon the interest of the public, and is productive of so many real and substantial benefits, that it has long since ceased to be regarded as a fad, a passing fancy, and has taken its place among the things that have come to stay. It is, in other words, not a triviale, an object of extravagant and foolish outlay, as most fads are, but a dignified, worthy, and truly useful aid to heartful recreation, and also to profit, for all kinds and classes of people.

The benefits derived from the popular use of the camera are manifold. It is one of the most innocent and inexpensive of all forms of recreation; it requires practically no capital, and no special technical education, and is thus within reach of the young and inexperienced, and of all except the very poorest class of people. The camera is educative in the broadest and truest sense of that term. While, as we have said, it requires no technical knowledge in the beginning, it leads in many instances to a desire for a closer and more thorough knowledge of the photographic art, and often, also, to a knowledge of various collateral and connected lines of scientific and art study.—*Leslie's Weekly.*

A Dangerous Illuminant

Great as the amazement of all Europe when at about the close of the century William Murdoch discovered that gas could be used for illuminating purposes,

so little was the invention understood by those who had not seen it in use that even the great and wise men of the British Parliament laughed at the idea. "If gas can be used here without a wick," said one member of that august body, with a wink and a knowing nod.

Even the great Sir Humphrey Davy ridiculed the idea of lighting towns and cities with gas. He one day asked Murdoch, "Do you mean to use the dome of St. Paul's for your gas-meter?" Sir Walter Scott also made merry of the gas idea and of the coming attempt to "illuminate London with smoke from a tar factory."

When the House of Commons was finally lighted with the new illuminant, the architect and custodian of the building, who imagined that the gas ran as fire through the pipes, insisted that they be removed several inches from the wall to prevent the building from taking fire! Several distinguished members were also observed carefully touching the pipes with their gloved fingers, and then smelling of them to see if they could detect the odor of burned leather.

The Hero

The English schoolboy, like the American, adores his leader in athletic games just as a grown man prizes his chief in political war. Whatever may be a boy's shortcomings in scholarship, says Blackwood's Magazine, his athletic attainments will establish him as a hero. One day, years ago, when a boy on his vacation from Harrow was walking with his father, an Cambridge youth who had just performed some feat in a university cricket match passed them and gave the lad a nod. The boy grew pink with excitement. He nudged his father.

"Look, father, look!" he exclaimed.

"That was Cobden."

"Who was my boy? Who was it?"

"Cobden."

"Ah, yes, to be sure, Cobden," said the father. Then, feeling that cordially demanded his expressing some interest in the stranger, he added, "Now I wonder whether he is in any relation to the great Cobden?"

"They boy spoke up proudly. "He is the great Cobden!"

Sunday School

A Good Definition

In one of his addresses at the Toronto Summer School, Rev. Dr. Hamill gave a definition of the Sunday-school which is not often heard, and certainly not generally accepted. He said that "the Sunday-school is the church engaged in the study and teaching of the Holy Scriptures," and then went on to explain that he did not mean a section of the church, but the whole church. The most common idea of the Sunday-school is that it is an institution for religious teaching of children. It is that, but it is more. It should be emphasized more and more that the Sunday-school is a place for fathers and mothers as well as boys and girls.

"Give Me a New Class"

A suggestive incident has been related by Rev. Dr. Schaufner, of a member of his church. He said that there was a teacher in his Sunday-school who used to be a sailor—an ignorant, but godly man. This sailor knew very little of so-called higher education, but he did know Jesus, and he so taught that every one in his class was brought to the Saviour. By and by he went to Dr. Schaufner, and said:

"Take my class away. I am uneducated. I can't lead them any higher; but I have led them to Christ. Give me a new class that does not know Christ; and I will try and lead them to the Shepherd."

Another class of boys who were not Christians was given to him, and before he died all of these were professed Christians.

Work of a Superintendent

There is a commerce in all spiritual things. One gets nothing unless he gives something. The superintendent who gives only one hour on Sunday afternoon can expect but little success from his efforts; he who has the burden of the work on his mind continually may expect great things.

The superintendent has duties in the school and outside the school. Roughly speaking, he is responsible for the manner and spirit in which all the work of the school is carried on, and for the school and all the forces and institutions to which it is related.

In the school he is responsible for the organization and classification. This must not be a matter of self-adjustment; but must be the outcome of patient planning. Teachers must be suited to their classes, and the subjects of study must be suited to the varying intelligence of pupils. He is responsible for the general order and discipline. The movement of classes, their places in the class-room, must be a matter of careful study. He is responsible for the character of the exercises. He need not direct the singing personally, but he must see that the right person direct it. Then he must be in touch with the work of his officers to such an extent that he could supply the place of any one of them when absent. Above all, he must have an eye on the teaching. He must visit the classes regularly—testing, inspiring, encouraging. His place during the session is not in an easy chair, but among the children, finding out the weak points and devising remedies; finding out excellences and commending them. He is to work harder during the lesson period than any teacher on the staff. By reviews, exhortations and personal deal-

ings with teachers and pupils he must keep his finger on the pulse of the school.

Outside of school he must devote his attention to getting the church into right relation to the school. He must make the parent feel rightly disposed to the child. In the matter of Sunday-school effort the church does not yet feel its motherhood. He must talk to pastors and get them to feel that they are chiefly responsible for Christian instruction; the school can but supplement the work of the home. He must devise means of getting the world into his school, and towards this end must send forth scholars and teachers who feel they have a duty to perform in the world.

In a word, he must consider that all teaching, all exercises, have for their aim evangelization and spiritual culture—culture which ends in activity. Nothing must be neglected that will bring about these results.

It is evident that the superintendent must be one who will give much of his life to the work which he is entrusted. He who gives much will get much in return.

Success is not the results of devices heaped one upon the other, but the outcome of a spiritual life, strong in desire, yearn and striving to have this spiritual life kindled in others.—W. A. McIntyre.

Winnipeg.

Successful Home Department

For several years past the Methodist Sunday-school at Mitchell has given special attention to the Home Department, with very gratifying results. A short time ago the members of the Home Department and their friends, to the number of about 250, assembled in the lecture-room of the Methodist Church on Tuesday evening, when an "at home"

was tendered them by the visitors of the department. The Home Department on parade did its part nobly, and everybody present enjoyed themselves. Addresses commending highly the efficiency of this important branch of the Bible Society were made by Messrs. F. B. Holtby, G. E. Sawyer, Dr. Armstrong, superintendent of Knox Church Home Department, and Rev. J. E. Holmes, of Granton. The bouquets presented by the superintendent, Mr. J. H. W. McRoberts, to the oldest lady and gentleman present, went to Mrs. W. King and Mr. J. C. Fuller.

Sunday was a red-letter day in the history of the Home Department of the Methodist Sunday-school. The church service in the morning gave special recognition to the importance of Home Department work. The attendance was large and the occasion a most inspiring one.

The floral decorations about the platform were exceedingly beautiful. A report of the work for the past year was given by Mr. J. W. McRoberts, showing that there are twelve classes, with a membership of over 300, and that seventy-eight of the members studied every lesson of the year. Mr. F. B. Holtby, who was instrumental in organizing this department, spoke with much appreciation of its faithful staff of visitors, and declared that the success of the Mitchell Home Department was known from the Atlantic to the Pacific. Rev. C. W. Brown, pastor of the church, gave an earnest address on the purpose of Bible study, basing his remarks on John 20, 31. A pleasing feature of the day was the presence of a number of Sunday-school workers, invited by Mr. Holtby, from Blanshard and Biddulph. These friends held a profitable conference with the Mitchell workers during the session of the main Sunday-school in the afternoon.

Work of Secretary-Treasurer

If the Sunday-school be likened to a wheel and the superintendent be the hub round which everything revolves, then the secretary-treasurer should be as the felloe binding all together.

While it may be true that the office makes the man in some instances, such is certainly not the case in our secretary-treasurers.

It may be that we are not giving enough prominence to their work, but surely they are not bringing that work into prominence.

If the teacher be required to shepherd the class, the secretary-treasurer should shepherd for the entire school, and like Father O'Flynn,

"Coaxin' onlasy ones, soothin' the crazy one,
Lifitin' the lazy ones on, wid a stick."

If the secretary realizes the benefits which accrue from recognizing faithful work on the part of the scholars and teachers and strains every nerve to see that class books are carefully marked and records accurately kept, following up absentees, and sending those on holidays a vacation certificate. The impetus which is thus given the school cannot be estimated, and must be seen and felt to be appreciated.

It is the secretary-treasurer's duty to report upon finances, etc., to the church at its annual meeting, but more than this is needed, and the homes should be kept in touch with the school by means of a quarterly report upon the scholars' progress.—W. H. Thomson, Portage la Prairie, Manitoba.

From Conference Reports

Nearly all the Conference reports urged the adoption and use of the Cradle Roll, The Home Department, Supplemental Course, and Decision Day.

A slight falling off in the number of "pledged abstainers" was noted in the Toronto Conference. The attention of pastors and superintendents was called to this important work.

The Hamilton Conference called special attention to the new "Class Register," recently published by the General Board, and strongly recommended its use by all our schools.

The Sunday-school Aid and Extension Fund was specially referred to by the London Conference, and the schools were urged to greater liberality, especially in view of the needs in the North-West.

We are pleased to note that all the Conferences appointed an Executive of five members to act as a Standing Sunday-school Committee during the year, in accordance with General Conference action.

The Bay of Quinte Conference urged the pastors to endeavor to visit the Sunday-schools more frequently, and also recommended that a Sunday-school convention be held in connection with the financial district meeting as provided by discipline.

The Montreal Conference recommended that Normal Classes be established in connection with all our schools, wherever practicable, and also suggested that the Constitution of the Sunday-school, as recently published in leaflet form, be placed in the hands of all teachers and officers.

Junior Department

Conducted by REV. S. T. BARTLETT, Colborne, Ont., Vice-President in charge of the Junior League section of General Sunday School and Epworth League Board. He invites correspondence from all Junior League workers to add interest to this Department of the ERA.

The Dis-graces

There are three horrid little Imps
Whose names I cannot bear;
The first, "I Can't," the next, "I Won't,"
The third, "I Do Not Care."
The first sits down and folds his hands,
And says, "No use to try;"
The second, though he knows he could,
Likes better to defy
All just restraint and "lawful rule,"
And "right supremacy."
The third, "Don't Care," is worst of all,
Sulky, and bold, and rude,
He follows every crooked way,
And cares not for the good.
Children, I beg you, shun them all,
But most of all beware
That ugly little good-for-nothing,
Imp third, "I Do Not Care."
—Unknown.

Fruit Bearing

Adapt the following for a Bible reading in your League: See Isa. 61. 3; Matt. 12. 33; John 15. 5.—The fruits of the Spirit are—Love, 1 John 4. 8; Joy, Isa. 65. 14; Peace, John 14. 27; Long-suffering, Eph. 4. 2; Gentleness, 2 Tim. 2. 24; Goodness, Acts 11. 24; Faith, Gal. 2. 20; Meekness, Titus 3. 2; Temperance, Gal. 5. 22, 23; 1 Cor. 9. 27.—Apply Jer. 17. 8, and John 15. 8.

Weekly Topics.

August 21st.—"A safe rule to follow."—Col. 2. 21. (Lesson: Prov. 20. 1; 23. 29-32; Isa. 5. 11, 22.)

Utilize the following in preparing for your temperance meeting to-day. Let as many juniors take part as there are letters in the alphabet, and then let three of your more advanced members give the extracts on "Pauperism," "Crime," and "Disease." Conclude by presenting the total abstinence pledge.

The Drinker's Alphabet

A stands for Alcohol; deathlike is his grip;
B stands for Beginner, who takes just a sip;
C For Companion who urges him on;
D stands for the Demon of drink that is born;
E for Endeavor he makes to resist.
F stands for Friends who so loudly insist;
G for the Gullit that he afterwards feels;
H for the Horrors that hang at his heels;
I his Intention to drink not at all.
J stands for Jeering that follows his fall;
K for his Knowledge that he is a slave.
L stands for the Liquors his appetite craves;
M for convivial Meetings so gay.
N stands for No that he tries hard to say;
O for the Orgies that then come to pass.
P stands for Pride that he drowns in his glass;
Q for the Quarrels that nightly abound.
R stands for Ruin, that hovers around.
S stands for Sights that his vision be-dims.
T stands for Trembling that seizes his limbs;
U for his Usefulness sunk in the slums.
V stands for Vagrant he quickly becomes;
W for Waning of life that's soon done;
X for his eXit, regarded by none.
Y outh of this nation, such weakness is crime;
Z ealously turn from the tempter in time!
—Dr. Edson.

Effects of Drunkenness

1. PAUPERISM.

"I do not hesitate to say that nine-tenths of the pauperism, nine-tenths of the difficulties whereby the working classes of these realms are beset, nine-tenths of the woes that press upon them, are caused by their own imprudence—by their own pernicious habits of intoxication."—The Earl of Shaftesbury.

"Were it not for this one cause, pauperism would be nearly extinguished in England."—North British Review.

2. CRIME.

"There is scarcely a crime comes before me that is not, directly or indirectly, caused by strong drink."—Judge Coleridge.

"If it were not for this drinking you (the jury) and I would have nothing to do."—Judge Patteson.

"If every prisoner's habits and history when fully inquired into, it would be placed beyond all doubt, that nine-tenths of the English crime requiring to be dealt with by the law arises from this English sin."—Rev. John Clay, Chaplain of Preston House of Correction.

"Nine-tenths of the crime that is committed, and nearly all the poverty and wretchedness of the poor man's dwelling, may be attributed to drink."—Alderman Sir R. W. Carden, Magistrate of London.

3. DISEASE.

The diseases distinctly referable to ardent spirits alone, amount to seventy-five cases out of the hundred."—Dr. Gordon, Physician to the London Hospital.

"I am persuaded that tens of thousands of temperate drinkers die annually from diseases through which the abstemious would pass in safety."—Dr. Sewall.

"Ardent spirits are one of the principal causes of disease, poverty, and vice."—Edward Turner, Professor of Chemistry in the London University.
"Amidst all the evils of human life, no cause of disease has so wide a range, or so large a share, as the use of spirits."—Dr. Trotter.

August 28.—"Making home happy."—Prov. 17. 22. (Lesson: Col. 3. 12-25.)

Here is a nice little recitation to introduce the topic:

"Home"

What makes a home? Four walls of polished stone?
Or brick and mortar laid with nicest care?
Nay, prison walls are made without as fair;
Within—look not within—corruption there
With ignorance and sin defiles the air.
What makes a home? 'Twere better far to roam
Unhoused than have a part in dainty halls
Where rarest gems of art adorn the walls
If there's no hearth fire bright for poorest poor
Who linger in the night without the door.
What makes a home? 'Tis where the weary come
And lay their burdens down, assured of rest.
'Tis where we learn to know our dearest best,
Where little children play, blessed and blest,
Tho' walls of coarsest clay enwrap the nest.
—Fanny S. Reeder.

Make it clear that a home is more than a mere dwelling. Only love can make a home. Money can build a house. Home is a much bigger word than house, al-

though it has not as many letters in it. Here are four good items for all Juniors at home—

Home. } That means "Home help is
Easy. } easy when love seeks to
Love. } please."
Please. }

Or, put it this way—

Help the little ones.
Obey your parents.
Make everything attractive.
Ease mother all you can.

Parents cannot do all. Much depends on them; but all must join to make a happy home, and unless we "bear one another's burdens" our homes will be unhappy. As Hannah More wrote:

The angry word suppress'd, the taunting thoughts;
Subduing and subdued the petty strife,
Which clouded the color of domestic life;
The sober comfort, all the peace which springs
From the large aggregate of little things:
On these small cares of daughter, wife, or friend,
The almost sacred joys of home depend.

Sept. 4.—"Joy in Service."—John 4. 36. (Lesson: Psa. 23; John 12. 26.)

Our work for Christ should give us joy and gladness. It will not unless our service be:

1. Voluntary—We must be willing to work for God.
2. Hearty—God requires that we mean it.
3. Loyal—We must do it for Jesus' sake.
4. Unselfish—Not for reward or gain only.
5. Persistent—We must "stick to it" all the time.

Those who do not serve God in this fivefold way do not have an joy in their work. Religion is a heavy task in their work. Boys and girls must feel as Paul did when he said "the love of Christ constraineth me." When we do something for love it is easy and makes us glad. The services of our Lord coming from the heart will give us joy. So it depends on our spirit of work whether or not we get joy out of it. Let us learn the five points here given:

Sincerely, } As Daniel did. And
Earnestly, } then, like him, we
Resolutely, } shall have joy even
Valiantly, } in persecution or the
Every day. } lion's den of trial.

Sept. 11.—"Children of Japan."—Psa. 97. 1.

Japan: Country, Court, and People," by Dr. Newton, was one of the E. L. R. C. books two years ago. Pages 179-182 deal with the children and their lives in Japan. Consult these pages or any other similar book. By comparison, teach your Juniors of their wonderful privileges and their corresponding responsibilities, to make the most of them as well as to send the gospel to those abroad.

Let the Juniors take part by answering such questions as these: Have any people in Japan learned a better way to worship? How did they learn it? Who taught them? Who sent the missionaries? Why were they willing to go? Is it pleasanter to live in Japan? Do missionaries like to leave all their home, privileges and their corresponding responsibilities, to make the most of them as well as to send the gospel to those abroad. Let the Juniors take part by answering such questions as these: Have any people in Japan learned a better way to worship? How did they learn it? Who taught them? Who sent the missionaries? Why were they willing to go? Is it pleasanter to live in Japan? Do missionaries like to leave all their home, privileges and their corresponding responsibilities, to make the most of them as well as to send the gospel to those abroad.

which have been prepared beforehand. Try to make the children acquainted with one city of Japan, and with some of the missionaries working in that city.

Close your meeting with definite, special prayer for the people of whom you have talked, and repeat all together Matt. 28, 19, 20.

An Absent Members' Meeting

A novel and interesting meeting of the League of the Western Methodist Church, Nanapan, was held on a recent evening, the occasion being the regular monthly consecration meeting. After devotional exercises the roll was called. Not only the names of those attending the League at the present time were called, but also the names of those who had been at one time connected with the society. Some time before the meeting requests had been sent to these absent ones asking for letters for this occasion. As their names were called these letters were read. Some sent requests for favorite hymns to be sung, some that certain passages of Scripture should be read, while others wrote words of help and encouragement. As the names of the members present were called, one spoke, another read a short extract bearing on the topic, another led in prayer, etc., thus tending a pleasing variety to the whole. The roll had been so arranged that the requested hymns and readings came in a good order and prevented weariness on the part of the members present. Everyone was charmed with the meeting, and a request has been made that we hold another like it in the near future.—Com. by M. G. Edwards.

For a Social Evening

How many of the following misses do you know? (Write the questions on the board or on separate slips of paper and see how many can answer them in the time allowed.)

- What miss hears but says, "Not me?" Misapply.
- What miss is idle or does things wrong? Misemploy.
- What miss often teases the cat? Misuse.
- What miss is a dull scholar? Misapprehend.
- What miss makes trouble among friends? Misunderstanding.
- What miss has a great assortment in her school-bag? Miscellaneous.
- What miss is often unduly blamed? Mischance.
- What miss often deserves our sympathy? Mishap.
- What miss do we all wish to shun? Misfortune.
- What miss often makes trouble for her brothers? Mischief.
- What miss often loses her parcels? Miscarry.
- What miss should we all avoid? Misdeed.
- What miss causes suspicion of others? Mistrust.
- What miss is an unsafe guide? Mislead.
- What miss would make a poor "school-marm"? Misgovern.
- What miss is always full of doubt? Misgiving.
- What miss should never be in a court of law? Misjudge.
- What miss often loses things? Mislay.
- What miss runs in debt? Mismanagement.
- What miss calls things by a wrong name? Misnomer.
- What miss has plenty of iron in her nature? Mispickel.
- What miss is seldom found in The Era? Misprint.
- What miss is frequently found in school? Mispronounce.
- What miss is sometimes heard in prayer-meeting? Misquotation.

- What miss is never honest? Misappropiate.
- What miss is always ill-bred? Misbehave.
- What miss wastes both time and money? Misspend.
- What miss is an unreliable leader? Misguide.
- What miss is an uncertain correspondent? Misdirect.
- What miss destroys a nation's peace? Misrule.
- What miss makes trouble wherever she goes? Misdoings.
- What miss makes many mothers' hearts ache? Misconduct.
- What miss undervalues her privileges? Misappreciate.
- What miss is distrustful of human nature? Misanthrope.
- What three misses are untruthful? Misrepresent, Misinterpret, Misstate.
- How many more misses do you know and what do they suggest to you?

Always in a Hurry

I know a little maiden who is always in a hurry;
 She races through her breakfast to be in time for school.
 She scribbles at her desk in a hasty sort of flurry;
 And comes home in a breathless whirl that fills the vestibule.
 She hurries through her studying, she hurries through her sewing,
 Like an engine at high pressure, as if leisure were a crime;
 She's always in a scramble, no matter where she's going,
 And yet—would you believe it?—she never is on time.

It seems a contradiction, until you know the reason,
 But I'm sure you'll think it simple, as I do, when I state
 That she never has been known to begin a thing in season,
 And she's always in a hurry, because she starts too late.

For a Temperance Meeting

Draw a diagram of a clock-face on the blackboard. There are twelve letters in the word "Intemperance." Have each letter on a separate and suitable piece of paper or card-board. Let each letter represent an hour, and have your Juniors in turn hang it in place as they repeat the appropriate statement in each case. Call this the Drunkard's Clock. It will, when complete, show the drunkard's progress and have taught the following lesson:

1. Indolence.—The drunkard is lazy and will not work.
2. Neglect.—Drink leads to neglect of person, business, home and God.
3. Trouble.—All kinds of trouble are in the drunkard's home.
4. Expense.—Waste of money always follows a use of strong drink.
5. Misery.—Great want and unhappiness always attend the drunkard.
6. Poverty.—His family come to need the necessities of life.
7. Excess.—The drunkard never knows when or how to stop.
8. Ruin.—Body weakened, character gone, soul lost, home ruined!
9. Anguish.—Awful sufferings with "delirium tremens."
10. Nuisance.—The drink traffic is a abomination everywhere.
11. Crime.—Nothing is too cruel or vile for a man to do when drunk.
12. End.—The hand of time goes slowly but surely round and the weight of sin has dragged the victim down until he reaches the end—a drunkard's death and grave—"No drunkard shall enter the Kingdom of Heaven."

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Why He Wept

The fifty-thousand-dollar school-house had just gone up in smoke, and the taxpayers in the crowd looked at one another, and groaned, for the building was insufficiently insured. A small boy gazing upon the smouldering ruin suddenly burst into uproarious grief.

"Why, my little man," exclaimed a sympathetic bystander, "you must have been very fond of your school!"

"Tisn't that," howled the boy; "but I left a nickel in my desk, and I'll never be able to find it in that mess!"

Told Too Much

Archbishop Riordan, of San Francisco, called on President Roosevelt recently. Afterward, in talking about calls generally, the archbishop said: "A friend of mine in San Francisco called with his wife one afternoon at the house of an estimable lady. The lady's little daughter answered the bell, and my friend said to her: 'Won't you please tell your mother that Mr. and Mrs. Smith are here?' 'Certainly,' said the little girl, and she departed. In a moment she returned. 'Well, did you tell your mother?' said my friend. 'Yes,' the child answered. 'And what did your mother say?' 'Why,' said the little girl, 'she said, 'Oh, dear!''"

Naturally

The late Henry W. Oliver, the Pittsburg capitalist, took great interest in poor children and left numerous bequests in their behalf. One day he tried to test an urchin's intelligence.

Pointing to a pile of stones, he asked how they were made. The boy replied that "they grewed, jist like potatoes."

Mr. Oliver shook his head. "No, my lad, you are wrong," he said. "Stones can't grow. If you were to come back to these stones five years or ten years or twenty years from now, they would still be the same size."

"Of course," said the little boy, sneering; "they've been taken out o' the ground now, and have stopped growin', same as potatoes would."

Hard to Please

Dr. Richard T. Gotthell, of Columbia University, has a broad knowledge of Oriental tales and proverbs.

Dr. Gotthell was condemning pessimism one day at Columbia.

"Pessimism," he said, "is as old as the hills. Mankind has always recognized it and has always derided it.

"There is a Persian story about a pessimist. This story is so old that no date can be assigned to it. It concerns a pessimistic farmer.

"Good friend," a visitor said to the farmer, "you are fortunate this year." He pointed to the heavy and rich grain fields spreading as far as the eye could see. "You can't grumble," he went on, "about your crop this season, eh?"

"No," whined the pessimist, "but a crop like this is terribly wearing on the soil."

Too Sudden

As there is a law against burying in the city of Albany, the Bishop had to have a special act of Legislature to be buried in the Cathedral. He was successful in having the act pass the lawmakers, but his friends were astounded and worried when they read its text. It began with the usual verbiage. The ending was something like this: "We do grant that Bishop Doane be buried within the precincts of the Cathedral at Albany. This act to take effect immediately."

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