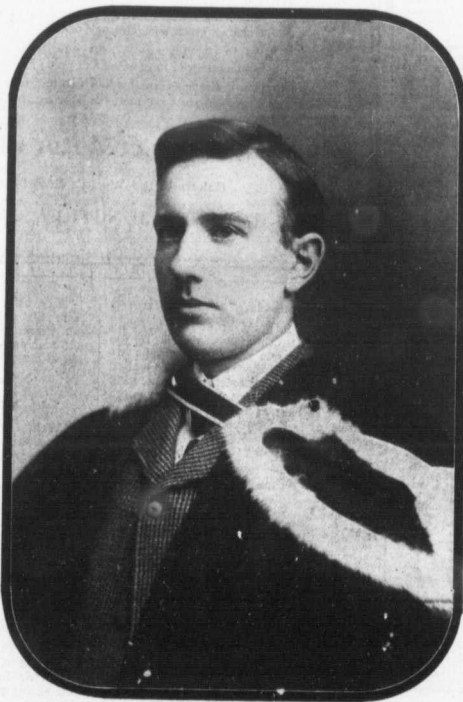


THE  
Canadian  
Spworth Era

Toronto  
May . . . 1906

Vol. VIII

No. 5



MR. H. J. ROSE

The Rhodes Scholar from McGill, who won the Ireland and Craven Scholarships at Oxford

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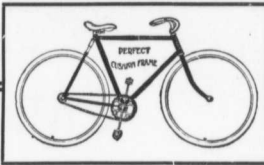
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### Interesting Souvenir

"My wife is great on souvenirs," said the man with the faraway look in his eyes. "A couple of weeks ago, as we were riding in the country, she called my attention to an oriole's nest hanging from a limb of a tree. She had wanted one for a long time and here was the chance and I, of course, got out and secured it."

"Any eggs in it?" asked the fat man.

"No, no eggs."

"Any young birds?"

"No."

"Any old ones?"

"No."

"Just the nest, eh?"

"Just the nest and about a thousand wasps, and we were both in bed three days."

### Ornament Not Necessary

Joel Chandler Harris tells a story of meeting a man at breakfast in a New Orleans hotel who was searching the bill of fare for something he had never eaten. He in some way decided that waffles were the item for him, and from that time forth he kept the waiter pretty busy. The flavor of the novel dish appeared to make a hit with him, and so great was his power of consumption that he had the waiter hustling from table to kitchen and vice versa. Indeed, says Mr. Harris, the waffles didn't come fast enough. Finally the man called the waiter to his side, and in a confidential way made the following helpful suggestion:

"Say, bub, you might be able to hustle them little cakes along some faster if you would tell the cook to cut out the printing on 'em. Tell him just to send 'em along plain!"

### Horse and Man

"Well, George," said the president of the company to old George, a stableman of Factory 15, "well, George, how goes it?"

"Fair to middlin', sir," George answered. "Fair to middlin'."

And he continued to currycomb a bay horse, while the president smoked and looked on in a good-humored silence.

"Me an' this here boss," George said suddenly, "has worked for your firm sixteen year."

"Well, well," said the president, thinking a little guiltily of George's seven-dollar salary. "And I suppose you are both pretty highly valued, George, eh?"

"H'm," said George; "the both of us was took sick last week, and they got a doctor for the boss, but they just docked my pay."

### And There You Are

Whereas, An ex-President of the United States has lately declared his belief that women are unfit to vote, therefore, be it

Resolved, That we call attention to the fact that President Roosevelt is of the contrary opinion.—The Woman's Suffrage League of Massachusetts.

# THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. LVII

TORONTO, MAY, 1906

No. 5

**What We Do, Counts.**—The papers chronicled the other day the death of a man who had reached the age of one hundred and three. But, except that he had lived so long, there seemed to be no reason whatever for mentioning that he had lived at all. On the other hand, Mozart, dying at thirty-five, Keats at twenty-six, Joan of Arc at nineteen, have left names never to be forgotten. Mere living is worthless; it is what we do while we live that counts, now and forever.

**Cheeriness.**—A blessing to all about him is a cheery man. The *Boston Herald* once said of Phillips Brooks that he "walked down Newspaper Row yesterday at lunch time, nodding to acquaintances here and there, and though the heavens and the pavement were moist, the street seemed filled with sunshine." There are people who are atmospheres—they carry a sunny climate with them. It is impossible to be sad, or at any rate to be despairing, in their company. Blessed be the man whose very bearing converts shadow into sunshine!

**What an Improvement!**—The Westminster, of Philadelphia, thus comments on Mr. Carnegie's proposal to encourage spelling reform: "And now English is to be spelled "as she is spoke." Andru Carnagy will give the munny to make English a universal tung becos spellable by any hearer. There is to be a "Spelling Bord" of scientific men. The lang gwij will look strangely to one of us old-time lovers of English. The method of proseedjer iz to b simpul. Peepal ar to b asked to spel az the pleaz, catch one for himself, without regard to reel orthograpy. What a pretty lang-gwij it will be. And "nunky pays for all."

**Work for Young Men.**—There are in the city of Toronto about a dozen young men's associations or clubs, in connection with the Methodist churches. For some time past they have conducted literary, social and athletic features, which have proved quite successful, and the various organizations have been united in a city union, which has exercised a stimulating and restraining influence. For some time past, however, the leaders of this movement have felt that there was a great defect in these organizations in that the young men had nothing definite in the form of Christian work placed before them. To remedy this it has been proposed that they should undertake the support of the Italian mission, which has been started in the old Agnes

street church. The young fellows are responding nobly to this call, and interesting themselves wonderfully in this important enterprise.

**A Clever Young Canadian.**—We have pleasure in presenting on our front page this month a fine picture of Mr. H. J. Rose, son of Rev. Dr. Rose-Hamilton, one of the Rhodes scholars at Oxford, who has distinguished himself by winning two of the most important scholarships in that great educational centre. When a young Canadian comes out ahead in some form of athletic sport abroad, or shows remarkable courage on the field of battle, honors are showered upon him by his fellow-countrymen. The one who excels in the higher realm of education is still more deserving of recognition.

**The Twentieth Century.**—Bishop Thoburn told recently how he was asked by one of his grandsons to help him with his college tasks. The bishop requested to be shown the books. "Are these in the course for the Freshman year?" he asked in amazement. "Why, that was the graduating course when I went to college!" He used the incident to show how there was a general advance all along the line since fifty years ago—in missionary conceptions and in education. It is probable that the best high schools to-day are doing better work and furnishing a wider education than the colleges of a half-century ago.

**Encouragement.**—"He was a great encourager" was a fine eulogy on a man of influence who passed away. We fail to evoke the best service from our fellow-men for want of appreciation and encouragement. A kindly recognition of good work encourages—"puts courage into him," literally—and leads to still better achievements. We are so afraid of saying these kind words which cost us so little, and mean so much to others. Few men or women get over-thanked. The money and sentiment which go in the expenditure of guineas on mourning wreaths would have done much to have lightened the burdens of life's struggles. Let us encourage.

**No Respector of Persons.**—David Starr Jordan, president of Leland Stanford, Jr., University, in an article on "Drugs and Intoxicants," which appeared in *The Independent* some time ago, appropriately speaks of stimulants and narcotics as white lies of physiology; "they tend to give the impression of a power or pleasure, or an activity which we do not possess. Their

function is to force the nervous system to lie." In their evil effects spirituous liquors are no respecter of persons. A London scientific society has a tabulated list of eight principal causes of insanity, at the head of which stands liquor. It directly accounts for about one-third of all the cases. Indirectly it probably accounts for as many more.

**Nothing Can Soil.**—"Nothing that your hands have to do can soil them," said the late Dr. Draper, of New York, to the first class of trained nurses graduated from the Presbyterian Hospital in New York; "and no service to which you have to give your personal attention can detract from the dignity of your office." It is not dirt on our hands that soils them; it is the motive back of the deed that brought the dirt there. The mechanic's hands never are soiled. The safe breaker's, the pickpocket's hands are soiled, even when they are spotless. A man may be physically dirty, when he is morally clean. "The heart," said Jesus. That is the test. It is soiled!

**The Pincers and Hammer.**—In an address, delivered recently in New York, Mr. John Wanamaker thus refers to Wesley's great work of organizing: "Whitefield and Wesley were great preachers, and the hardest iron softened into coals which kindled and burned under the breath of their preaching; but John Wesley did more than preach, he took the pincers and the hammer of the weekly class meeting, monthly love feast, and Quarterly Conference; he systematically screwed up the churches in methods of training and maintaining. He recognized the worth of the Sunday school agency, and immediately incorporated it into the policy of his undertakings."

**Irrigation.**—The Canadian Pacific Railway has in hand the greatest irrigation scheme in the world. By the end of the next three years 1,500,000 acres of land in the vicinity of Calgary, Alberta, hitherto arid, will be divided into 20,000 farms, watered from Bow River. This irrigation plan, when completed, will be sixty per cent. larger than the next largest on the American continent, which is in the Pecos Valley, Arizona. The water utilized in this vast scheme will take two-thirds of the supply of the Bow River at low water. The superintendent of the work states that when it was first started there were practically no settlers in that particular section, but since then the flow of immigration, which has included many Americans, has been rapid.



## Notable Canadian Monuments



### III.—The Miners' Monument at Springhill

BY REV. D. W. JOHNSON, M.A.

**S**HORTLY after the noon hour of Saturday, Feb. 21st, 1891, a rumor spread through the town of Springhill, Nova Scotia, that an explosion had taken place in the east slope of the coal mines in that place, and that some of the men had been hurt.

As no report had been heard above ground, it was hoped that the accident was not a serious one. But soon the appalling news filled the town that a terrific explosion had taken place, and that of the six hundred men and boys working in the connected east and west slopes, 150 were unaccounted for, and that many, if not all of them, must be dead. Men, women and children, practically the entire population, flocked to the mouth of the pit, for many of them had friends or relatives working in the mines.

Although the explosion took place in the east slope, the terrific concussion burst through the doors of the tunnel communicating with the west slope, and the deadly after-damp swept into it, carrying death by suffocation to many who had no warning of what had happened. Through this slope the work of rescuing the injured and recovering the bodies of the dead began immediately, and at six o'clock forty-four dead bodies and sixteen injured men had been brought to the surface.

The scenes at the pit-mouth were heartrending in the extreme, mothers and wives falling prostrate or shrieking, as they recognized the lifeless bodies of their husbands or sons. Those who had met death by suffocation from the deadly gas, at a distance from the explosion, had no marks upon them, and looked so natural, as if asleep, that their friends refused to believe them dead, and in some cases seized their forms in loved embrace, and besought them to speak to them.

As soon as it was possible to descend the east slope, heroic men volunteered to go down, at the peril of their lives. Through an atmosphere alarmingly impure with gas and coal dust and heated smoke, these heroes made their way, and even when fire was discovered in one of the bords, and another explosion might take place at any moment, they rested not in their efforts until the fire was extinguished, ventilation appliances partially restored, and it was made sure that no living comrade was in the mine needing rescue.

Some of the rescuers were overcome with gas and had to be hastily carried to the surface for resuscitation. One of the party, describing the condition of the mine, said: "Falls of stone and coal are everywhere, cars all blown to pieces, rails bent like hoops, and general destruction—very smoky, and dead men and boys lying in all directions."

All through the night the rescue work went on, and a never-to-be-forgotten Sunday morning dawned upon the terrible scene.

From all the surrounding villages and towns, and from distant mining centres in the province, many people had flocked to the stricken community, and notwithstanding a bitterly cold and sleety rain, which prevailed all day, thousands of people congregated about the works, whilst excitement continued as from time to time the body of some victim was brought up from the depths of the mine.

The bodies of those who were killed in the neighborhood of the explosion were horribly burned and mutilated, and no one who passed through the large carpenter shop, which was transformed into a great morgue, will ever forget the terrible sight.

So great was the excitement and grief, church services could not be conducted, but a more solemn sermon than ever came from human lips as being preached to the thousands that gathered about the pit's-mouth, by the circumstances which brought them together.

At nightfall, on Sunday, one hundred bodies had been recovered, and the search continued, night and day, for five days, until Thursday afternoon, when the last body, that of

Henry Swift, the underground manager, was recovered. The whole number killed outright was 121, and four of the injured having died, the total loss of human life was 125. Sixteen horses also perished in the mine.

The funerals began on Monday and continued till Friday. The gravediggers in the cemetery looked like an army burying their dead. The frost was deep in the ground, and the men, accustomed to the warm atmosphere of the mine, found it very difficult work to pierce the frosty earth and to endure the cold, but a booth was erected and refreshments and hot coffee were served to the toilers to enable them to continue the work.

To quote from Morrow's "Story of the Springhill Explosion": "Public arrangements were made for the burial of the dead, in order that stricken families might, in some measure, be relieved from care. The Baptist, Methodist and Presby-



MINERS' MONUMENT, AT SPRINGHILL, N.S.

Erected to commemorate the terrible mining disaster of 1891

terian ministers agreed to work together, and the bodies belonging to these denominations were taken to the Methodist church, as it was easy of access, being situated on the main street. The Episcopalians and Roman Catholics were taken to their respective churches, and funeral services were conducted by the clergy of each denomination in harmony with its mode of burial. A number of funerals were also conducted by the different societies to which the deceased had belonged. During the days in which the funerals continued business places were closed, and the whole town was shrouded in the deepest sorrow.

"It was at these funeral services in the Methodist church that the most heartrending scenes were witnessed. The greater number of the dead were taken from this place for interment. Here weeping friends assembled to mingle in

the services. The long rows of coffins visible were too much for frail nature to bear. At times it appeared as if there were no cases in the dark wilderness. Many of the bereaved here 'mourned with a great and very sore lamentation,' Ministers tried to read portions of Scripture, offer prayer and speak words of comfort to the distressed, but were often overcome by their feelings, so that they could only mingle their tears with the congregation."

Sometimes the processions from the three churches would join one another, in a long line, conveying a dozen or more bodies to their last earthly resting place. On Tuesday, the services in the Methodist church began at half-past nine in the morning, and continued, with a short noon intermission, until half-past four in the afternoon, when the strain on heart and nerve became almost too great to bear. Thus were the dead buried, leaving fifty-eight widows, 169 orphans, and eight widowed mothers to mourn their loss.

Seldom has any calamity, in our country, called forth such ready and wide-spread sympathy. Messages of sympathy and financial assistance, for the sufferers, came from every quarter, from Her Majesty the Queen, the Governor-General, most of the towns of Canada, and from all kinds of societies and schools, and from many individuals.

In connection with this great disaster the very best traits of humanity were most strikingly exhibited. Ministers and doctors hastened to the help of their brethren; heroic men, as we have seen, hesitated not to brave death to rescue the injured or recover the bodies of the dead; everything that could possibly be done to alleviate suffering or relieve distress, was done by the Coal Company; sympathy and generosity abounded, and one could not fail to form a higher estimate of humanity than he ever had before.

As this sketch is for a young people's paper, it may be noted that a large number of boys are employed in coal mines as door tenders, drivers, and in other capacities, and amongst the dead were found sixteen boys of sixteen years of age and under, whilst over that age there were forty-eight young unmarried men.

"Morrow's Story of the Great Disaster" thus speaks of some of the boys: "John Conway, a thirteen-year-old boy, was sitting on the edge of the front box of a rake (number of coal boxes), driving his horse in the level 2,000 feet from the slope bottom at the time of explosion. The horse was severely burned and killed, falling on top of the boy in some way so as not to injure him, and at the same time save him from the flame. This boy was found by some of the rescue parties after they thought the living had all been rescued. These parties were attracted by the cry of 'Mother! Mother!! Mother!!!' in a low, feeble tone coming from a distance along the level, and rushing to the place whence it came, listened and heard a feeble cry of 'Mother,' coming from under a dead horse. On turning the horse over they found the boy only slightly affected by the after-damp. He was taken to the surface and soon recovered.

"The experiences and escape from death of three other lads, John D. Beaton, Judson Forris, and Dannie Robertson, were also remarkable. Beaton's fifteen-year-old brother, who was working in another part of the mine, and uninjured, on hearing the explosion, immediately ran to the place where he knew his younger brother was working, and found him burnt, wounded, and his clothes on fire. After extinguishing the fire he put him on his shoulder, and would not give up his charge to anyone who offered assistance until he had taken him out of the mine and laid him on a lounge in his own home. Dannie Robertson, fourteen years of age, called the hero boy of the disaster, was driving a rake of empty boxes into the level on the west side. He was sitting on front of the foremost box, when, in a moment, without any warning, he was struck by the terrific blast of fierce flame, and knocked backwards into the box. His light was put out, and the hero instantly killed. After lying in the box for a few minutes, in a state of bewilderment, he was brought to a true sense of his perilous situation by the crashing of timbers and the roof-falls around him. On springing from the box he discovered that his clothes were on fire, his horse dead, and he alone in the awful darkness, and the roof of the mine falling around him.

"Under such circumstances, with heroic effort he threw off his burning coat and vest, and, with hands and arms painfully burned, he started to find his way out of the pit. But he

had only gone a short distance when he heard the piteous cry of little Forris, the trapper, whose life was saved by dodging under his seat, and rushing to the place, and groping around in the dark, found the victim almost frightened to death. By this time Robertson's hands were so painful with the burns that he was almost delirious, and could not take hold of the boy to assist him out, but with unflinching courage he sat down, telling the lad to get on his back, which he did, and supporting him in position as best he could, ran with his precious burden until he gained the bottom of the slope, and leaving the lad at this place of safety, he inquired after the safety of his brother John, and was about to return into the level to search for him when some of the rescue parties caught him, placed him in a box with other wounded, and had him taken to the pit-head without delay, where his brother was awaiting. On their way home, little Dannie requested the man who took him home on a sled that he be allowed to walk into the house alone, so that his mother might not be alarmed."

Such is a faint idea, on the one hand, of the errors of the disaster, and, on the other hand, of the kindness and heroism of man when circumstances arise to call these virtues into action.

Windsor, N.S.

## The Boy and the Farm

**I**f you are a farmer and you want your son to be a farmer after you, teach him from his earliest boyhood to respect his father's calling. Instil into his mind the fact that the great men of all ages were sons of farmers. Teach him never to feel ashamed at the senseless and threadbare jokes of would-be humorists over old Hayseed and his lumbering old market waggon and his quaintness of speech when he visits the city and stares around at the sights, and does not make half so much of a fool of himself as the average city man, when he comes to the country.

Do not fill his life entirely with work. Recreation is as necessary to happiness and to a healthful development of the spiritual and physical faculties as is pure air, and there is untold wisdom in the old saw, "All work and no play makes Jack a dull boy."

Encourage him when he tries to do, even if he fails. Failures which teach us how to avoid future disasters are successes. Make him feel that you rest upon his faithfulness and truth in whatever you intrust to him. Do not blame him when he is not at fault, even if things do not turn out as you have expected. Never disparage his efforts. Continual disparagement breaks a boy's spirit, and there is nothing more inspiring, nothing more refreshing in this world than the broad, courageous undisputed hopefulness of a manly boy.

Take him into your confidence early. Let him know what you are going to plant in the ten-acre field, and how you propose to make the upland fields pay.

Don't snub him. The man who snubs a boy is unworthy to be the father of a son. Let him have the money he earns. You would have to pay the hired man for taking care of the calves and the colts; why not remunerate your boy? Do not disgust him with farming in the beginning by telling him that he does not need anything but his board and clothes now, because he will have "it all" when you are gone. Five dollars when a boy is ten years old is more to him than five thousand will be when you are dead and gone and he has the farm.

Do not devote all the land to corn and potatoes and "things that pay." The garden and the orchard are important factors in the life on the farm, and the flower bed ought to receive just as much attention as the onion bed where you expect to raise the strongly flavored candidates for the first premium at your country fair next fall.

Do not starve your family for the sake of taking the best of everything to market. A broad and generous soul cannot develop in a starved body. Live in just as good a house as you can own, free of mortgage. Have a pleasant, sunny living room with the books and papers and music. Encourage your boy to invite his friends there, and yourself greet them cordially when they come. The lack of social privileges at home is one fertile cause of the temptation exerted by city life on the country young man.—*New England Farmer.*

## The Home of the Provincial Legislature

BY THE EDITOR

**D**URING every summer large numbers of our cousins from across the line visit Toronto and take in the sights from the four-horse tally-ho. One of the places always visited is the Provincial Parliament Building, in Queen's Park, and, while here, the question is usually asked: "How much did this building cost?" When the visitor is informed that the Government voted \$1,250,000 for the structure, and that it was actually constructed for \$1,276,393, great astonishment is expressed.

"On our side of the line," remarked an American, last summer, the cost would have probably been double the estimate." The Capitol at Albany has swallowed up an amount

carving, and on either side there stands a fine tower. The western tower has provision for a large clock, but it has not yet been installed. From the roof a splendid view of the city and lake can be enjoyed.

On entering the front door the visitor finds himself in a large hall, at the end of which the great stairway leads to the floor above. Here are located the telegraph offices, post office, etc., and a number of the departmental offices open off this hall. Magnificent paintings of mountain scenery adorn the walls, together with oil portraits of prominent politicians. The corridors are illuminated from the ceiling, affording a soft, mellow light, exceedingly pleasing to the eye.



ONTARIO PARLIAMENT BUILDING, TORONTO

equal to two or three times the original sum voted by the Legislature. That our splendid building was put up with so small a margin of "extras" may be regarded as a fine illustration of good and honest management.

It was begun in 1886 and completed in 1892, a surprisingly short time for such a substantial structure. It covers four acres of ground and contains two hundred rooms.

The location is simply ideal. In front there is a magnificent sloping lawn adorned by beautiful flower beds, umbrageous trees, and stately monuments. By a joint arrangement between the Provincial Government and the city, this square receives the most scrupulous care by skilled gardeners, so that it always looks well. Adjoining the main walk and the driveway are statues of Queen Victoria, Sir John A. Macdonald, Sir Oliver Mowat, Hon. George Brown and others. In the course of time, no doubt, many new monuments will be erected which will add much to the historic interest of the spot.

Surrounding the Parliament Building are a number of educational institutions, such as the Provincial University, School of Science, Victoria, McMaster and Wycliffe Colleges, etc., and in the immediate neighborhood many handsome private residences.

The principal frontage of the Parliament Building is 490 feet; the walls are constructed of Credit Valley sandstone, of a reddish-brown color, which looks exceedingly well. Opinions differ as to whether the design is beautiful or not, but certainly the general appearance is massive and impressive. The main entrance is composed of three noble arches, as shown in our illustration, surrounded by some excellent

The Legislative Chamber can scarcely be regarded as a complete success. Like most of such halls, the acoustic properties are very bad, probably owing to the unusual height of the ceiling in proportion to the length and breadth. The galleries are very steep and badly arranged. The decorations are slightly overdone, and the effect is gaudy rather than beautiful. The members of the Government sit to the right of the Speaker, as at Ottawa, but at present they are so numerous that quite a number are accommodated on the other side among their friends of the Opposition. They can easily be identified, however, by the vigorous way they pound their desks when a Conservative speaker scores a point.

The Speaker of the House, at present, is Mr. J. W. St. John, and both sides agree that the chair has never been occupied with greater ability than at present. He is an exceedingly good man, and those who know him best think of him as "a jolly good fellow," but when garbed in his official robes, and ensconced in the great chair of state, he is as sober as a judge, and conducts the proceedings with great dignity. By the way, isn't it a queer thing that the one man of any the legislators who is not allowed to express himself on any subject should be dubbed "the Speaker"?

Mr. St. John has introduced a novelty into the Legislature by repeating the opening prayers from memory, instead of reading them monotonously from a book. The improvement in the general impressiveness of the opening exercises has been so marked as to call forth frequent comment. Doubtless, our baptismal, sacramental, burial, and marriage services would gain immensely in beauty and effect if the ministers would memorize the ritual and discard the book.

It looks a little queer to see Mr. Whitney in the Premier's chair, with Mr. Ross in the "cold shades of Opposition," but, of course, "turn about is fair play." The evils of party government can probably be greatly lessened by not allowing one party to remain in power too long. In consulting the records, however, we find that since Confederation the Reformers have had the reins most of the time, and there have only been six Premiers, John Sandfield Macdonald, Edward Blake, Oliver Mowat, A. S. Hardy, G. W. Ross and J. P. Whitney.

One of the most interesting spots in the building is the Library, in charge of Mr. Avern Pardoe, who probably knows more about books than any man in Canada. It is perfectly marvellous the extent of his information concerning the whole realm of literature. When a member wants to investigate any subject all he has to do is to go to Mr. Pardoe and state his case. In an instant the librarian informs him just what help can be had, and in a moment or two lays the volumes desired on the table. Such a man is worth a great deal more than the very moderate salary which he receives.

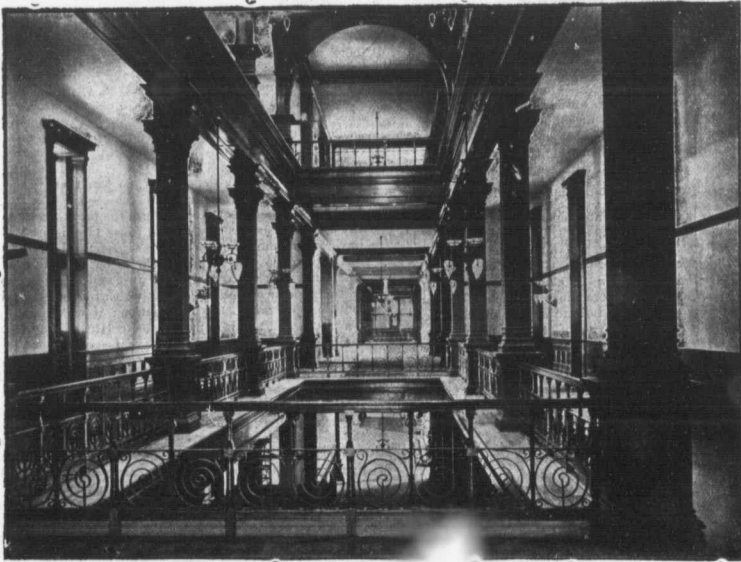
Speaking of salaries, the Government is fairly careful of the people's money, and big pay is quite the exception. The Premier receives \$7,000 per annum, which is not at all exorbitant, considering the responsibility of the position, and the further fact that the occupant of the office has waited so long to get it. The Cabinet Ministers are paid \$4,000, and the Speaker \$2,000. The latter is, however, not much richer at

## Education of the Heart

BY MR. J. J. KELS0.

**Y**OUNG folks should always be encouraged by their parents and teachers to engage actively in good works, for there is no better way of providing them with happy and useful employment and developing the best side of their natures. Activity is one of the essentials of childhood. Healthy boys and girls must have occupation, and if good people do not help them to rightfully use their time Satan is always on hand ready to lead them into mischief. To give pleasure to those around us is the highest form of happiness, and children may know and experience this just as well as grown people. Indeed it is far more delightful to meet with goodness and thoughtfulness in children than in older people, because one does not expect it so much and it affords promise of a bright and successful future. Many hearts have been made glad and tears banished by the thoughtful deeds and sunny words of boys and girls, and none are too small to be of service.

Why not ask children to try to be kind, to try to do some nice thing every day, and though they may fail sometimes they will gradually be forming a habit that will last through life. They could be encouraged in kindness to brothers and sisters, little school companions, the hungry and ill-clad children of the poor, the beggar and the outcast. But more



CORRIDOR IN PARLIAMENT BUILDING, TORONTO

the end of the year because of this allowance, as he is expected to spend most of it in dinners, receptions, etc.

The forenoon of each day during the session is spent in committees, and the Legislative Assembly meets at three o'clock in the afternoon. The proceedings are occasionally of the most interesting character, but those who occupy the galleries often vote the programme rather tame. The speeches are usually very long, sometimes continuing for hours, so that if the subject is not an attractive one it is comparatively easy to go to sleep, a luxury in which even the members on the floor now and then indulge.

It is not considered a violation of good form for members to wear their hats while the proceedings are in progress, and quite a number do so. Probably they argue that the head is the safest and most convenient place for a hat.

than these—they can be encouraged to include within the sphere of their gentle influence the great multitude of dumb animals that are not able to speak for themselves, either to complain of the cold or to tell of their hunger—the household dog or cat, the bird in a cage, or the horse at the door. They can easily be shown that all these animals are sensitive to pain yet cannot tell their misery except at last by stretching themselves lifeless before us. Children would thus quickly learn to be thoughtful of their comfort, remembering that the animal creation has been given into our care and we are responsible for them.

Goethe advised the training of youths in the practice of reverence, and this is one of the outstanding principles of heart-culture. All children should be encouraged to entertain a reverential respect for their own bodies, so that they

may grow up strong, manly and brave to face the problems of life. Lack of reverence for the body, through lack of education, has led many a youth into errors from which a harvest of bitter sorrow has been reaped. The absence of respect for seniors and for old age has been commented upon as a characteristic of modern education, and one could often wish for more of courtesy and graciousness among children in their dealings with each other. Young people have kindly instincts and are quickly responsive to good influences. They resent being driven but are glad to be led. Taken in the right way their hearts can be moulded in all that makes for nobility of life and conduct. The danger is that competition and commercialism may be kept too prominently before the minds of the young to the exclusion of that mind and heart culture without which there can be no real success in life.

The object of primary education is, and should be in all

possible ways, to encourage children to good, generous, noble and merciful lives and deeds; to be kind to the aged, weak and suffering; to avoid frivolling, scolding and peevishness; to wear sunshine in their faces and return good for evil; to spare the song birds and protect their nests; to see that the dumb animal has sufficient food and water and is protected from intense cold or heat; to admire the butterflies without destroying them; to protect the useful toad, and to kill quickly any animal that has to be killed—always holding before their minds the principle: "Whenever a brave, kind word needs to be said, say it; whenever a kind act needs to be done, do it." Thus may be hastened the day—

"When peace shall over all the earth  
Its ancient splendors fling,  
And the whole world gives back the song  
Which now the angels sing."

Toronto, Ont.

## Loyalty to Our Motto

BY REV. F. W. LANGFORD.

WE proceed upon the inference that the Motto and the Pledge embody the very spirit, principle, and platform of the League, and hence loyalty to these two, the Motto and Pledge, must be identical with loyalty to the League in general.

Whether, with regard to a person or an institution, loyalty involves devotional fidelity, not compulsion or a sense of obligation, but from love. He only is loyal to the laws of his country who obeys those laws because he loves the principles they aim at maintaining. Our motto is a statement of the purpose for which we exist as a League. Therefore loyalty to our motto implies an intense love for the principles and platform set forth in that motto, and a consequent sincerity and fidelity in endeavoring to carry them out.

*Look at the Motto itself—*

"LOOK UP, LIFT UP, FOR CHRIST AND THE CHURCH."

These two injunctions are interdependent. The latter is the grand resultant of the former. This is true in every sphere of life.

In every department of human activity progress is the result of harmony between God's thought and man's activity. Before there can be efficient lifting up for the Master whom we serve, there must be such a constant and earnest looking up into the infinite depths and heights of the eternal mind that the thoughts of the Divine may be reproduced in us; and then in our lifting up will be seen the working out of that which has been wrought in by the practice of an earnest devotion. If in any of our Leagues there is reason to complain that there is not enough "Lift up," the cause is traceable to the fact that there is not enough "Look up."

There is a peculiar significance in the wording of our motto—*Look up*. Man in his natural state looks down. Why? Because his affections are there, his hopes centre on the things beneath him. There are many who seem to live in gratification of their bodily desires. But if the ambition and the ideal of the many fall below the true dignity of man and the true sphere of human activity, let it be said of every Epworth Leaguer, at least, that he has not forgotten his exalted position in the universe of God, nor sought the field for the employment of his faculties in any activity other than that which is dignified by the co-operation of God. *Why look up?* As a League we are a part of the Church. The Church is the body. Christ is the Head. The head is the look up to our living Head for wisdom and guidance that we may intelligently go forth to live the prayer—*Thy kingdom come*.

Why look up? In order that we may be able to lift up, not ourselves only, but our fellows as well. This is our aim. And for this purpose our League work is divided into four departments. Through each of these it is our object to lift up. And if we would be successful in our endeavor it is necessary that in each of these departments we look up continually and earnestly.

In the Christian Endeavor department we need a broader

love, a burden for souls, a baptism of power. And it can be had only by looking up. "Look up to Him whose power is love, whose love is power." Particularly must the members of the Christian Endeavor department

"Spend much time in prayer  
With Jesus alone,"

both as individuals and as a committee. Nor must any meeting of the League be lacking in the devotional element as its dominant influence. Intensity of devotion, and a high standard of devotional exercises, will not drive members from the League, as some have supposed, but will add to it a magnetic power, verifying the words of Jesus when he said, "I, if I be lifted up from the earth, will draw all men unto me."

In the Missionary department, no less than in the Christian Endeavor department, we feel the need of more aggressive work. And here, too, we recognize the fact that if we are to lift up more successfully in the cause of missions we must have within ourselves the true missionary spirit, and this we can experience just in proportion to our looking up. If we would but look up from the literature which attracts so much of the popular attention, to that which furnishes us with the much-needed missionary information; if we would but lift our hearts and minds in meditation to Him whose lips uttered those blessed accents "Whosoever"; if we would but keep ever before us the figure of Jesus upon the Cross, with His arms extended to the east and to the west, signifying the gathering in of every nation into the Kingdom, and remember His last command ere His glorified and risen form disappeared into the heavens over the heights of Olivet, then might we expect the missionary spirit of our Leagues to blaze forth in a warmth, and glow that would not only send a long beam of light into the midst of heathen darkness, but would kindle in the parent Church the fire of a deeper evangelism.

Nor is it less important in the remaining two departments of League work that we consider carefully the need of looking up and lifting up. It is true that these two spheres of work are to a certain extent abused. When our Leagues degenerate so far as to drift into social and literary societies of no high order, or even to allow an evening now and then when the primary object of the society seems to be forgotten while the lighter tendencies of its members are indulged to the full, then it is time to call a halt, and to get back again upon the true platform of the Epworth League. We are glad to say such circumstances very rarely exist. In both these spheres of work our motto can be carried out and sustained just as faithfully as in the other two. The literary work of the League can meet its desired end only when superintended by one who looks up continually and earnestly to the Source of all wisdom. And in our social work we can only realize that

"The fellowship of kindred minds  
Is like that above,"

when the social element of the entire League reflects the radiance of Divine fellowship.

*How lift up?* By looking up. Stand still in the midst of



the busy thoroughfare, and look up. Passers-by, attracted by your example, will pause to look up too. And as we pass down the busy thoroughfares of life, looking up steadfastly "unto Jesus, the author and finisher of our faith," and lifting up in our lives the character of the man Christ Jesus, it is our exalted privilege so to let our light shine before men that others may be led to glorify our Father in Heaven, and thus to become happy and honored instruments in the extension of God's eternal kingdom.

Let us then unfurl the banner of the Epworth League, gaven with this device—Look up, Lift up, for Christ and the Church; and looking up as we go, and gathering strength as we look, with the impetus of a God-given power, let us waft the name of Jesus into the ends of the earth, and hasten the glad day when "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

Victoria University.

## Wordsworth, Nature's Poet

BY REV. E. S. WEEKS, B.A.

ONE of the greatest champions of the movement to return to nature was William Wordsworth. Wordsworth's early years were spent in a community where a common level of interests and social standing prevailed. His home was situated where it commanded a beautiful prospect. Mountains, rivers, lakes and woods were found in his native district, and he had ample opportunity to indulge his desires, in climbing to the lofty peak of some rugged mountain, or in viewing the quiet streams, or in wandering carelessly through the woods. These were his early associations and their impressions upon his mind and life were noble and pure and good, and no power of maturer years could efface them from his memory. This early training enabled him to speak directly to the primitive instincts of man. The impressions he received in school days came not from books nor companions, but from the majesty and loveliness of the scenes around him. They came from nature which he loved with all the ardor of the first impulses of youth. Awe of nature early developed in him and it never left him. He spent much time in the loneliness and contemplation of his beloved teacher—nature. His study was out of doors where he felt the "presence which disturbed him with the joy of elevated thoughts," and the vision of those hours "when the light of sense goes out but with a flash that has revealed the invisible world." The "power of hills was on him," and the "music of waters was in his ears." He acknowledges the influence of nature upon him. "But me hath nature tamed . . . hath dealt with me as with a turbulent stream."

He felt that there devolved upon him the duty to teach the connection between nature and mankind. He was the first to speak of nature as a living organism and to treat of her influence upon the minds of men. He saw God in nature and consequently she was sacred to him. He felt that he was indebted to her, and because of this feeling he beheld in her revelations of God to man. He saw that there was much in nature which could touch the human heart, and to the end that mankind might benefit by lessons drawn from nature, he set to work to unfold her sublime and inspiring truths. By raising nature to the level of human thought he gives it power and coldness and solemnity. He sees nature full of sentiment and excitement, and men and women are to him as parts of nature. He was curiously indifferent to all the charm of historical associations, for he loved the lakes and moun-

tains for their own sakes, not for the local heroes whose fame was accidentally connected with them. To him there came that love of nature which is divine in quality and linked to that power "which moves the sun and the other stars."

His love for nature led him to love and reverence for men. Filled with the joy of lofty thoughts he became conscious of a presence in nature, a mighty spirit which pervades the universe and manifests itself everywhere in beauty and in power. He finds in nature and in the knowledge of nature, an influence to keep him true to the noblest conceptions, to foster, direct and regard his best affections and to preserve within him a calm and quiet conscience.

To him natural phenomena have a moral significance. The glories of sunset, for example, suggest to him the sobering thought that even the mightiest and most illustrious of men and of nations have no permanent abode:

"The clouds that gather round the setting sun  
Do take a sober coloring from the eye  
That hath kept watch o'er man's mortality;  
Another race has been, and other palms are won.  
To me the meanest flower that blows  
Can give thoughts that do often lie too deep for tears."

He goes to nature with an open mind and she creates the mood in him which makes him a willing, anxious pupil to be taught by her. He stands before her as a "faithful high priest who waits in solemn expectation for the whisper of enlightenment and wisdom." He makes her a means by which he may be enabled to interpret her being and ways to men.

He feels his subject with profound sincerity. He was essentially a man of inner feelings, and he gave a vivid expression to the effect produced on his own soul by external objects. Amidst the homeliest realities he searched out the highest and deepest in human feeling.

He was a poet because he possessed the poetical gift! Poetry offered to him the richest, the most varied, and the completest method of reaching truth in matters which interested him.

Every great poet, he says, is a teacher. "I wish either to be considered as a teacher or as nothing."

So Wordsworth taught that in the solitude of nature there was peace and there only was a life of "plain living and high thinking" possible.

Tabusintac, N.B.

## Shooting at Too Close Range

BY REV. A. I. TERRYBERRY, B.A.

IT was a beautiful Monday morning, late in the fall. The preacher still feeling the exhaustion of the Sunday services, was wishing for something that might prove as restive to the mind, as sleep had been to the body. A leading member of his church suggested that together they should drive out into the country, with hound and guns, and spend the day hunting foxes. In this northern country there are not a few of these little animals, that by their cunning raids on chicken coops, still prove a menace to many a farmer.

At an early hour we were in the swamp, through which we wandered with hunter's keen eye and cautious step, yet up to the noon-hour found nothing but two rabbits and a first-class appetite. Hastily, yet somewhat rayenously, did we munch our mid-day meal, still holding gun in hand ready for what-

ever our faithful dog might start up, for he was always hunting. And scarce had we finished our "pocket portion," before Blucher gave tongue. Hurriedly we prepared ourselves for a running shot, but the dog started away from us in another direction altogether. "Listen!" said my friend, "that is a fox, sure! He has crossed the road into the other bush! How quickly he goes!" Across fields, over hills, through a third bush, the fox was making his circuit, Blucher, hard following, giving keen chase. My friend went one way and I another. Half a mile distant and at the skirts of another bush, I found a fine vantage point, at which I patiently waited for a full hour. At last I saw Mr. Fox about two hundred yards away, but coming towards me. Nearer and nearer he came. Two "B.B." cartridges were in

readiness for him. When about one hundred yards away I was tempted to shoot. When fifty yards away I should have shot, but I waited till he came nearer.

This was the first fox I had ever faced. I wanted to make sure work of him, so I waited until he almost ran into the muzzle of my gun, then I pulled the trigger. But, alas! The fox didn't stop. He ran past me. I turned and fired again, but this time he jumped the fence, and ran harder than ever. I was amazed and mortified. I could have done as well with a stick or a stone. My fox got away, and why? What was the trouble? A poor marksman, you say. Well, though hard to admit, it may be nearer the truth after all, than I was to the fox. My friend, an experienced hunter, said, "You fired at too close range. Shot from a gun scatters better at a distance. If you had fired at fifty yards instead of at ten, you would have had fifty chances of success instead of one."

Though I lost my fox, the day in the woods was a great gain to me. I came home much refreshed and inspired for a week of hard work. The significance of this narration is not that it is a very healthful exercise for the preacher to take to the woods on Monday morning, or that the fox escaped unhurt on that eventful day, but rather in the remark of my friend, "You shot at too close range."

Is it not true that many of our young people are disposing of their besetting sins to-day in much the same fashion as I endeavored to dispose of the fox—letting such get too near before determining to deliver the decisive charge?

Are there not young men trying to quit the use of tobacco while still carrying about with them a chewing plug, or

cigarette package? This is surely shooting at too close range.

Are there not more young men making a harder struggle to give up intoxicants, while still boarding in a hotel or keeping company with men who patronize the bar? This also is an instance of shooting at too close range.

Many of our young people seek to overcome the spiritual paralysis creeping upon them, yet frequently neglect the League or prayer meeting for a party or a concert, or the Sunday morning service for a sleep. This is also shooting at too close range.

Many more pray to be delivered from evil thoughts and desires, yet persist in attending theatres and dances, in company with suspicious characters, or in reading questionable literature. This is also shooting at too close range. Surely God's Word and our conscience caution a different treatment of our infirmities and our sins.

In trumpet tones Isaiah shouts, "Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

In clarion notes Peter sings, "He that would love life and see good days, let him turn away from evil and do good; let him seek peace and pursue it."

Paul also joins voice in confession, indicating the secret of a strong and successful Christian life: "One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal for the prize of the high calling of God in Christ Jesus."  
Southampton, Ont.

## Ways of Killing a Sermon

BY REV. C. E. JEFFERSON, D.D.

**A**LAYMAN may, with a little practice, develop amazing dexterity in counteracting the influence of his pastor.

After the preacher has kindled by his sermon a fire in many hearts, a layman may, if industrious and enterprising, extinguish the fire in all the people near him. It is a critical season in the week,—the brief period immediately succeeding the benediction. In those few moments a layman can, if he will, do infinite mischief. He can turn his back on the stranger that stands nearest him, and show by his conduct that the pastor's sermon on Brotherliness is a mere theory, not intended to be reduced to practice, at least in that church. Or, if he chooses to be talkative, he can smother the sermon in his conversation. He can plunge into a discussion of the music. That theme is very fascinating and fatal. He can say: "How did you enjoy the music? How did you like the soprano?" or, "What did you think of the bass?" Such questions are exceedingly effective in the mouth of an expert sermon-killer.

A dozen members of the church propounding such questions to every one they meet convert the house of God into a concert hall, and train people to look upon public worship as a performance to be measured by the aesthetic gratification which it affords to the congregation. Many a minister, after pouring out his very life to convict men of their sins, or to lift them to the level of some arduous duty, has been cut to the heart by hearing his best people discussing in the aisles the excellences or defects of the anthem, and passing judgment on the voices of the singers.

But the question concerning music is not a whit more demoralizing than the question heard even more frequently, "How did you like the sermon?" Asking that question has become a habit which it will probably take centuries to eradicate. It is a demon which can be cast out only by prayer and fasting. Even the saints are addicted to the use of it.

When strangers come to the church, the first question at the close of the service often is, "How did you like the sermon?" No wonder spiritual results of preaching are so meagre. What can be expected from preaching unless laymen realize that they are to follow up the work of persuasion by driving home the word set forth by the preacher? Sermons are not toys to be played with, or pretty pieces of rhetoric on which every member of the congregation is expected to pass judgment. To ask, How did you like the sermon? is to drag it down to the level of a crazy-quilt, or a piece of crochet-work. A sermon is not an exquisite bit of literary brick-a-brac, to be chattered over and judged by the

technical rules of art. It is not a dumping into which every self-constituted critic is invited to stick his fork that he may praise or condemn the cook. A sermon is a solemn warning, a bugle call to duty, a burning condemnation, an earnest stroke against a giant wrong, an exhortation to high endeavor, the illumination of a majestic truth. What a question for an earnest Christian to ask inside the house of God, "How did you like it?"

Sermons are preached, not to be liked, but to be accepted and lived. Suppose, pray, you did not like the sermon! What of it? Suppose that scapegrace who sat with you in the pew went away disgusted! When the arrow goes in, curses often come out. John the Baptist, Jesus of Nazareth, Peter and John, were not anxious that their sermons should be liked. Why should you be so solicitous concerning the opinion of critics? Never ask again that insipid question, "How did you like the sermon?" Such a question injures the one who asks it, and debauches the person who answers it. It trains men to measure sermons by false standards, and to seek for entertainment rather than for truth.

No wonder so many ministers have been spoiled, and are to-day preaching sermons full of everything else but the gospel. They itch to catch the crowd, and cater for applause, because they have been ruined by churches which have trained them to think of the sermon as something to be admired, eulogized, exulted over. A true preacher speaks for God, and whether the people like the message or not is the very last of all questions to be considered. No church can have conversions in it whose leading members ask the unconverted, How did you like the sermon? When a man is wrestling with problems of life and destiny, it is an insult to throw at him such a frivolous inquiry. It calls him off from a decision unspeakably momentous, invites him to pose as a critic, and requests him to pass judgment on the instrument which in the providence of God is being used for his regeneration. Many an aroused soul has been hurled from a serious mood of conviction into the mood of a trifler by, How did you like the sermon?

It is impossible for earnest men to do anything in the pulpit unless they are seconded by earnest men in the pews. Of what avail are passion and solemnity and burning earnestness in the preacher if the sermon is followed up by a swarm of triflers propounding idle questions? Holy impressions are easily dissipated. It does not take much to strangle newborn aspirations. One silly interrogation may crush a rising impulse toward God. The church should carry on and con-

plete the work begun by the preacher. All conversation at the close of the service should deepen and fasten the impression of the hour. The church should be a trumpet through which the voice of the preacher gains volume and power. But if the trumpet gives an uncertain voice, who shall prepare himself for war? If the preacher cries, "In God's name, act!" and the saints stand around and ask, "How do you like that?" who of the unconverted will prepare himself for the marriage supper of the Lamb?

The crucial question is not, Did you like it? but, Did it help you? Did it comfort you? Did it give you new visions of duty? Did it bring you nearer to the Lord? The parable of the sower has an abiding significance. Those birds which devour seeds are like the poor: they are always with us. In our days such birds have no feathers, but in instinct they are true to the nature of the birds which Jesus saw; and one of their favorite methods of rendering vain the work of the Sower is asking, How did you like the sermon!—From "Quiet Talks with Earnest People."

## No Let-Up

It was Monday morning, bright and crisp. In spite of the hard work of the previous day, Mr. Mathison, the pastor of St. Luke's, was up early, and by seven o'clock had written an important letter, which should have been sent off on Saturday.

He had just deposited the letter in the mail-box on the corner of the street, and was starting back to the parsonage, when Mr. Tomson, one of his parishioners, came along. The morning greetings were exchanged, and also a few remarks about the pleasant weather. Then Mr. Tomson's face took on a rueful expression, and he said:

"Well, Mr. Mathison, I noticed you made another appeal for benevolence yesterday at the services."

"Yes, sir, I had to do it, and I did it with pleasure, too. The cause is very urgent. And I am much gratified with the response to my appeal. This is a generous church."

"Did I understand you to say that our assessment this year is a little higher than last?"

"It is three cents higher per member."

"Wasn't more asked this year than the year before?" By this time Mr. Tomson's face had become quite grim.

"Yes, sir, the work and the need grow greater every year."

"Well, it looks to me, Brother Mathison, as if this thing would never end," Mr. Tomson declared, putting a little ginger into his tones. "Ever since I joined the church, which was ten or twelve years ago, these appeals have been coming every year—in fact, many times a year. One would think that the mission boards would soon have their treasuries filled. What is done with all the money, anyway? Last year our church gave over five hundred dollars for benevolence. This year still more is asked for. It looks to me as though there would never be any let up. I confess it's becoming a little monotonous."

Mr. Mathison saw the strained expression on his parishioner's face. He knew that in many ways Mr. Tomson was a good man, that he means well, and really was not parsimonious, but that he simply did not quite understand the situation in the work of the church; in truth, he did not look quite far and deep enough. Instead of rebuking him, Mr. Mathison put on his blandest smile, and decided to remove his brother's difficulty, if he could, and win him to a wider view.

"Yes, I know, my brother, that these appeals for money come very often," he agreed. "As you say, I suppose there never will be any 'let up'—at least, not in your day and mine. As long as there are unsaved people in the homeland and heathen abroad, there will be much work for the church to do, and money will be required for doing it."

"It's discouraging to think about it."

"Oh, I don't think we ought to look at it in that way, my brother. Let me see." The minister smiled significantly, and his eyes danced with merriment, as they always did when he was about to make a point. "Did you lay in a supply of coal last fall for the winter?"

"Why, of course!"

"Don't you expect to have to lay in a new supply the coming fall for next winter?"

"Ah—hem!—yes, I suppose I'll have to," and Mr. Tomson's eyes began to dance, too.

"There seems to be no 'let-up,' Brother Tomson. One lot of coal won't last for all time. You've got to replenish your coal-bin year by year."

"Yes, I see."

"I noticed the grocery wagon delivering quite a lot of goods at your door the other day. Do you expect that supply to last you forever?"

"Ha! ha! You've caught me, pastor. I'm no match for you in a debate."

"No 'let-up' in laying in supplies of eatables, is there! It was only last week I saw you in Hanson's tailor shop buying a new suit. You were here yesterday at church, and it looked as trig as a new pin. Ha! ha! You don't expect that suit to be the last you will ever have made, I suppose?"

"Oh, no! I see you've got the best of me."

"Seems to be no 'let-up' in buying things for yourself and your family. There's your wife's new winter hat, your children's shoes, the furniture for your house, and—"

"Oh, I see, Mr. Mathison, I see! You don't need to carry the illustration any further. Of course, if there's no let up in these temporal things, why should there be in the Lord's



HON. J. W. ST. JOHN

Speaker of the Ontario Legislature.

work? Missionaries and mission churches have their constantly repeated needs just as others have. I see it all now. Really, pastor, you've cleared up the matter for me, and I feel much better. If ever you hear me complaining again about there being no let up to the needs of the Lord's work, please let me know. Good morning, pastor. Isn't it the loveliest weather you ever saw?"

"Beautiful, my brother, beautiful! Fine weather in the soul, too!"

"Indeed, you're right—as you usually are."

The next time the pastor made an appeal for benevolence he noticed a radiant smile on Mr. Tomson's face.—REV. LEANDER S. KEYSER, in *Pittsburg Christian Advocate*.

## The Itinerant's Calendar

BY ALFRED E. LAVELL, B.A.

Strange, isn't it! Before we became Methodist ministers we used to read the months in the regular order—March, April, May, June—but now, after the Stationing Committee has met, and we begin to pack up to go to our new charge, lo, the calendar has changed, and we say April, May, June, *March!*—and off we march as faithful itinerants. Strange, isn't it?

## Anecdotal

### One on Kubelik

The English papers relate an anecdote of Kubelik's performance at a lunatic asylum. The doctor in charge held, with Congreve, that "music hath charms to soothe the savage breast," and the distraught mind. So he asked the great violinist to play something, "something lively," a request to which Kubelik responded by playing a brilliant Slav composition. The patients, who were seated about the platform in chairs, all seemed deeply interested in the music. "As I finished," says Kubelik, "a very pretty young woman rose and beckoned to me. Artist like, I thought she wanted an encore, and said to the doctor, 'Ask her what she desires.' He rose to his feet and was about to question her, when she exclaimed, 'To think of the likes of me being in here, and he being at large in the wur-ld.' This was the first and last performance I gave in a lunatic asylum."

### Making it Worth While

An Irishman walking over a plank sidewalk, in counting some money accidentally dropped a nickel, which rolled down a crack between two of the boards. The Irishman was much put out by his loss, trifling though it was, and continued on his way. Early the next day a friend, while walking by the spot, discovered the Irishman in the act of deliberately dropping a dollar down the same crack through which he had lost his nickel. The friend was, of course, much astonished at what he saw, and, desiring to learn why Pat should deliberately, to all appearances, throw away money, inquired his reasons, and was fairly taken off his feet by the following lucid (?) explanation: "It was this way," said Pat. "It's yesterday I was for passin' this way when I lost a nickel down that hole. Now I reasoned that it wasn't worth me while to pull up that sidewalk for a nickel, but last night a scheme struck me, and I am dropping down the dollar to make it worth me while."

### A Convenient Arrangement

Not long ago a certain clergyman from the West was called to a church in Jersey City. Soon after his arrival, the divine's wife made the usual visits to the members of the parish. One of these, a plumber's wife, was asked by the good lady whether the family were regular churchgoers, whereupon the wife of the plumber replied that while she and her children were attendants at divine service quite regularly, her husband was not. "Dear me," said the minister's wife, "that's too bad! Does your husband never go to church?" "Well, I wouldn't say that he never went," was the reply. "Occasionally Will goes to the Unitarian, now and then to the Methodist, and I have known him to attend the Catholic Church." A look of perplexity came to the face of the visitor. "Perhaps your husband is an agnostic," suggested she. "Not at all," hastily answered the other; "he's a plumber. When there is nothing for him to do at one church, there is very likely something to do at one of the others."

### A Poor Sleeper

A writer in the *Christian Work and Evangelist* repeats some of the stories told by Dr. James H. North, of the Clifton Springs Sanitarium. One of Dr. North's best stories, he says, is associated with the history of the patients of the sanitarium:

A gentleman presented himself for treatment and met the physician for examination. "What seems to be your trouble?" the physician asked. "I am troubled about sleeping; I cannot get the sleep that I want," was the reply. "Ah, insomnia," said the doctor, and inquired, "How much sleep do you suppose you get through the night?" "Well, I think perhaps eight or nine hours." "Indeed! You are a pretty good sleeper if you get that. Why do you think you need any more?" "My trouble," said the patient, "is not that I cannot sleep at night, but I cannot sleep in the daytime." "But why do you want to sleep in the daytime when you sleep all night?" asked the physician. "Well, you see, it is this

way," replied the sufferer; "I don't care for Poe and Shakespeare and all of them fellows; and then the daily newspaper that other men read I don't take any interest in; and not caring for reading, the time hangs pretty heavily on my hands unless I can get some sleep through the day." The doctor said they would try to help him over his trouble, and they went to work with salt rubs and other methods of treatment, until the insomnia vanished and the patient departed cured, able to sleep both day and night.

### Not to be Caught

A certain London corn-chandler had just engaged an assistant who hailed from a small village near Leeds. He was not remarkable for his intelligence. His friends, realizing this deficiency, had evidently warned him against being caught by the sharp London people who would be certain to try and take a rise out of him.

Full of this resolve not to be caught, he began his duties. A customer entered the shop.

"I want some bird-seed, please," she said.

The assistant grinned. The customer repeated his request, and the knowing villager stammered with suppressed merriment. The customer, not quite knowing what to make of this extraordinary display, asked him in somewhat forcible language what was the matter.

"It's no use," answered the verdant one, "tha knows ta cannot catch me. I know, I do."

"Know what?" asked the customer.

"Birds groas from eggs, not seed!"

### He Was Probably Right

There is a lawyer in Atlanta who formerly had in his employ a colored boy by the name of Sam. One day Sam sought out his employer in his study, and, after some circumlocution, stated that he desired the lawyer to see to a "pettictler" business for him. "You see, sub," said he, hesitatingly, "I se got a gal in Alybammer dat I wants you to write a letter to."

"Oh, you want me to write your letters for you, eh?" asked the lawyer, with a smile. "And what is to be the subject of your epistle?" The lawyer put to Sam some further interrogatories, such as, "Do you want to marry her? Does she love you?" etc., etc., to all of which questions Sam gave a decided "Suttinly, sub!"

The lawyer proceeded with some care to compose the letter, which, when finished, he submitted for Sam's approval.

"I know you'll excuse me, sub," said the dorky, scratching his head, "ef I offer a suggestion—some po'try like this:

"De rose am red,  
An' de vyleta blue;  
De pink am pretty,  
An' so is you."

Without a smile, the lawyer inserted the poetic sentiment desired, and then asked if that were all. After another pause, while Sam again scratched his head by way of reflection, he added:

"I think, sub, dat dere's one mo' thing dat oughter go in, an' dat is: 'I hopes dat you'll please 'scuse dis pore, mis'able writin' an' 'de bad spellin'."—*Success.*

### Good Chance for a Lecturer

A well-known doctor of divinity and a certain Methodist minister are great friends, but they dearly love a joke at each other's expense. The former once delivered a series of lectures, and one of them—on Palestine—was not interesting enough to "hold" the audience which gradually withdrew before its conclusion.

Not long afterwards the doctor's house was entered by a burglar. He gave a graphic account of the affair to his friend the preacher, and ended by saying:

"I had him flat on his back. I held him so that he could not move an inch."

"Good!" exclaimed the other; "but, my dear sir, what a splendid opportunity that was to have delivered to him your lecture on Palestine!"

## Hints for Workers

### Work and Reward

It is not for me to order  
The work that I have to do ;  
My eyes must follow the Master,  
And ever his will pursue,  
And therefore I wait and listen,  
For as soon as I hear his voice,  
Forward I press with gladness,  
And even in toil rejoice.

Sometimes I am growing weary,  
And by troublous cares oppress,  
And the Master, in his pity,  
Dismisses me to rest.  
And, again, when I have not earned it,  
In his kindly, great regard,  
He loads me not with wages,  
But munificent reward.

### Keep At It

Religion is life work. There is no intermission or vacation in the service. "Not slothful in business, fervent in spirit, serving the Lord," is the Christian's motto. Do not get discouraged because fruit does not immediately appear. The seed being planted must have time to germinate, spring up, grow and mature. "Be patient, therefore. \* \* \* Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Be expectant also. "For one soweth, and another reapeth." We are constantly entering into the labor of others. We may at any time lift up our eyes and look on the fields, for they are white already to harvest. Men are hungry, waiting to be fed. They are perishing, ready to be saved. We are to be minutemen, "thoroughly furnished unto every good work;" "instant in season, out of season." "To them who by patient continuance in well-doing seek for glory, honor and immortality, eternal life."—*Christian Outlook*.

### Great Things

Do not try to do a great thing; you may waste all your life waiting for the opportunity which will never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and to do good to men. It is harder to plod in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still and gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people that try and molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—all this makes a great life.—*F. B. Meyer*.

### Ruskin on One's Special Work

There is a work for all of us. And there is a special work for each, work which I cannot do in a crowd or as one of a mass, but as one man, acting singly, according to my own gifts, and under a sense of my personal responsibility. There is, no doubt, associated work for me to do; I must do my work as part of the world's great whole, or as a member of some body. But I have a special work to do as an individual who, by God's plan and appointment, has a separate position, separate responsibilities, and a separate work; if I do not do it, it must be left undone. No one of my fellows can do

that special work for me which I have come into the world to do; he may do a higher work, a greater work, but he cannot do my work. I cannot hand my work over to him, any more than I can hand my responsibilities or my gifts. Nor can I delegate my work to any association of men, however well ordered or powerful. They have their own work to do, and it may be a very noble one. But they cannot do my work for me. I must do it with these hands or with these lips which God has given me. I may do little, or I may do much. That matters not. It must be my own work. And, by doing my own work, poor as it may seem to some, I shall better fulfil God's end in making me what I am, and more truly glorify His name, than if I were either going out of my own sphere to do the work of another, or calling in another into my sphere to do my proper work for me.

### Chores

The point in the Parable of the Unprofitable Servant lies in the command, which may come at the end of a day's ploughing or herding, when the master says to the tired servant: "Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink." The tedious chores about the house or barn that must supplement a hard day's toil in the field test the metal of the best. Many hired men are quite ready to do the chief work for which the bargain obviously calls, but it goes against the grain to do the chores.

The chores in Christian service require a heroic spirit. Many Christians cannot tolerate the menial duties of getting ready before the main, or rather conspicuous—for it is all main—work is reached; neither can they endure the tedious task of clearing up the mess and putting away the implements after the "important" work has been done, just as though it were not as important to put away tools as to use them. To be sure, they may do these exasperating duties because their servanthip requires, but they do so with grumbling.

The test of service is not so much in doing what is commanded as in doing what the circumstances demand. For the command, like a bargain for work, touches upon only obvious duties. But the obvious duties entail many unmentioned services without which the contract is no more complete than a pair of shoes without laces. The demands of the situation always involve more than appears on the surface. Chores are as necessary as the day's work to give full service.—*Wellspring*.

### Opportunity

Opportunity is a shy creature, and does not wait long for any hesitant soul to make up its mind to follow its leading. "Come with me and I will do thee good" says Opportunity, and always adds immediately, "Come now!" There is no opportunity for to-morrow, but only for to-day. The fragments of ability and favorable occasion lie all about—as did the bits of broken bread which fell on the greensward above Galilee when the Master had multiplied the loaves—but if they are not at once gathered up they will decay and perish, and we shall go hungry and unsatisfied. Act now in the living present, and the future shall take care for itself.

Most of the alarms in a great city calling out the fire engines are false alarms, or alarms which do not really demand all the men and implements that come with it. The firemen know this, but it does not affect the zeal and promptitude with which they respond to the call. They do not take any chances. Their duty is to be there because they may be needed. Do we attack our tasks in this way?

"The gentle heart that thinks with pain  
It scarce can lowliest task fulfil;  
And if it dares its life to scan,  
Would ask but pathway low and still—  
Often such lowly heart is brought  
To act with power beyond its thought;  
For God, through ways they have not known,  
Will lead his own."

## Quiet Hour

### The Touch of Jesus

Touch thou my tongue, so strongly still,  
When all thy works show forth thy praise;  
May I some grateful song upraise,  
Sweet echoes from thy holy hill.

Touch thou my feet, that they may keep  
Thy forward step; teach me to run  
With sacred haste till tasks are done,  
And, wearied I sink down to sleep.

Touch thou my hands, that they no more  
May tighten in their selfish greed;  
But, open to the sorer need,  
May some of thy great gifts outpour.

Touch thou my heart, and all on fire  
Its every beat shall be for thee;  
Thy love shall make it glad and free,  
Thyself its one supreme desire.

—Henry Burton, D.D.

### "Why Are You Here?"

Bernard of Clairvaux, the great French monk and saint of the twelfth century, kept hanging in his cell a coarse piece of parchment, bearing the inscription, "Bernard, why are you here?" He could never enter his cell without facing anew the question of his life-purpose.

Friend, why are you here?

I know what your life-purpose should be. So do you, I presume. We are God's workmanship, "created in Christ Jesus unto good works, which God hath before prepared that we should walk in them."

These words of Paul's apply to both the first and the second creation. Mankind was created in the beginning unto "good works." God's first words to Adam were a command to take care of the garden in which He had placed him, and to fight shy of the fruit of the tree of knowledge. Labor and obedience—these were God's twin requirements in Eden. And now that we who are Christians have been made "new creatures in Christ Jesus," our obligation to a life of "good works" is intensified by the grace which sought us out when we were lost, and has saved us from the doom of sin.

Christian friend, you were created by God's power and created anew by His grace, that you might live a life of "good works." Are you doing it? If not your life is a failure which does not answer the purpose for which it was made.—*C. E. World.*

### Unload Your Cares

A very beautiful thought is brought out by the French translation of a verse in the first epistle of Peter. The words are, "Casting all your care upon Him; for He careth for you." Where our version reads "casting" the French translation is "unloading" (*dechargeant*). The difference of meaning is made plain by an illustration we have somewhere seen. The writer said: "The word 'cast' might seem to bring to our mind the action of taking up something and throwing it over on Jesus; but many times, dear friends, have you not found the cares too heavy to lift? Have you ever seen a coal cart unload? The man took out of the front of the heavy cart a little pin, and the cart was so balanced on the axle that then, with a slight pressure on the back of the cart, it would tip up, and the whole load slide to the ground, and the pony would trot away with a light step. You do not have to take it up; just take out the little pin of your endeavor to help matters, and, with your big hands of faith and committal, tip up the big load and then run on, for 'He cares for you.'"

Unload the cares you carry on your head. Unload the cares you carry on your heart. God has no children without sorrow, and in many cases the load seems too heavy to be borne; but his own invitation is, "Cast thy burden upon the Lord, and he shall sustain thee."

But the thing that can most surely unload the heart is to

come into consciousness of the fact so plainly stated, "He careth for you." That means that He loves us and sympathizes with us and will exercise His strength in our behalf. Whatever the burden that bears down upon us, to know that God has not left us out of mind or out of sight, but that He is "keeping watch over his own," and "will make all things work together for our good," cannot fail to lighten the weight and give a sense of security and a glad hope of final good. Unload your cares!—*G. B. F. Hallock, D.D.*

### How to Enjoy Life

BY REV. R. STRACHAN.

1. Give the things of the Spirit their first and rightful place. Be a Christian, and keep a conscience void of offence toward God and man.
2. Furnish the mind with food for pure and elevating thoughts. Give a large place to noble thinking and purposing, and make some practical use of them.
3. Exclude all vain thoughts concerning personal appearance and accomplishments.
4. Be self-controlled; expel enviousness, and cherish a contented spirit.
5. Keep up bodily vigor by cleanliness, pure air, proper dieting, and judicious exercise.
6. Be diligent in all well-doing. Be intent on diffusing happiness, and not on being happy.
7. Be industrious in useful and congenial pursuits.
8. Do all this as unto the Lord, and not to merely please men or self.

East Toronto.

### Not in His Diary

"Let me read in your journal, father!" The elderly farmer, known far and wide for his generous habits, had kept a diary for over fifty years. The son, who was home on a vacation from his busy city life, looked over his father's shoulder and read the last entry.

"See here, father," he expostulated, "this won't do. You only put down half the truth. Here you have written that I helped you dig potatoes to-day, but you don't say a word about the barrel of potatoes you gave me to take home!"

"Well," said the old man, composedly, "they're your potatoes now. They don't belong in my diary."

The good old farmer's long-continued habit of noting the favors received and keeping a modest silence with regard to the daily favors rendered had without doubt tended to make his whole life liberal, happy and wise. Daily he remembered the kindnesses done him, and he was spurred on to help another in the day to come. Daily he forgot the kindnesses he himself had done, and began every new day with no long account of his own good deeds on which to pride himself and rest content, but forgetful of what was past was ready to "press forward" toward the good things he still might have the chance to do.

The daily work of life is wonderfully simplified and enriched when we can thus set to one side the good we have tried to do and leave ourselves free to take pleasure in the "good measure" that others have given us.—*Wellspring.*

### The Helpfulness of Public Worship

I have had manifold opportunities of studying the life of young men, especially in great cities; and of all the conclusions graven most deeply on my mind I think the deepest is this: The beginning of ruin is the loss of devoutness.

I am not now speaking of reverence of tongue or thought only. I am speaking of something far more spiritual—the departure from the heart of that gracious habit of spiritual thought which we call devoutness; and my experience goes to prove that devoutness of temper cannot be maintained without those means of grace which the church provides. I know in my own heart how soon the spirit of devoutness fades when from any cause I am deprived of public worship for any length of time; and when I see a youth, to whom religious worship has been the atmosphere of his childhood, gradually withdrawing him-

self from the means of grace, I tremble for him, because I have seen what it means.

I have seen the light of aspiration dying out of young eyes as the sunshine dies from a cloud, leaving only gloom. I have watched character and all the finer part of a man deteriorate. I can think of men whom I loved, who once came with me to the house of God to keep the holy day, and who now lead wretched and degraded lives, and all their misery began when they forsook the tabernacles of their God.—*Rev. W. J. Dawson.*

### Wireless Telegraphy

The wireless telegraph called Prayer  
Needs neither ether, space, nor air  
O'er which to speed fear's quivering  
From us who need to Him who saves;  
Through vacuum of forgetfulness  
Race forth the flashing messages;  
No medium is too dense or hard  
Flesh, distance, time in vain retard;  
Prayer needs two instruments alone  
God's heart, and tuned therewith, thine own.  
These signal stations in accord,  
Thou shalt hold converse with thy Lord  
Through hills, o'er plains, beneath the sea—  
For love's the electricity!  
Who loveth though the meanest clod  
Can telegraph each day to God!

—*Frederic L. Knowles, in C. E. World.*

### Simply Being Cheery

In a world where there are always people who are bearing heartache and sorrow a great deal of good is done by those who go about as bearers of sunshine. Simply by being cheery we may add to the cheer of our friends and acquaintances. Even in a place where all around are strangers, a radiant personality diffuses charm, as, for instance, the beauty of a young girl lighting a ferryboat or a street car on a dull day without her knowledge; the motherly sweetness of a benignant matron carrying a benediction though she is unaware of it, and the winsome attractiveness of the child's fresh laughter, the dearest music in the earth. Simply being cheery ourselves we help to make others cheerful and therefore able to bear their burdens which may be heavy enough to weigh them down if no one gives them a lift.—*Christian Intelligencer*

### ObeY God

If God requires anything of us, we have no right to draw back under the pretext that we are liable to commit some fault in obeying. It is better to obey imperfectly than not at all. Perhaps you ought to rebuke some one dependent on you, but you are silent for fear of giving way to vehemence; or you avoid the society of certain persons, because they make you cross and impatient. How are you to attain self-control if you shun all occasions of practicing it? Is not such self-choosing a greater fault than those into which you fear to fall? Aim at a steady mind to do right, go wherever duty calls you, and believe firmly that God will forgive the faults that take our weakness by surprise in spite of our sincere desire to please Him.—*Jean Nicolas Gron.*

### The Power of Prayer

Prayer, not only in the morning watch, but prayer sent voiceless from the heart from hour to hour. Then life is wakeful, hallowed, calm. It becomes beautiful with that beauty of God, which eye hath not seen. And day being hallowed thus, do not omit to make holy the night. Take by the power of prayer, through the wild land of dreams, the sanctifying presence of One who loves us. . . . Prayer, continually lived in, makes the presence of a holy and loving God the air which life breathes, and by which it lives, so that, as it mingles consciously with the work of the day, it becomes also a part of every dream. To us, then, it will be no strange thing to enter heaven, for we have been living in the things of heaven.—*Stopford A. Brooke.*

### The Thoughts of the Heart

"I was thinking," said a lady the other day, "of that prayer we so often repeat: 'Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah.' I fancy it is chiefly our words we have in mind when we utter that petition. We do try to be careful of our speech, and we think we are doing well when we refuse utterance to the angry, uncharitable word, or keep back the bitter retort. But as for our thoughts—what an uncontrolled medley they usually are! They are very far from being 'acceptable' even to ourselves when we stop to judge them."

Yet the thoughts we cherish sooner or later tinge our speech. Selfishness, censoriousness, jealousy, grow into a habit of mind, and so do charity and kindness—a habit that is certain to find expression in the personality. People are not long in learning what manner of spirit we are of, even though we may deem the gates of the lips safely barred. But even if it were not so, what gloom and unhappiness lie in these brooding, suspicious, morbid hours when doubt and bitterness hold sway! The prayer that our meditations may be acceptable is not for God's sake, but for our own—not so much that His holy eyes be not offended as that our lives be not made useless and desolate.—*Forward.*

### Making Ready

Some one suggests that "temptation never stays where it is not welcome." It may alight like a bird, but it will also fit like one if neither place nor material for nest-building are found; it will not make a home for itself where no facilities are offered. We speak of an "overpowering temptation," but such a thing is impossible where there is whole-hearted resistance. Something within has secretly sided with the enemy before he wins a victory.

The trouble is that temptation so often seems harmless—a rather agreeable guest, indeed, to be entertained up to a certain point. We do not intend to seek revenge for the injury we have received, or to speak the bitter word that would hopelessly break old ties, but there is satisfaction in brooding over our wrongs, and thinking just how we might retaliate; a sense of triumph in planning the crushing arraignment we might make if we would. We would not unfairly possess ourselves of that which belongs to others, but there is a feeling of virtuous honesty in contemplating how easily it might be done, and a pleasure in planning what we would do with the wealth if it were ours. Such moods are not recognized as temptations, but, after all, they are the advance couriers, and they slowly create an atmosphere which temptation finds congenial.

### Nuggets

We overwork our sorrows. Let us give them a holiday now and then.—*James Buckingham.*

In every line of duty we rob God if we are content with less than the best we can do.—*J. R. Miller, D.D.*

O ME, how many worms lie gnawing at the roots of our love to our neighbor! Self-love, self-esteem, fault-finding, envy, anger, impatience, scorn.—*Teresa.*

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

You long for perfection! Its root is perfiency—proficiency. Bury your conscientiousness in the field of your daily labor, and some day there will be flowers and fragrance fit for heaven. It has been said that "grace is the lovely result of forgotten toil."—*Maltbie Davenport Babcock.*

THERE [in heaven] the laws are perfect, friendship and love enduring, the faces of dear ones never grow pale and cold and resolve to dreadful dust, the funeral bell and train cast no gloom over happy homes. The cemetery, awful in its greenness, borders not on the river of life. There is no Greenwood or Mt. Auburn necessary for the New Jerusalem. The present old, sinful one is surrounded with graves—the new with life. The death of Christ has accomplished this. The resurrection secured it.—*Bishop Gilbert Haven, in Christus Consolator.*

# THE CANADIAN EPWORTH ERA

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## Editorial.

### Work for the Summer

Now is the time to plan for summer work in the Epworth League. Of course it is taken for granted that your League intends to keep moving right along until the autumn. Some societies lapse into a condition of suspended animation in the warm weather, from which it is extremely difficult to arouse them in the fall. It is much better to continue the services, without interruption. "The attendance is sure to dwindle," do you say? This is by no means necessary. We know of instances where the League reached far more young people during July and August than during any other two months of the year. There are many places where evangelistic and other meetings can be held out-of-doors, with profit, in a park, on the church lawn, or in some shady nook. The very novelty of this plan will attract many who would not go to the church. The Social Committee can arrange for a few picnics, or excursions, and in this way the membership can be kept together, and a good time enjoyed. Try it.

### Ministers Needed

Once more is heard the now annual cry, "More men needed in the West;" and the Rev. Dr. Woodworth has come to Ontario seeking circuit riders for our plains and mountains. Every true Methodist wishes him success in his quest, but it is feared that his search will be a hard one.

More than one thing will make it so. Suitable young men of robust health, education, ready and clear speech, sound judgment and fervent piety are never common. And just now the phenomenal expansion of our country has put men of character and talent at a premium. Our industrial, mining and railway enterprises offer richer temporal rewards than the preaching of the Gospel ever will. And further, many young men who might have entered the ministry have been driven into secular pursuits by the action of some Conferences which gave color to the notion that the ranks of the ministry were full to reptation.

But it is not in the West alone that the question of ministerial supply has assumed an acute phase. At least one of the Ontario Conferences will be seriously embarrassed in filling its pulpits next June.

No doubt we shall be able to obtain help from the Old Land, and it is suggested that we look to the United States to aid us by sending over preachers who shall do their part in caring for the people when the great Republic is sending us by the thousand. But the best preachers for Canadian pulpits are to-day in our Sunday-schools and Young People's Socie-

ties. And to whom shall we look for ministerial supply if not to the young men of our Epworth Leagues?

### The Rewards of the Ministry

It sometimes happens that a young man called of God is drawn away from the ministry by the glittering prizes offered by a professional or mercantile career. Occasionally the parents are to blame in this matter. Rev. Dr. Rainsford, of New York, says that many rich fathers seek to divert their sons from the service of the Church because of meagre temporal rewards afforded by the ministry. Men who receive an income of \$20,000 a year do not like to think of their sons never receiving more than \$5,000 a year. Of course, Dr. Rainsford was speaking of the rich parishes of the American metropolis. Everybody knows that no Methodist minister in Canada receives a stipend of \$5,000 or anything near it. For that matter it is as clear as mathematics can make it that the great majority of our ministers can never receive \$1,000 a year.

But what of that? The ministry is a divine calling, not a profession or trade. The moment it becomes primarily a means of getting a living, it loses its distinctive character. Ministerial covetousness is a shameful thing. The love of souls and the greed of gold do not go hand in hand.

This fact does not release the Church from the duty of providing adequate support for her ministers. But it does forbid the minister repining when he sees a fellow-graduate whose talents are no greater than his own making large money while he is barely able to pay his way. The real reward of a true minister is not in this world's gear; nor can it be negotiated on this world's markets. Indeed it has only fairly begun when this world's honors and emoluments have ended. This old-fashioned doctrine is the only one on which an efficient ministry can be nurtured. Nor will it prove itself repugnant to a young man who has seen "the heavenly vision."

### Missionary Conference

Arrangements are being made for an Inter-denominational Missionary Conference or Summer School, at Whitby, Ont., July 9-15, under the auspices of the Young People's Missionary Movement. The object is to enable leaders in Sunday-school and young people's organizations to spend a week or more in uninterrupted conference and prayer, outlining, under the guidance of the Holy Spirit, plans of missionary work for the ensuing year. The conferences are also intended as training schools for leaders in the work of local churches and Sunday-schools.

The first hour of each day will be spent in mission study. This will be followed by an Institute hour, which will afford an opportunity to consider approved methods of missionary work in churches, Sunday-schools, and young people's organizations. The third hour of the day will be given to addresses by returned missionaries. The afternoons will be devoted entirely to recreation, with exceptionally favorable environment. The evening will be occupied with Bible study classes, followed by a platform meeting. The splendid building and beautiful grounds of the Ontario Ladies' College will be placed at the disposal of the school, and no doubt a very pleasant and profitable time will be spent.

For further information write to Dr. F. C. Stephenson.

### How It Was Done

Wesley Church, Vancouver, raised for missions this year \$3,500, which, together with the contributions of the Sunday



School, and the givings of the Woman's Missionary Auxiliary, will bring the total missionary offering up to nearly \$4,000. For a church of 630 members, with no great wealth, this is really a remarkable record which deserves more than passing notice.

In a recent number of the *Western Methodist Recorder*, the pastor, the Rev. W. E. Pescott, tells how it was done. After speaking appreciatively of the sermons preached by Principal Sippell, on the missionary anniversary, he goes on to show that this day was simply the culminating event in the whole year of missionary activity. The splendid result was not obtained by a single appeal, but was "the fruitage of a growing knowledge of the facts, privileges, duties, and inspiring gains of the missionary enterprise." The subject was kept before the congregation in sermons, prayer meetings, circular letters, etc., and they responded nobly. Without doubt, this is the right method of arousing interest. The pastor who simply has one missionary service during the year cannot reasonably expect that the people will suddenly

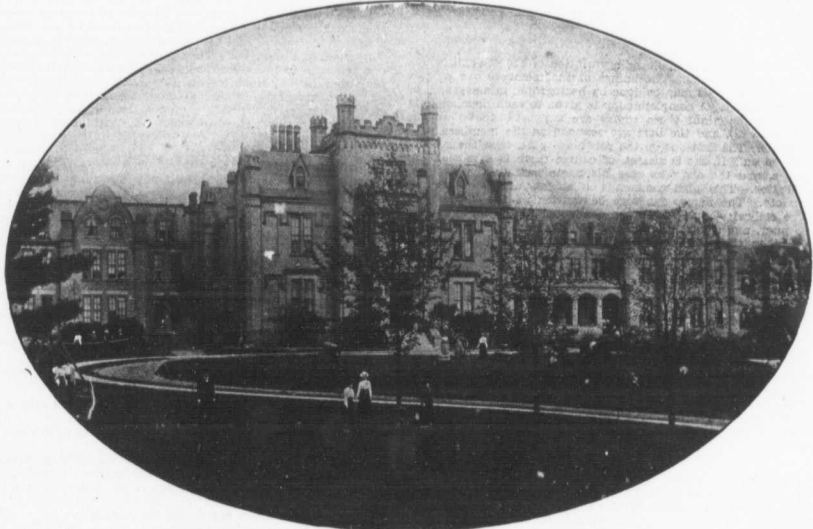
THE people of Owen Sound have done more for temperance reform, in a practical way, than any other town in Canada, by demonstrating that good hotels can be run successfully without the attachment of the bar. This action will probably be imitated in many other places.

✕

DURING the Easter holidays one of the jewellers of Toronto displayed in his show window a collection of diamonds, worth \$65,000, arranged in the form of a dove, but it did not cost a cent to look at them, and that is all the owner can do. He has the anxiety and responsibility of taking care of them.

✕

WHEN you shake hands with a visitor or greet a stranger in any of the church services, never do it as a member of a committee, but rather as a brother or sister with a personal interest in those whom you seek to reach. It is perfectly right to have the look-out, social and other committees, but it is much better to keep the organization out of sight.



ONTARIO LADIES' COLLEGE, WHITBY, WHERE MISSIONARY CONFERENCE WILL BE HELD

become "hilarious givers." The campaign of education and inspiration must be a continuous one.

At a gathering of denominational representatives in Toronto, recently, strong resolutions were passed in regard to the opium trade, earnestly appealing to the authorities of the Empire to remove this obstacle to missionary work. Opium in China is as great a curse as the liquor traffic in Canada, and both evils should be strenuously opposed by the Christian Church.

✕

A NUMBER of the leading financiers and politicians of the United States are enjoying the "pleasure" of reading their own "obituaries" in the magazines which do not hesitate to tell the plain truth about the records of these men. What poor satisfaction there must be in a fortune when accompanied by the loss of reputation! How true it is that "A good name is more to be desired than great riches."

THE next issue of this paper will be a special "Boys' number." Almost the entire paper will be devoted to interesting articles for and about boys. Extra copies, for circulation among the lads, may be secured at three cents per copy, postpaid, or in quantities at two cents per copy, sent by express at purchaser's expense. Send in orders early so that the publisher may know how many to print.

✕

THE next World's Sunday School Convention will be held in Rome, Italy, May 20-23, in the year 1907. A special steamer will leave New York about May 1st for Naples, stopping at Madeira, Gibraltar, etc. The committee offer the trip for a very moderate expense, from \$197 to \$350, which includes hotels, carriage drives, guides, and the privilege of returning from any port in Europe. It is not any too soon to make arrangements for a trip of this kind. Full information can be obtained by writing to Mr. W. N. Harts-horn, Boston, Mass.



## The Epworth League Consecration Service



### THE ROLL CALL.

There is no plan for the conduct of the Consecration Meeting which, for permanent use, can surpass the roll-call. Some societies may find that the calling of the roll once a month becomes formal; but doubtless the vast majority of societies will testify that there has been no such result in their case. The advantages of the roll-call are; (1) The saving of time in the meeting; (2) the feeling of obligation impressed upon the minds of the members, who do not like to be absent when they know their names will be called; (3) the information which it gives to the Lookout and Prayer-meeting Committees as to the persons taking part, thus enabling these committees to ascertain the faithfulness to the consecration service; (4) the prominence it gives to the individual member, whose name is thus publicly proclaimed on every such occasion. He can not help but feel the importance of his position as a member of the society. Christians sometimes almost forget that they are members of the church because the fact is not made sufficiently public, and they are not brought to the front as frequently as would be to their advantage.

### A VARIATION.

One society has employed a variation of the roll-call, which seems to be useful. The names of the members are written and copied. This may be done by hectograph, mimeograph, or other process. A complete copy is given to each member. On consecration night these copies are supposed to be in the hands of all, and the lists are scanned as the members participate. The first one on the roll takes part, then the second, and so on. If one is absent, of course there is a momentary pause, and the one who sees his name next in the list participates. This plan commends itself as useful by way of variety. The names can also be written on the blackboard. The roll-call should always be conducted in the most solemn manner, and should be directed and followed by prayer.

When the secretary calls the names he need not always follow the alphabetic order, or even the order of the names on the membership record, but frequently at the other end or in the middle.

### AFTER THE ROLL-CALL.

At the close of every consecration meeting the secretary, or whoever calls the roll, should ask whether they have been omitted in the roll-call. No matter how careful the secretary may have been, such omissions are likely to have occurred, and the person who is omitted will be very likely to feel hurt. At the same time, an invitation should be given to all associate members and visitors who may wish to take part. It would be no harm, indeed, if the president or some prominent member should ask the visitors by name to give a word of greeting.

### TOPIC FOR THE EVENING.

It is well, as a rule, to keep fairly close to the topic for the evening. The topic for the first week in each month is chosen with a view to its suitability for the consecration, and its use will keep the service from becoming formal and uninteresting. While it may be made the basis of thought for the evening, it should be understood that members need not confine themselves to it, but are free to give utterance to any thought that may be helpful.

### DEFINITE CONSECRATION.

Amos R. Wells, in his excellent book, "Our Crowning Meeting," suggests that it is well occasionally to give the consecration meeting some very definite and specific object of thought, so that from it may go forth a clearly marked influence into the lives to be lived the coming month. The needs of the associate members, for instance, may be held in remembrance at one meeting. Another meeting may be made one of especial consecration to missions; another, to the work in the Sunday-school; another, to helping the mid-week prayer meeting of the church; another, to the enrichment of private devotion and spiritual life; another, to work for the associate members. We have heard of a society that made it its special consecration object for a month not to speak a cross word or even frown, at home, or in any other place. That was a consecration purpose worth having, and undoubtedly that consecration meeting had an effect on the coming month. Announcement should be made of these special objects one week before the meeting, that all may be prepared to take some appropriate part.

### Beware of Formality.

There is danger of the Consecration Meeting becoming stereotyped and formal. When the members respond to their

names by simply repeating a verse of scripture, and not always well selected verses, or by answering "here," the service is apt to become mechanical and wearisome. There is, however, no necessity for this, indeed, it may be made the most spiritually uplifting meeting of the month.

As Dr. Clark points out, its two-fold purpose is to review the progress made in the Christian life during the past month and to renew our vows for the coming month. We cannot look forward intelligently without looking backward on the way we have been led during the past four weeks, and we ought not to be able to look backward on the past without a new pledge of consecrated service for the month to come. These two thoughts—what God has done for us in the thirty days gone by, and what we intend to do for God's kingdom during the thirty days to come—should always be involved in the consecration meeting; and if they are not lost sight of, the meeting cannot be otherwise than a genuine source of inspiration.

### THE VERSE READERS' CLASS.

There will usually be quite a number of members who respond to their names by reading a verse of scripture. Make it a rule of the society that all passages of scripture used in this way must be memorized. Then get these persons said just one sentence to the verse, such as, "I have come during the past week to find much help in this verse," or, "These words of Christ have become very precious to me," or, "I want to give for my testimony this sentence from Paul." The more experienced workers should occasionally do this, to encourage the timid ones.

### A TESTIMONY MEETING.

Once in a while have a testimony meeting. Do not pay much attention to the theme that evening. Do not allow any "speechifying." Open with prayer, and then give up the hour to testimony. We do not have enough of the recital of personal experience in our devotional meetings. In some churches the league meeting is the only class meeting which the young people attend. Personal experience ought to be made prominent. Let it be known that everybody is expected to testify. That does not mean to comment on some truth, or quote some author, or recite a verse of poetry. It means to tell what the Saviour has done for us in our heart experience. Have the secretary call the roll. Miss no one. And seek to induce every one present to take some part, even if the testimony is but a sentence long.

### THE TIME AND WAY TO TESTIFY.

Be among the first to speak. Delay only adds to the nervous shrinking felt by many timid souls.

Be willing even to blunder rather than make no attempt to speak for the Master.

When you get up to speak, be sure not to tell those present that you have not had time to give the topic a thought.

An ounce of your own experience is worth more than a ton of trite quotations.

Read helps at home, but not in the meeting.

If you desire to confess your own faults, do so humbly, but it is unwise and unlovely thing to condemn or scold others.

Relate some story or incident that you have read, to illustrate some phase of the topic.

A thought warm with life never fails to hit the mark. Avoid alphabets. Speak naturally.

Do not try to do the easiest things, but do the hard thing. Don't be a weak-kneed participant; stand boldly upon your feet.

### A BIOGRAPHICAL MEETING.

A biographical meeting offers an admirable break in the consecration meeting routine. For one evening, study may be made of some of the many beautiful consecrated lives that have been inspired by the wonderful story of Jesus. The great roll of missionaries and philanthropists will furnish an abundance of these. For examples take John G. Paton, John Howard, Henry Martyn, D. L. Moody, Hugh Price Hughes, Miss Haveygal, Fannie Crosby, David Livingstone, John Wesley. The best way to study these lives is to assign different periods to different members, asking them to prepare very brief written sketches, or, far better, very brief talks about them. This should not occupy more than fifteen minutes. At the close, the meeting should be thrown open, and each member should be expected to have something to say regarding the subject of the evening, either giving some story relating to the person studied, or commenting in some way on the life and its lessons. The secretary should keep careful record, to see that all take part.

ANOTHER FORM.

Another way of conducting the consecration service is to request each committee of the League, through its chairman, to be prepared to respond, when its name is called by the roll, by means of some appropriate quotation from the Bible. The committee will rise and repeat the quotation in unison. The selection of the motto may be left to the chairmen of the committees.

THE PASTOR'S SERMONS.

A certain young people's society determined to make some use of their pastor's sermons, and so announced that the next consecration meeting, each member would be expected to respond to the roll-call with good things taken from the sermons during the month. There were many attentive listeners to the preacher, and a splendid consecration meeting.

QUESTION MEETING.

It is sometimes a good plan to have a question meeting, when such questions as these shall be discussed: "What is Christ to you?" "What has the church done for you?" "What good have you received from the League?" "What has the Bible been to your life?" "What do you know about experimental religion?"

THE PASTOR'S OPPORTUNITY.

The consecration meeting affords the pastor a fine opportunity of observing the spiritual growth of the members. "It will prove a watch-tower for the pastor from which he can look out month by month and see something of the advance of every young Christian. He can note the careless ones, the half-hearted ones, and those who are thoroughly devoted to their Master's service. He can use his knowledge to drop a word of counsel, of warning, or of exhortation where it will do the most good, and at the close of this meeting, each month, he will have a peculiar opportunity to reach the hearts and consciences of all the members."

In some Leagues the pastor takes charge of the consecration meeting every month, but in any case he should take some part in the service.

WITH BOWED HEADS.

One of the most effective exercises for a consecration meeting is the singing of a song, especially a prayer-song like "Nearer, My God, to Thee," with bowed heads. As the music rises softly, it seems to carry all hearts with it up to the heavenly throne. This, of course, should not be done more than once in the course of the evening, and may well be made the evening's climax.

ANNOUNCING THE MEETING.

One society announces its meeting by sending the following card to all the members:

CHRISTIAN CONSECRATION	ENDEAVOR EVENING
DEAR ENDEAVORERS,—	
Are we keeping the PLEDGE?	
Would not more	SERVICE AND please
Him whom we SERVE?	SACRIFICE
Hasteth the bloom of our sinners	PROMISES
ripened into the fruit of	PERFORMANCES!
Remember the Consecration Meeting calls for your presence SABBATH EVENING, MARCH 26TH. It is earnestly desired and urgently requested that every member be present.	
PRAY before	C
PRAISE the Lord	OMING.
PREPARE for better work by	
Come, and bring some one with you. Come on time.	

General Suggestions

THE SINGING.

The music of a League meeting is an important feature. Use the better class of the Gospel hymns, but do not neglect the grand old hymns of the church which have in their power of great spiritual uplift. Avoid mere jingling tunes and hymns with poor poetry. Its organist and leader should be in thorough sympathy with the aims of the society.

Sing with the spirit and the understanding, and do not drag.

Sometimes a dull meeting can be warmed back to life by a good, rousing song; sometimes a lesson may be clinched

or an impression be deepened by an appropriate hymn at the right moment.

The hymns should be carefully selected, in harmony with the topic, before the meeting.

Use solos, duets, quartets, occasionally.

Ask the members to commit a hymn to memory and then sing it at the meeting without looking at the book.

Do not permit long preludes or interludes on the organ. As a rule the chord is all that is necessary.

Now and then read a good hymn in concert. Every one can read. Not all can sing.

Many of the hymns, especially those which are in the form of prayers, should be sung with bowed heads.

New hymns should be occasionally learned. A few minutes could be set apart for this purpose, either before or after the regular meeting.

A short song service may be introduced, once in a while, in the middle of the meeting. It is better than at the beginning.

MOCK TRIAL.

One League held a Mock Trial, when the conveners of the various committees were indicted for neglect of duty. The case was conducted after the manner of a Crown case at an ordinary assize court. Three of the seven tried were found guilty, and the sentence was that they should discharge their duties more thoroughly and faithfully in future.

THE BLACKBOARD.

Every League should have a blackboard, which can be put to many valuable uses.

The outline of the topic for the evening, or a set of questions may be put upon the blackboard. These will suggest little talks from the members, and will be a strong stimulus to the meeting.

A striking thought relating to the subject may be written on the blackboard.

THE QUESTION BOX.

A pleasing and profitable novelty is a meeting set apart for asking and answering questions. Those may relate to the topics which have been recently considered in the prayer-meetings, or on any difficulty connected with the religious life. The pastor can be asked to take charge of this service.

ROUND-TABLE CONFERENCE.

It is sometimes a good plan for a League to gather about the Round Table, in imagination, and discuss questions relating to the welfare of the society, such as: "How may we do better work?" "What plans shall we adopt, and what shall we undertake to do, this season?" There need be no set speeches, but everybody should feel free to take part in the discussion.

VOLUNTEERS.

The chairman of the Prayer-meeting Committee may occasionally call for volunteers for the next meeting. The invitation may be: "Let those stand who will lead in prayer at the next meeting," or "Let those rise who will have some words on the topic at the next meeting." In this way a certain number will be definitely committed to preparation during the week.

THE BENEDICTION.

The meeting may close with the usual benediction, or by the members repeating, in concert, the Mizpah benediction: "The Lord watch between me and thee when we are absent one from another."

A very beautiful benediction from Numbers 6. 24-26 may be used:

"The Lord bless thee and keep thee:

The Lord make his face shine upon thee, and be gracious unto thee.

The Lord lift up his countenance upon thee and give thee peace."

COTTAGE PRAYER-MEETINGS.

If the society is small, the meetings may be held in the homes of the members. It is often much more cozy and comfortable than in the church.

Cottage meetings in the homes of the sick, or the aged, in addition to the regular services in the church, are often a source of much comfort to the shut-ins.

Cottage prayer-meetings as an evangelistic character are often a means of reaching people who are indifferent. It is well to hold such services, as far as possible, in the homes of people who do not attend church, and with a special view of influencing non-church-goers. At least half a dozen members should undertake to go to sing and pray and help make the meeting successful. To obtain the best results, one or two of the members should visit in the neighborhood, during the afternoon and extend personal invitations for the neighbors to attend the meeting. An evangelistic appeal may be made in the service if deemed wise by the leader.

Do not fail to follow up this work; visit these homes again and see if you cannot win the inmates "for Christ and the church."

### General Religious News

The Lutherans have been celebrating the two-hundredth anniversary of the beginning of their foreign mission work by Bartholomew Ziegenbalg and Henry Plutschau.

It is rather remarkable that, notwithstanding the disturbed condition of affairs in Russia during the past year, the British and Foreign Bible Society reports a banner year in the circulation of Scriptures, over half a million copies being distributed in European Russia, besides a very large number in Siberia.

King Edward the Seventh has ordered that the Bible belonging to the late General Gordon be placed in the royal library of Windsor Castle. There it will be in company with Admiral Nelson's letter, announcing the victory at Copenhagen, a fac-simile of the Duke of Marlborough's letter announcing the victory of Blenheim, and many other famous souvenirs.

A clergyman owing allegiance to the Church of England in Canada cannot hereafter solemnize the marriage of a divorced person as long as the other party to the divorce is living. This is the decision reached by the general synod of the Dominion of Canada, representing every diocese of the country. The bishops were unanimous on the subject, nineteen of them being present.

Between 20,000 and 30,000 members of the Salvation Army celebrated General Booth's 77th birthday at the Crystal Palace, London, April 7. The General, who is in such splendid health that he is arranging to start on a tour of Japan by the way of Siberia in October, addressed his enthusiastic followers and announced that the collections in the United Kingdom as the result of the Salvation Army's "self-denial week" had almost reached the splendid total of \$500,000.

The attitude of the missionaries on the field toward Christian Endeavor is shown by the following resolution signed by the veteran missionaries, Rev. Jacob Chamberlain, Rev. William Carey, Bishop J. E. Robinson, D.D., and twenty-five other leading missionaries in India: "Christian Endeavor has been on trial fifty years in India. We know of no instrument better calculated to awaken enthusiasm, stimulate activity, develop latent gifts, promote Christian fellowship—in short, to make a Christian what he ought to be, than Christian Endeavor when nourished and maintained on the principles that have given the Society so high a place in the church of Christ. Our purpose is to use it in the future even more than we have in the past, and we commend it to those who have not tried it.

### From Over the Sea

The Wesleyan Methodist Church in England has a three years' time limit, but the Conference is not bound by it when it seems wise to have a minister continue his ministry in any charge longer than three years.

A clergyman of the Church of England, Rev. S. W. Thackery by name, has started a saloon which he calls "The Fish and Eels," located at Hoddesdon in Essex, Eng., and when not engaged in his clerical duties, acts as his own bar-keeper, passing out the drinks to the fishermen, who are the most common patrons of the establishment. As the young folks are accustomed to say: "That's the limit."

Rev. George Jackson, of Edinburgh, has broken down in health, and has been

forced to relinquish his work in the Scottish city. The English papers seem to think that a short stay in this country will completely restore him. One of them says: "He is now in the Canaries, and we are thankful that he is going to Toronto as pastor for three years. That will be the finest tonic possible, though Canada will gain at our expense."

Rev. T. Bowman Stephenson, in an article in the N. W. Christian Advocate, seeks to explain the lack of courtesy shown to the representatives of the Methodist Episcopal Church at the British Wesleyan Conference session, by saying that it was quite exceptional. According to reports, our Canadian delegates have, on more than one occasion, received very shabby treatment, quite in contrast to the manner in which British representatives are received on this side of the ocean.

The mission halls in England seem to be more successful than the churches. The preacher with the largest congregation, Sunday by Sunday, in the United Kingdom is a Wesleyan minister, the Rev. Samuel Collier, of the Manchester mission, and the preacher with the largest regular congregation, composed of men only, is also a Wesleyan minister, the Rev. Harry Bisseker, of the Leysian mission, City Road, London. An English correspondent says: "It seems to matter little who goes as minister to the missions, he has marked success continuously, but whoever goes to the city church worked in the usual way has to complain of barrenness."

The spectacle of a minister preaching with a bottle of beer in his pocket is certainly rather unusual, but this is what happened over in England, when the Rev. Stanley Parker was officiating in Plumstead Central Hall. After a tour of the saloons, where invitations were distributed inside and hymns were sung by members of the procession, about sixteen hundred people came crowding into the hall. For diplomatic reasons the most drunken people were invited to seats upon the rostrum along with the preachers. In the audience were many drunken men, fallen women, saloon-keepers and barmaids. Just as Mr. Parker was commencing the service one of the men surrendered a bottle of beer, which the preacher soon found could only be kept in his own pocket with safety, and there it remained throughout the service. Mr. Parker preached from the words, "He that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall have mercy."

### Across the Line

The Methodist Episcopal Church, South, has 1,626,198 members, a little over a million Sunday-school scholars, 120,487 Epworth League members.

A bulletin recently issued by the General Board of Education of the Methodist Episcopal Church South shows an enrolment of 14,192 students in their church schools.

The Chicago Inter-Ocean, one of the great papers of the West, publishes a sermon from Rev. W. A. Quasly, D.D., every week. It goes without saying that it is a good sermon.

A London Methodist says: "American Methodists have a right to be proud of their missionary Bishop Hartzell, who is studying and seeking to work out the overwhelming issue in Africa—the native problem, and the share that the blacks ought to have in the benefits of the evangelization and progress."

The Northwestern Christian Advocate, of Chicago, and the "Western" and "Central" have increased their subscription price from \$1.50 to \$2.00. They are the same size as our Christian Guardian.

The Bishops of the Methodist Episcopal Church receive \$5,000 each as salary. The same amount is paid to the editor of the Christian Advocate, editor of the Sunday-school publications, and Book Editor. Most of the other editors get \$4,500.

The New York East Conference is at the head of a great work, as announced at the recent session of that body. Over half a million dollars are to be expended for missions on the Bowery. A site costing \$265,000 has been purchased, and improvements costing over \$300,000 are to be made. The importance of this to the Church can hardly be estimated.

In commenting on the missionary conventions recently held in various places by the Methodist Episcopal Church, the Epworth Herald says: "What stirring times they have had at the missionary conventions of the past three weeks! From every corner of the country a multitude of audiences of thoughtful and influential laymen, of speeches that convinced and convicted, of new understanding concerning missions and new zeal in behalf of missions, of intense spiritual power at work upon preachers and people. Of a truth there is such vitality in the missionary enterprise that it engulfs every other form of religious activity with something of its own abounding life."

The Methodist Episcopal Church and the M. E. Church South, in Japan, have united. All the houses of worship and the parsonages now in existence for the use of Japanese pastors will be deeded to native trustees for the Japanese Church. School properties, missionary residences, the Publishing House, etc., will be held by the boards now owning them until such time as a transfer may seem desirable. The new Church will begin its existence with more than 100 American missionaries (including women), 75 Japanese ordained preachers, 7,000 members, 189 Sunday-schools with 12,265 scholars, 39 schools and colleges with 3,936 pupils, one Publishing House, and \$200,000 worth of property.

### Prominent People

Bishop and Mrs. McCabe have assumed personal responsibility for the erection of twenty chapels in Puerto Rico.

Jacob A. Ris is being compelled to cancel all public engagements for some time to come, because of ill health.

John R. Mott has sailed for Europe. He will visit in turn the Christian student leaders in various countries on the continent, and then go to South Africa for a stay of five weeks, where he will visit the colleges and attend an important student conference.

Mark Twain is ready and witty in introducing others to public audiences. At Hartford, years ago, he presented Mr. Howells, and after a week or two as to his literary work said: "But I am not here to speak of his literary reputation, but simply to (after a long pause) back up his moral character."

Rev. Dr. Campbell Morgan, of London, will spend July and August this year at Northfield, preaching at Fifth Avenue Presbyterian Church, New York, six Sunday mornings and afternoons, and in the evenings at Plymouth Church, Brooklyn.

Rev. Elijah P. Brown is now associated in evangelistic work with Rev. William A. Sturges, the ex-baseball player, whose success as an evangelist has been phenomenal.

Dr. George F. Pentecost has made arrangements to spend the greater part of the coming winter in England conducting evangelistic services and delivering Bible lectures at various points.

President Roosevelt said the other day to a visitor from Mississippi: "I know of no man in the United States more worthy of confidence and honor than your distinguished Bishop Galloway, for whom I have conceived a great admiration."

Dr. James M. Buckley has entered his seventieth year. Upon this fact he is to be congratulated. When a young man his health was so frail that at times the end of life seemed to be a question of only a few months. That he has lived so long has been due to the extreme and intelligent care he has taken of his body.

Governor Hanly, of Indiana, is a loyal Methodist and not afraid to show his colors. A ministerial friend was telling of a reported conversation between two men, one of whom asked whether the governor had nerve enough to carry out his reform projects in the face of the opposition of the machine-politicians. "Nerve!" replied the other. "Nerve!" Why Frank Hanly is all nerve! And it would seem that the people of Indiana rather like a fellow of that "nervous" temperament.

Rev. W. J. Dawson says of the United States President: "There is no doubt that Mr. Roosevelt is the most vigorous and popular President of recent years. He strikes me as a strong man, with many characteristics of a great man. His policy may be questioned, as all policies may; but no one doubts his integrity, his resolution, his high fearlessness, and many look to him as the deliverer from those forms of organized greed and commercial tyranny which have become a formidable menace to the national life."

### Those Women

The Empress Dowager of China has subscribed \$50,000 to the Japan Famine Relief Fund.

The private secretary of the Empress of Japan is a Christian woman and a member of the Congregational Church.

The will of Miss Susan B. Anthony has been offered for probate. The estate amounts to about \$10,000, all of which is left to the woman's suffrage cause.

Bertha Krupp, heir to the founder of the iron works of Germany, is at the head of a business enterprise valued at about \$100,000,000. Her net income for the past year from the Essen works alone was \$3,150,000, which, added to that from mines, ship-building, and other sources, makes the total amount close to \$5,000,000. Upon her employment are dependent an army of about 300,000 people.

"If it hadn't been for the sister in the white ties, I could never have kept my family together," said the widowed mother of five small children, referring to the deaconess. "She brought us things at first, and then she showed me how to buy, so my earnings were enough for all we needed. It is wonderful how much she knows about getting good things at reasonable prices."

One of the recent gifts to the Chicago Deaconess Home is a quilt pieced by an old lady in her ninetieth year. One block of the quilt was put together by an old gentleman who was more than eighty years of age.

Miss Helen Gould supports directly and indirectly more charities than any living person. With the assistance of Elizabeth Altman she annually distributes \$500,000 in donations. Her total disbursements during the last eight years—and they are all made with business judgment—reach \$4,000,000.

Miss Clara Barton says: "I would also tell you that all is well with me; that, although the unerring records affirm that on Christmas day of 1821—84 years ago—I commenced this earthly life, still, by the blessing of God, I am strong and well, knowing neither illness nor fatigue, disability nor despondency."

The new Queen of Norway is said to be a great admirer of Dickens, and to have read the "Christmas Carol" so much that she can recite it from beginning to end. Every Christmas she sends presents to the crippled children in the homes and hospitals of London, and to each present is attached a card bearing the message: "With Tiny Tim's Love."

### Literary Lines

Jack London, author of "Call of the Wild," and other books, announces himself a full-fledged Socialist.

The first printing press in America was brought over to the City of Mexico in 1535, and there the first American book was published.

J. Pierpont Morgan is said to have bought for \$50,000 from Lord Rosebery, former prime minister of England, his collection of manuscripts of the poet Robert Burns. It includes among the popular poems "Auld Lang Syne."

Librarians have many requests for books under strange titles, and they seldom fail to detect the correct title through the disguise. Some one inquired through the bookstore the other day for the new book about heaven, by Miss Wilkins. The clerks were unable to think of any book answering to this description and appealed to a public library assistant who happened to be in the store. After a moment's thought, she said: "O, you mean 'Paradise,' by Miss Alice Brown."

### Missionary

The King of Siam has issued edicts looking to the abolition of gambling. This action is largely due to the influence of Presbyterian missionaries.

The Church Missionary Society—the largest in the world—has issued a call for 500 more missionaries and £5,000 (\$25,000) annually to support them.

"If the Christian Church in America could be brought to give one postage stamp per capita a week to foreign missions, it would give \$10,000,000 in a year. If it would give one car fare a week, \$50,000,000. If it would give one dish of ice-cream a week, \$100,000,000."

I have seen in China missionaries' houses thronged from seven o'clock in the morning till dark by those who were anxious for Christian instruction, pleading and begging for it; men who have

come two or three hundred miles, as in Manchuria, beseeching that Christian teachers might be sent to them, having heard from colporteurs and those who had been in medical missions enough to make them long to know the way of God more perfectly, and always the answer is given: "We have neither men nor money."—Isabella Bird Bishop.

### Interesting Facts

The Chicago city council recently passed, by 40 to 28, an ordinance raising the saloon license from \$500 to \$1,000.

In Germany workmen are visited at their homes on pay days by savings banks officials to collect their savings for banking.

A rare set of eight unused United States postage stamps recently sold for \$2,501 in New York. The face value of the stamps is \$1.75. It is a complete set of the issue of August 14, 1861.

A gentleman of some means visited Ellis Island a few days ago, and while looking at the immigrants at close range, he could not resist the impulse to give one and another \$5 or \$10 until he had distributed \$200, and he went away from the landing, not that much poorer, but that much richer in heart.

Alberta is large enough to hold the German Empire, Switzerland, Holland and Belgium. Saskatchewan is able to contain France and Italy and still leave 25 acres each for every man, woman and child of the 275,000 people in Toronto. The Saskatchewan River is navigable for 800 miles, with wheat stations its entire length.

### Pertinent Paragraphs

No one who does not enjoy work can truly enjoy anything else.—President Raymond.

The half-hearted are not fit for the kingdom of God. Are they fit for any kingdom worth the having?—W. E. Bloomfield.

Like dogs in a wheel, birds in a cage, or squirrels in a chain, ambitious men still climb and climb, with great labor and incessant anxiety, but never reach the top.—Burton.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—Kely.

Rev. Dr. George Elliott preaches that "the plainest face, illumined by love, may become beautiful. We may see this light in the face of the forgiven, in the countenance of the praying saint, and on the visage of the strong man all aflame with righteous courage."

Make yourselves nests of pleasant thoughts. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy—houses built without hands, for our souls to live in.—Ruskin.

"The entrance of a happy man or woman into a room is as though another candle had been lighted. We need not care whether they can demonstrate the forty-seventh proposition, they do a better thing than that, they practically demonstrate the great theorem of the liveableness of life."

# Missionary.

## News From the Field

At Shingo, Japan, one of Mr. Prudham's preaching places in the Toyama District, an influential citizen wants to open up a night school in which instruction in ethics, home life, public duties, etc., will be given. At Takooka, another preaching place in this same district, where service is held once a month, great interest is being taken in Christianity. The students of the middle school are being instructed. One came all the way to Toyama one Sunday to talk with Mr. Prudham about Christianity. Once a month Mr. Prudham and the Japanese pastor associated with him meet with the young evangelists of the district for a week of study, the subjects being English Bible, English literature and English.

At Bella Coola, B.C., a new church is being built. The labor will be done by the Indians. The timbers were gotten out during the winter. The people are taking a deep interest in temperance work and Dr. Spencer hopes for an improvement in all directions among his people.

Writing of the New Year celebrations in China Dr. Service says:

"Everybody expects 'a good time' on New Year's Day—great and small, rich and poor, old and young, male and female, strong and weak. Even the sick seem to have no time to think of or to care for their ailments, nor to consult physicians. Our hospitals are deserted for the time. Even the beggars expect to be well treated on New Year's Day. On the forenoon of that day on one of the busiest streets I saw four of the dirtiest and most wretched of beggar boys lying curled up in the sun, asleep. An older missionary said that, owing to the customary generosity of the season, they had just had a good meal, the only one of the year, possibly, and had eaten so bountifully that they had laid down to sleep, like some others of the animal kind.

"Every Chinese is in debt, of course. He would not be a Chinese if he were not. The last few days of the old year are employed in searching out and running down the debtors, which means that practically every adult male Chinese at least is being sought for. Indeed, at this season the national game is 'hide and seek'. Of course, every debtor tries to keep out of the way of his creditors, while at the same time he is hunting down those who owe him. But as soon as the New Year arrives every man feels secure for another year and congratulates himself if he has been shrewd enough to elude his creditors.

"The matter of being in debt is one that sometimes affects us foreigners, a striking illustration of which we have just had. Our cook took to himself a wife a few months ago. That event means, for most Chinese, a debt of some figure. Well, our cook is in debt, he says, to the extent of 12,000 dollars. A few nights ago, by adroit indirection and circumlocution, which only an Oriental can command, he finally came to the point of suggesting that I lend him that amount, as his soul was very sorrowful. I knew, of course, it was because his creditors were hounding him, I refused to do so again. On the last evening of the old year he came and said 'perhaps' I was convinced he did not really want to leave. I said, 'Well, please yourself.' I think he went away more sorrowful than ever. From what we have since

heard we think he took this plan to get an increase of wages, thinking, of course, that we would not let him go. We shall let him wait awhile. He will probably come back soon. Meanwhile, he is without employment and wages, so that his last state is worse than the first. However, we are ourselves inconvenienced for the time."

Mr. and Mrs. Jolliffe write hopefully of their work in Yui Hsien, China. One evening as Mr. Jolliffe was returning from a walk, two policemen (for Yui Hsien has recently taken on a force of about fifty policemen) stopped him and asked to have a little conversation regarding the doctrine. Mr. Jolliffe asked them to go home with him and Dr. Smith would help them. They willingly went and their chief point of enquiry was could they be believers in Christ if they had to be on duty on the Sabbath. They have attended the services and have put down their names as enquirers. Would that so many at home would be so conscientious regarding the Sabbath.

In travelling from Kiating to Yui Hsien at the first resting place Mr. Jolliffe was very indignant to find that he had to chase his chair carriers out of an opium den before they could be started



MR. S. EARL TAYLOR  
Secretary Young People's Missionary Forward  
Movement, M. E. Church.

again on their journey, but his indignation gave place to sorrow when at almost every stop men had to be gathered together from the opium dens. Mr. Jolliffe remarks that the awfulness of the opium habit seems to grow upon them as they realize how widespread is the desolation and ruination caused by opium in China, not only to the destruction of the individual but of a nation.

Rev. E. C. Hennigar, who is supported by the Epworth Leagues of the New Brunswick Conference, writes from Tokyo, Japan: "I must tell you something of the work I am trying to do along with my language study. First, my Sunday morning Bible class in Ushigome. We have fifty-four enrolled with an attendance of from twenty to twenty-four. These men are all teachers or students, for the most part university students or graduates. About fifteen are very regular in their attendance and are manifesting a marked interest in our study. To many of them this class is their first experience in attending any Christian service. All understand some English, but scarcely enough to understand clearly the Bible lesson given wholly in English, so I have my lesson interpreted in part and can be sure in

this way no one misses a point I want to make. The class is held just before the morning service. A valuable feature of the work is that over half the men remain to preaching service." Mr. and Mrs. Hennigar are doing good work among the students with whom they come in contact. Meeting with them socially is proving to be a means of winning them to higher ideas of life, for there is said to be actually no place of clean entertainment in the city of Tokyo outside of what the churches are trying to provide.

Our missionaries, Rev. F. W. and Mrs. Hardy, at Skidegate, Queen Charlotte Islands, who are supported by the Leagues of the Palmerston District, receive their mail but once a month. Mr. Hardy says the amount of mail matter received is surprising till one remembers that all the white residents are subscribers to a good many papers and magazines and that these, together with parcels, letters, catalogues and almanacs, have been accumulating for a month.

The bulk of the mail for the Indians consists of mail orders that have been filled at the stores of our great cities. A catalogue is a piece of literature every Indian can rejoice in, and so diligent is it studied that a sarcastic trader has named it the "Skidegate Prayer Book." In spite, however, of the violation of the sound maxim, "Spend where you earn," the mail order system has brought to our people home comforts, neat clothing and a growing ambition and incentive toward general self improvement. This is especially noticeable among the young men. They have for the most part excellent taste in matters of dress and their conduct is far superior to whites of equal education. For example, white men have been guilty of the rudeness of keeping their hats on and smoking when in the mission room and fall sometimes to even say "thank you" for medicine received. The Indians are invariably more courteous.

Rev. R. B. Steinhauer, White Fish Lake, Alta., who is supported by the Orangeville District, in answer to the question, "Are the Indians interested in the service?" which he received in a letter from one of his Epworth Leagues, writes: "I do not think you could find a more attentive, reverential and orderly congregation in your own home circuit than those at White Fish and Good Fish Lake appointments, and if I may be allowed to say, we have better congregational singing in all our mission stations than you have in most of your white ones. We have discouragements in our work which are continually caused by foreign element. Our people rub up against many things that are too strong for them. They are not enough intellectually and morally enlightened to weigh matters for themselves, though I can safely say our members are faithful and true, generally speaking. Many of the Indians are addicted to the use of strong drink, but these are not members of the church, I am thankful to say."

Mr. Steinhauer finishes his letter by requesting the prayers of the young people.

At Nagano, Japan, the Presbyterian, Episcopal and Methodist Churches united in special evangelistic services, having four services in each of the churches. The attendance steadily increased until, at last, the Methodist Church, the largest of the three, was well filled and the audiences always gave the best of attention. Fifteen gave in their names as having decided to follow Christ. Among them was one whose first knowledge of Christianity was from Rev. J. G. Dunlop,



MISSIONARY STUDY CLASS IN QUEEN ST. LEAGUE

who was our missionary at Nagano some twelve or more years ago. He had never given up thinking about what Mr. Dunlop had told him.

A Japanese gentleman of wealth and position recently, in discussing with Rev. Mr. Norman Japan's position in Corea and Manchuria, said that he had grave fears as to Japan's ability to deal successfully with the problems that confronted her in connection with Corea and Manchuria. He believed that the renewal and strengthening of the Anglo-Japanese alliance was good for Japan, because of Japan's lack of experience in governing colonies, and in dealing with international affairs. Mr. Norman expressed the opinion that Christ's gospel was the thing Japan most needed in the present crisis. Though this gentleman is not a Christian he agreed with Mr. Norman, while several others, not Christians, have also expressed their opinion that they believed Christianly in what Japan needs. Christian Japan will be a mighty power in evangelizing Corea and China, and a non-Christian Japan will be a great hindrance.

♦ ♦ ♦ ♦

Rev. W. T. Halpenny, in the March number of the Missionary Bulletin, tells an interesting incident of a man who travelled sixty miles to visit a Protestant minister, forty miles of which he drove. It is with thankfulness that Mr. Halpenny relates that after his return home he found his way into the liberty of the children of God. After all, his eighty-mile journey was not without effect.

### Queen St., Toronto, Study Class

The Mission Study Class in Queen St. Church, Toronto, has a membership of twenty-three, studying "Methodist Church and Missions in Canada and Newfoundland," and are enthusiastic over their work. The members were gathered by personal work. The young man who wanted the class and who believed the members of the League needed the information contained in the text-book, worked hard in organizing and volunteered to be the leader. Every member promised to do as the leader requested and all went to work.

A large map of the Dominion of Canada and the atlas and geography are used in connection with the study. Every member studies the chapter assigned for the lesson, for on the night of meeting all are free to ask questions and everyone is supposed to be prepared to answer any question regarding which information is to be found in the text-book.

The class meets from 9 to 10 every Monday evening after League. At the first meeting the following officers were elected: Leader, assistant leader, secre-

tary, and librarian. The meeting opens and closes with prayer. The librarian occupies an important position, for he orders the literature for the class. Visitors are welcome; while the majority of the members belong to the League, any one interested may join.

Mr. Thompson, the leader, has gone to Hamilton to live and the class for the remainder of the study will be carried on by the assistant leader, Mr. Rowe. We have much pleasure in publishing the picture of this class, who believe in the study class motto, "Christ for Canada and Canada for Christ." We regret that five members were not able to meet with the others to be photographed.

### Here and There

Rev. Edward Payson Hammond is in Denver, Col., conducting evangelistic meetings.

Dr. G. Campbell Morgan's church in London will hereafter give to foreign missions at least one-tenth of its income, and the pastor will preach on missions once a month. These two items ought not to be so rare as to be worth recording; but they are.

The Korean Religious Tract Society cannot keep a supply of Bibles on hand on account of the great demand for them. Editions of ten thousand are sold out in a short time. Many persons become Christians by reading the Scriptures without oral instruction.

The Woman's Board of Foreign Missions of the Congregational Church of the United States, in view of the wonderful opportunities for missionary work all over the world and the increasingly urgent appeals from their own workers, have undertaken to raise a million dollars for their work during the current year. They plan to hold special meetings at fifty central points during the year.

The development of missionary operations has witnessed the establishment in increasing numbers of printing-presses and publishing houses in the mission fields. It is impossible to mention all these establishments in detail, as they number about one hundred and sixty in various mission fields, issuing annually in round numbers, a product of about 12,000,000 copies of various publications extending to nearly 400,000,000 printed pages.

According to the Missionary Review, "It is estimated that not less than 50,000 Chinese have heard the gospel through the instrumentality of Rev. J. Hudson Taylor. In the last five years nearly 6,000 have been baptized in the China Inland Mission stations, and there are now over 12,000 communicants in twelve

different provinces. The missionaries number 825 and the stations 200, with 521 outstations. There are 1,152 native helpers and 418 organized churches.

As Sunday is not kept in China generally, the Chinese Christians are tempted to use the day in work. Many of them wish greatly to see the day better kept. As a help, some of the missionaries have had some handsome tablets made to be given to those that will use them by putting them up at their places of business, the tablet reading, "To-day is Sunday; no business will be done." The tablets for use in certain kinds of shops also have on the other side the words, "To-morrow is Sunday; no business will be done," and that side is shown on Saturdays.

Rev. Dr. Vance, at the Nashville Convention, said: "The Church has not always been a great success as a home base. I would not bring a railing accusation, but as long as we can talk of two cents a week for missions and make the missionary sermon an annual event, as long as there are church members who can keep their self-respect and say, 'We do not believe in foreign missions,' as long as the nation spends a billion dollars a year for drinks, and gives a few millions for missions, we can hardly be regarded as a conspicuous missionary success at home."

The sales of the Bible in China since the Boxer disturbances have been phenomenal. Single orders even from the far interior are now received which a few years ago would have seemed sufficient to supply the demand of all China for five or six years; yet so stupendous is the need of that vast empire that "for every person who has a Bible there are about two thousand who have none; for every person who has a New Testament there are two hundred and fifty who have none; for every person who has a single copy of a Gospel or some portion of the Scripture, there are forty who have none.

Sir Mortimer Durand, British Ambassador, in a great address at the Students' Convention, in Nashville, said: "All I wish to say, and what I feel bound to say, is this: that, in so far as my personal experience goes, the charges brought against missionaries and their work are many of them untrue or exaggerated, and that the amount of good they do is greatly in excess of the alleged harm. I have, it is true, met in-judicious missionaries, and I have known Christian converts of a very undesirable type, and I have been saddened at times by seeing devoted men and women apparently throwing away their health and their lives with no result. There are shadows to the picture. But the picture, on the whole, is very far from being a dark one."

## From the Field.

### Young Men's Social

A large number of members and friends of Lundy's Lane Epworth League attended the Young Men's Social Friday evening, March 30th. J. C. Morden gave a very instructive and entertaining address on "Indian Relics," which was illustrated by a fine collection of Indian curios. Several choruses and solos were well rendered by the young men. The gathering then adjourned to the basement, where much artistic taste had been shown in the decorations. Lastly, refreshments prepared by the young men under the supervision of Chef R. M. Effrick, were served by the men's committee. An enjoyable evening was spent by all present.

### Flourishing Reading Circle

In connection with the Elora Epworth League we have a flourishing Reading Circle, with an attendance of fifteen, and sometimes more. We meet every Friday night at different homes. The Circle has proved of the greatest interest and benefit to the young people. "Our Canadian Heritage" was an eye-opener, and has made us all more patriotic. "Our Own and Other Worlds" was more fascinating than a fairy tale, and read like a romance. It alone is worth more than the price of the complete set. "Heart Talks" is a book for the quiet hour. Next fall we shall have a larger Circle than this year. No League should be without this important branch in League work. A. D. R.

### Missionary Social

On April 3rd the Oban Epworth Leagues, Junior and Senior, spent a very pleasant and interesting evening together. The church was filled with bright, attentive young people, and the programme consisted of solos, duets, choruses, recitations, and what will long be remembered by all who were privileged to attend, an eloquent and very instructive missionary address by the Rev. J. H. Oliver, Sarnia, who recently attended the great Student Volunteer Convention at Nashville. The missionary reports from each of the Leagues were interesting and plainly show an increase in missionary offerings and love. This is the banner year for Oban in missionary offerings. About sixty dollars has been realized from this little country League for "Forward Movement."

### The Maltese Cross

A suggestion in regard to a new arrangement of the chairs at an Epworth League service was recently made in the news columns of this paper. With characteristic enterprise the Bowmanville League adopted the idea, as the following item from the Bowmanville Statesman will show:

Consecration service at Epworth League last week in charge of Mr. Fred R. Foley was unique and interesting. The chairs were arranged in the form of a Maltese cross and the members of the four departments were seated in the four sections of the cross, the officers forming the circle around a table in the centre. Topic for the evening was "True Happiness." The Beatitudes were recited in concert and Pastor Emery gave a brief comment. The leader explained the origin of the Maltese cross in the days of the Crusaders,

and the eight points of the cross were symbols of the eight Beatitudes. The roll of officers was then called and afterwards the four Vice-Presidents called the roll for each section. After the roll, call each section sang a hymn, all joining the choruses. Mr. Howard Varcoe, Cor-Secretary, read an interesting letter from Mrs. McNeil, wife of our missionary among the Indians. Attendance, 120.

### Visit of Conference Officer

On Monday evening, April 9th, the Meaford Epworth League was favored with an intellectual treat by Rev. J. H. More, B.A., B.D., Conference representative of the Collingwood District Leagues, who addressed the Leaguers upon "The Significance of the Pledge," a subject of such vital importance to League members that the Executive is proposing to have the address printed in order to be made permanently available for reference.

The address of Monday evening was the fourth of a yet uncompleted series arranged for with a view to acquainting the Meaford Leaguers with the officers of the Collingwood District, with which Meaford, Methodistically speaking, is identified; and with the further design of preparing them for an event of exceptional importance—the 12th annual Convention of the Epworth Leagues of Collingwood District—which is to take place this year in Meaford.

### "Made in Deseronto"

A somewhat novel entertainment was held by the League at Deseronto on March 29th and 30th. Each year the League has taken various original ways of giving entertainments, and this year it was decided to hold a "Made-in-Deseronto Exhibit." This consisted of articles made from our various works here, such as the Deseronto Iron Co., the Standard Chemical Co., Dalton's Furniture Works, and all the many lines of manufacture operated by the Rathbun Co., viz., car shops, machine and locomotive shops, factories and mills. We also had things made by the merchants of our town, having a sample from each one, together with fine exhibits of fancy work, paintings, school work, etc. We had an apartment for "Curios," which were contributed from the citizens who were so fortunate as to possess such relics as were in our "Curiosity Shop," ranging even as far back as 1,000 years, and varying from fancy work to firearms.

This may appear as a task, but by organizing the League into special committees it may be done and prove very helpful and interesting. The girls looked after the refreshments and we had a continuous musical programme each evening. E. A. F.

### Young Men's Banquet

On Monday evening, April 6th, 1906, the Methodist Young Men's Association of Toronto met in the school room of Sherbourne Street Church for their first annual banquet, which, thanks to the untiring efforts of Social Vice-President F. A. Pierdon, was a brilliant success. Seated at the head table in the order named were: Mr. C. E. Bodley, Bapt. Young Men's Union; Rev. J. V. Smith, Meth.; Frank M. Pratt, Y.M.C.A.; Rev. S. D. Chown, Meth.; G. Tower Fergusson, Presbyterian; Dr. Geo. J. Fisher, Y.M.C.A., speaker and guest of the evening; Dr. W. E. Willmott, Toronto M.Y.M.A.; Dr. C. E. Willmott; Rev. E. P. Bowles, Meth.; J. Howard Crocker, Y.M.C.A.; N. F. David-

son, Brotherhood of St. Andrew, Anglican; Dr. W. F. Wilson; F. B. Messing, Y.M.C.A.; N. H. Crow, Y.M.C.A.; Jas. Acton; Rev. J. A. Rankin, Meth.; Rev. L. W. Hill, Rev. R. Whiting, Rev. R. P. Bowles and Dr. E. P. McKenzie.

The toast to the Methodist Church was proposed by Mr. Pickett, of South Parkdale Club, and responded to by Rev. R. P. Bowles.

The toast to "Our Guests" was proposed by Mr. Colvin, Toronto Junction, and responded to by Mr. N. F. Davidson, Brotherhood of St. Andrew, Anglican; Mr. G. Tower Fergusson, Presbyterian; and Mr. C. J. Bodley, Baptist.

The speaker of the evening, Dr. Geo. J. Fisher, was introduced by Mr. J. A. Crocker, Physical Director, Y.M.C.A., Toronto, in a very neat and practical speech along the line of clean amateur athletics.

Dr. Fisher gave one of his inimitable addresses, which was listened to by the young men present with great profit. Many good thoughts and inspirations were suggested, and we feel sure that the M.Y.M.A. of Toronto will be greatly enthused and advanced in their well-earned words of counsel and wisdom.

### Elocution Contest

The Victoria St. League, Goderich, makes a good many excursions from the beaten path of weekly topics. A few weeks ago they carried out a suggestion of the pastor, Rev. W. H. Graham, and held an elocution contest, in which the competitors recited selected Scripture passages, such as the "Paul before Agrippa" selection from Acts and the 104th Psalm. Four prizes of valuable books were presented, and the evening proved a novel and very enjoyable one, adding something to the League treasury as well. The next meeting will be "An Evening with the Pioneers of Methodism," and the Executive are planning for a debate to be held on the Monday evening following the League Anniversary, April 29th. The debate will be taken part in by six of the young men of the Society, and the subject will probably be "Church Union." Rev. A. K. Birks is to preach the anniversary sermons, and the young people will occupy, as usual, the centre aisle of the church. The average attendance on Tuesday evenings is now fifty.

### A Banner Year

The Epworth League of the Central Methodist Church, St. Thomas, presents the following excellent report:

"The year just ended has been a banner one in the history of the Epworth League of the Central Methodist Church, having made decided advance in all departments of the work. As well as in the St. Thomas District, still holding first place, and third place in the whole of the London Conference.

"The Christian Endeavor Department, under the management of Miss Maggie Smith, has made itself felt in the spiritual uplift on all sides. Besides doing the regular work of the department, the League meetings they have opened up Cottage Prayer Meetings over Wilson Bridge as a new departure in a new field, thus bringing the meetings near many who could not attend the regular ones in the Church, as well as in special evangelistic work sister Leagues in the district—at Middlemarch taking full charge of special meetings for four Sunday evenings with definite results, fourteen conversions. A member of this Committee also took full charge of services at Walkerton one Sunday, with four conversions. Four other members also of this League spent five days



assisting in special evangelistic services in Walsingham Centre, with the magnificent result of twenty-three conversions. Another League took charge of special services at the 12th Line Church in January. These, with three conversions in the ordinary services of the League, make a grand total of forty-four conversions, which all goes to show that the Lord has been in the work and put his seal on the efforts of those humble workers.

"The Missionary Department, under the superintendence of Miss Jennie McKellar, is still on the advance, last year contributing \$116 direct to missions, this year a considerable advance when all the returns are in.

"The Literary Department, under the supervision of Mr. C. Ley, has kept up a bright educational work and has done the work well.

"Social Department, Miss Bina Kirk, Convener.—The visiting of the sick, contributing flowers, brightening the homes of the sufferers and feeble ones, have all been well looked after.

"The Junior Department of Christian Endeavor, under the supervision of Miss Nellie Vanleet.—No department of the League work has made greater advance than this, nearly doubling its members and its gifts, and, best of all, ten bright young people of tender years have been won for Christ and have entered into the church. Membership, 75; average attendance, 40."

### Neepawa District

The Epworth League Convention for the Neepawa District, Man., was held at Minnedosa, and proved a great success. Rev. W. R. Hughes read a paper on "Preparation for the Topic," which was vigorously discussed. Mrs. E. E. Riesberry's subject was "The Literary Department," and her paper was quite helpful. The Rev. Principal Perrier, of Brandon, spoke on the mission field around and north of Lake Winnipeg. This was interesting, delightful and instructive.

The president of the conference, Mr. Saunby, was at home with his subject, "The War Lords of Japan," and gave first hand knowledge and many of his experiences in that wonderful Island Empire.

Mr. Carson spoke on "The Pledge," and Mr. McIntosh on "The Social Work of the League."

The following officers were elected: Hon. Pres., Rev. W. Bridgman, Neepawa.

Pres. Fred. Leach, Neepawa.  
1st Vice, Miss P. Alexander, Minnedosa.

2nd Vice, Wm. Carson, Neepawa.  
3rd Vice, W. R. Hughes, Rapid City.  
4th Vice, Fred. Sirrett, Gladstone.  
5th Vice, Mrs. Riesberry, Neepawa.  
Sec.-Treas., Miss M. Armitage, Minnedosa.

Conference representative, Rev. W. S. A. Crux, Gladstone.

### Deloraine District

The Deloraine District Epworth League and Sunday-school Convention at Carivale was a great success. Some thirty-three delegates were in attendance, covering all parts of the district, and the reports showed a healthy increase of activity all along the line.

Rev. S. A. Bailey, B.A., read a paper on "Children's Meetings"; Rev. P. I. Thacker spoke on "Missions"; Rev. D. C. Day gave an address on "The Place of Song in League and S.S. Work," and Mr. E. J. Conde spoke on "How to

Make the League Go." Dr. Talbot read a valuable paper on "Where We Start in Sunday-school work. Rev. A. J. Tufts gave a fine address on "Strength."

The enthusiasm of the convention was stirred to its highest point when, in response to Rev. J. H. Toole's address on "The District Missionary," it was moved and carried, "That the Epworth League and S.S. of this district in conjunction with the Arcoia and Souris Districts take steps at once to secure a missionary to China."

The following are the officers for the year:

Hon. Pres., Rev. J. Holmes Toole.  
Pres., E. O. Chappel, Oxbow.  
Sec.-Treas., Rev. C. Cross, Alameda.  
1st Vice, E. J. Conde, Carivale.  
2nd Vice, Rev. P. Iverson Thacker.  
3rd Vice, Rev. A. J. Tufts, Oxbow.  
4th Vice, Miss Montgomery, Deloraine.  
Conf. Reporter, Rev. P. I. Thacker.

### Collingwood District

Inspired by the success that has attended the great union services in Meaford, nearly every circuit within the Collingwood District has taken up the work at once without waiting for any outside evangelistic aid. The pastors at the League in Collingwood, Creemore, Stayner, Thornbury and elsewhere are all busy. Rev. Mr. Buchanan, of Meaford, assisted the pastor at Creemore for a few days recently. An excellent series of services have been held in Collingwood, while in Thornbury, the Herald states that "the town is having a wonderful revival, the greatest in its history. On Monday evening twenty-one converts were received and each evening is adding to the number." A large measure of this success is attributed to the valued assistance at the services in Thornbury Methodist Church of Messrs. Stephen Kent and McClain, of Meaford. These are the three Meaford business men who, at the urgent request of Rev. Mr. Hunter, attended the Barrie campaign and there addressed the men's meeting and other great audiences, each of about fourteen hundred people, in the Collier St. Methodist Church. In addition to their addresses and personal work in Barrie and Thornbury they have done likewise at home, in the Presbyterian Church, and one recent Sunday evening they occupied the pulpit of Meaford Methodist Church and addressed an audience of nearly one thousand people on the joy of Christian service.

### Just a Line or Two

The young man and boys of the Calgary Methodist Church intend having a summer camp at Banff.

Three new Leagues have been organized on the Bowmanville District, at Bethesda, Liskeard and Newtonville.

A new Epworth League has been organized at the Richmond appointment, on the Drumbo Circuit, by Rev. T. R. Clarke.

The Northern Manitoba Summer School will be held at Neepawa, July 17 to 22 and for the southern section at Rock Lake July 10 to 15.

The Dundas League have extended a hearty invitation to the Hamilton Conference Epworth League to hold their next convention in the Valley City.

The Epworth League at Durham has published a very attractive book of "Quotations," which is embellished by a number of fine pictures of ex-pastors and friends of the church.

The League at Demorestville recently held a debate on the question: "Resolved, that Joshua was a greater man than Gideon," the negative winning.

The League of Yonge St. Church, Toronto, recently held a "Canadian Evening," which was a great success. The programme consisted of songs, choruses, readings, etc., which delighted every body.

Since the recent Crossley and Hunter evangelistic services the Epworth League in Meaford has added greatly to its numerical and spiritual strength, until it is now recognized as possessing a foremost place among the vigorous Methodist young people's societies of the Collingwood District.

Workers in some of the western districts of Bay of Quinte Conference are trying to arrange for a Summer School at Bridgenorth, and are consulting with the Conference E. L. Summer School Committee appointed at the recent Conference Convention. The western districts have some good workers, and should it be thought wise to have a school this year, will doubtless do their utmost to make it a success.

### Western Methodist News

Rev. Dr. Sparling, Principal of Wesley College, took quite an active part in helping to settle the recent street car strike in Winnipeg.

The Western Methodist Times is a brightly monthly paper, published in Winnipeg. It will probably be proposed at the next General Conference to make it a weekly for the Western Conferences.

The Young Men's Club of Medicine Hat has been deluged on the following subjects: "Resolved, That environment has stronger influence on character than heredity," and "Resolved, That Alberta offers greater inducement to the homeseeker than Saskatchewan."

The Western Methodist Times says of the pastor of Grace Church, Winnipeg: "Dr. William Sparling has taken hold of the work with tremendous energy and every department of the Church is feeling the influence of his strong personality. He makes a typical Westerner."

Rev. H. Wigle, Superintendent of the All-Peoples' Mission in Winnipeg, makes a strong plea for a mission hall on Main St., Winnipeg. He says that on that thoroughfare, for one mile, there are twenty-two licensed hotels, three wholesale liquor stores, seven tobacco stores, two theatres, three billiard halls, two phonograph galleries, but not a single religious, social, educational room or building. Mr. Wigle seems to make out a good case.

### An Interesting Book

It is related of a young lady that she bought a book, and read part of it with but little interest. Then she laid it aside. By and by she met the author, and a friendship succeeded, then betrothal. After that she took up the book again, and every chapter glowed with deep beauty, because she knew and loved the writer. Probably a little closer friendship and fellowship and a more intimate acquaintance with the Author of the Bible would very considerably increase our interest in the reading of that blessed book. Try it.

## Devotional Service

(The Missionary Text-Book for this year is "Methodism in Canada," by Rev. A. Sutherland, D.D. The missionary topics correspond with the chapters of this book, which can be secured from Dr. F. C. Stephenson, Wesley Buildings, Toronto. Prices, postpaid, in cloth, 50 cents; in paper covers, 25 cents.)

### MAY 20.—"LESSONS FROM THE LIVES OF ELIJAH AND JOHN THE BAPTIST."

Luke 1. 14-17; 1 Kings 18. 30-39.

#### DAILY READINGS.

Mon., May 14.—Fearless of consequences. 1 Kings 17. 1-7.  
 Tues., May 15.—Learning God's ways. 1 Kings 19. 7-12.  
 Wed., May 16.—John foretold. Mal. 4. 1-6.  
 Thurs., May 17.—For conscience' sake. Matt. 14. 1-12.  
 Fri., May 18.—Suffering for righteousness. 1 Peter 3. 11-17.  
 Sat., May 19.—Satan's final overthrow. Luke 10. 17-20.

Are we acquainted with the parents of John the Baptist? Read Luke 1. 5-6. As you read the passage did you notice that they both were righteous, not merely before men, but before God, and therefore before men. They were joined to God as well as to each other; they were partners in holiness and sharers in the divine blessings. They walked in "all the commandments and ordinances of the Lord blameless." What a splendid record to be made of any parents. We pray that our Father may multiply those who shall merit it.

"Thou shalt call his name John." The child was named before he was born named by the angel, doubtless at the divine suggestion. The name John means the gift of God. As we study the circumstances of his birth and his subsequent career we are impressed with the fitness of the name given. John was the child of their old age (Luke 1. 7), so was particularly a "gift," as was Isaac to Abraham. Moreover, he was not merely a gift to Zacharias and Elizabeth, but a gift to the nation and to the world.

"And thou shalt have joy and gladness; and many shall rejoice at his birth" (verse 14).

No child can fully know how much his conduct affects the life of his father and mother. We congratulate parents whose children are comforters. It is a pleasing sight to see young men and women sweetly considerate of their parents' wishes, relieving them as far as possible from burdensome toil, anxious care, and doing those little unmentioned things which go so far toward destroying life's friction. The highest joy that children can give to parents is the joy caused by the tidings that they have given their hearts to God.

How far does the influence of a life reach? Let us make the question personal and ask, How far does the influence of my life reach? Remember, the stronger the character the more decided and penetrating the influence which results. There radiated from John's character that which brought joy and gladness to father, mother and many. Read Matt. 3. 5, 6, which will tell you about the crowds he helped. Why do men, when they light a candle, put it on a stand rather than under a bushel? In order that it may give light unto all that are in the house (Matt. 5. 15, 16). When it lights the house it lights more.

Influence—that which flows in. Hence, that which flows out. In order that it may flow in. The source decides the river.

"He shall be great in the sight of the Lord." In our ambition to be great, are we ambitious to be great in the sight of the Lord? With God goodness is the chief element of greatness, and that quality is gloriously possible to us all. "Ask and ye shall receive, seek and ye shall find."

"He shall drink no wine nor strong drink." We state much in favor of any young man when we say that he drinks neither wine nor strong drink. He who does not have those beverages will have better. Alcohol not only flows down but it floats down all who commit themselves to its current. Before a young man gives himself to his power, he should consider himself where it ends. He who empties the glass will find that the glass empties him—of what? Where?

"He shall be filled with the Holy Ghost." If we are filled with the Holy Spirit we must be emptied of the evil spirit. Partial cleansing is good, but God demands cleansing complete. How much better is a clean thing than an unclean—a dish, a house, a child, a heart? Dirt, disease and death frequently go together. David asked to be cleansed through and through. "Cleanse thou me from secret faults" (Psa. 19. 12). "Wash me thoroughly from mine iniquity" (Psa. 51. 2). Dr. McLaren says that that prayer means: "Wash me, beat me, hammer me with mallets, rub me with caustic nitre, do anything with me if only these foul spots melt away from the texture of my soul."

The room that is filled with light has no darkness even in its corners. Our Father wants us to be light and to be lighters. It is his desire that we be Spirit filled; it is his promise that we may be. Is it our purpose that we will be so?

Elijah 1. Kings 18. 30-39. Read carefully the passage.

You noticed how determined Elijah was that the people should know that there was no trickery about his work. Water was scarce after a three years' drought. It must have been heavy work carrying barrels of it up Carmel from the Mediterranean, but he made them do it again and again. How earnestly he prayed, "Hear me, O Lord, hear me." The fire fell. Can you imagine how splendidly awful must have been the sight? Conviction was burned into the hearts of the people. "The Lord, he is God; the Lord, he is God." God's fire burns what no other fire will. It burned up offering, wood, stones, dust, and water. Darkness, deadness, carnality, hardness, all melt before the consuming power of his Spirit.

#### STIMULANTS.

Does it make much difference to us who our parents are (1) in name, (2) in estate, (3) in character?

Is it generally true, "Like parent like child"? Do you believe in the "Chip off the old block" theory? Is it possible for the quality of the chip to be superior to the quality of the block?

If parenthood affects childhood, and we can neither choose nor change our parents, what benefit can we derive from discussing inheritance, environment, training?

Am I a gift from God?

Am I fulfilling my mission as John did his?

It is becoming increasingly common for women to go into restaurants and order wine and whiskey. Is it worse for women than for men? Why?

What particularly made Abraham

great, Moses great, Paul great? To what degree may we be great?

He was filled with the Spirit from birth. The earlier filled the longer useful.

Consider nation-making versus nation-breaking.

The Inspector-General of England, in his last report, which covered a period of four years, stated that during that time there had been imported into the country 127,000 pounds of cocculus indicus, nux vomica, grains of paradise and guinea grains. All of these were the strongest of poisons. They cost \$1,000,000, and were sold almost entirely to make drink.

Motto: "Be not drunken with wine, wherein is riot, but be filled with the Spirit." Eph. 5. 18.

### MAY 27.—"MISSIONARY MEETING."

Chapter 5, The Methodist Church and Mission in Canada and Newfoundland. Text-book No. 4.

#### SUBJECT.

Camp Meetings. Summer Schools for the study of the Bible and Missions.

Hymn 404.

Prayer—For the preparations which are now being made for the Schools for this summer, for those who shall take part and for those who attend.

Reading of the Scriptures from "The Sermon on the Mount," Matt. 6. 6-15, 19-21.

Hymn 231.

Address (ten minutes)—The place and value of the "Camp Meeting" in the social and religious life in the pioneer days. References, pp. 107-120, text-book.

#### ROUND TABLE CONFERENCE ON SUMMER SCHOOLS.

Taking up the following outline:

1. What is the Summer School? How is it organized and conducted?

2. The Summer School as a training school for leaders in Bible study and mission work.

3. The relation of our League to the Summer School.  
 (a) Why the local League is dependent on the Summer School?  
 (b) Is there a Summer School being organized in our District or Conference? If not, to which School should we send our delegates?

(c) How may we plan for a large delegation? How many can attend? Whom shall we send?

(d) How many will promise to pray daily for the success of the Summer School?

(e) The appointment of a Summer School Committee (including the Missionary Committee) to work up an interest in the Summer School in our League, church, and Sunday-school, and distribute information and programmes.

Write to F. C. Stephenson for information for the Round Table. Study chapter 5, text-book.

Hymn 167.

Benediction.

#### THE SUMMER SCHOOL.

The Summer School is a gathering open to all who are interested in the study of the Bible and Missions. The lectures and addresses will be given by college professors, missionaries, specially qualified workers and leaders.

The object of the School is to bring all who attend into closer fellowship with Jesus Christ; to give information about

the work he has entrusted to us, his disciples; to study the conditions under which Christ's kingdom is growing; to develop and train workers who shall lead and help our young people to prayerfully, systematically and intelligently strengthen and extend the mission work of the Church, under the direction of the General Board of Missions.

The first Summer School for the study of the Bible and Missions was held at Killarney, Man. in 1900. The following year one was held in Victoria University, Toronto, the first in Ontario. Since 1901 the School idea has grown until there are now about twenty-five Summer Schools in preparation for this year. In addition to these twenty-five which will be held at different centres from New Westminster, in British Columbia, to Berwick, in Nova Scotia, there will be an international and interdenominational Conference held at Whitby in the delightful buildings and grounds of the Ontario Ladies' College. Five denominations will unite in this Conference, which is one of the series of Summer Conferences of the Young People's Missionary Movement for 1906.

It is suggested that the Summer School Committee in each League communicate at once with the District President and Missionary Vice-President regarding the Summer School. The Summer School is not merely a summer holiday; while the long afternoons afford ample time for rest and recreation, the object of the School should never be forgotten.

Who Am I? The missionary impersonation and study entertainment will be used at the receptions of the Summer Schools. In preparation for the Summer Schools the Leagues should hold a "Who Am I?" evening during May or June.

**SOME THINGS YOU CAN DO TO MAKE THE MISSIONARY MEETING HELPFUL.**

Bring some one with you.

Ask the leader if you may take part in the programme.

Write notes to your friends asking them to come to the League meeting and hear the "Round Table," on Summer Schools.

Be ready to lead in prayer if asked to do so.

Study chapter 5 of the text-book.

Be early and welcome others.

Act as usher and avoid the back seats. See that every one has a hymn-book.

**JUNE 3.—"FAITH: WHAT IT IS, WHAT IT DOES."**

Heb. 11: 1-40; 12: 1, 2.

**CONSECRATION MEETING.**

**DAILY READINGS.**

- Mon., May 28.—The Deadly Foe of Faith. John 5: 39-47.
- Tues., May 29.—Faith that Jesus Commended. Luke 7: 1-10.
- Wed., May 30.—The Righteousness of Faith. Rom. 4: 13; 5: 2.
- Thurs., May 31.—The Possibilities of Faith. Mark 9: 14-29; Luke 17: 5, 6.
- Fri., June 1.—The Enlarging Visions of Faith. John 1: 43-51.
- Sat., June 2.—Faith made Perfect. James 2: 14-26.

It is generally conceded that the letter to the Hebrews remains a finer rhetorical art in its construction than any other of the books of the New Testament. The chapter under present consideration is the illuminating, illustrative climax in this mighty spiritual oration.

It delights and charms and thrills with its unfolding splendors of faith-herosim, while the successive names, with their

tonnage of faith-worth (Abel, Enoch, Noah, Abraham, Joseph, Moses, et al.) smite the earnest soul into wonderment and awe, bowing it down in humility and momentary despair, but lifting it, also, up to God with the strong cries of holy resolve and consecrated endeavor.

There is some danger that in reading this chapter, in which, as Beecher said, we have the portrait-gallery of the faith-heroes—the highest order that was ever instituted on the earth, the Order of Faith—there is danger that we overlook the intensely serious lines of fact and argument and exhortation upon which it runs. These flame forth sufficiently far surely to singe even the thoughtless, say in v. 6, "Without faith it is impossible to be well-pleasing unto Him," while the reverent spirit will not fall in the presence of such consuming light to stand unsandalled and inquire its fulness of meaning.

What can it mean unless that faith is necessary and fundamental? Must it not also mean that faith is essential to moral or that the slightest foothold in the soul on which immorality builds is the deadly foe of faith—that demonstration, substance, evidence of invisible realities upon which may rest the sublimest reaches of heroism?

By reading this chapter in the light of the repeated warnings and exhortations found in the rest of the epistle, the absolutely basal nature of faith and its vital necessity as the fundamental principle of holiness will be made very clear. It may be recalled that the key-word for the epistle is said to be the word "superior," perhaps, rather, the word "better." The claim and covenant and person of Jesus is superior to or better than all or any other claims or covenants or persons upon which the faith of men have been set. If, therefore, it is shown that terrible loss and disaster resulted upon lack of faith in the inferior, how much more calamitous and agonizing will be that lack of faith in the Superior or Better? Ponder, therefore, carefully in your preparation of this lesson such passages as, for example, Heb. 3: 12; 4: 1, 11; 6: 6; 12: 18, and dwell prayerfully on their manifest teaching, namely, "Without faith it is impossible to please Him."

The moral preparation for faith is taught in very direct and pungent terms by our Lord in John, ch. 5. "How," says Jesus, "can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" No bending to the opinions of men, no yielding to popular clamor, no cringing for personal advantage, no hurtling flow of applause is consistent with faith. "Resolute single-mindedness is the foregoing condition of all true belief in God and God's redeeming Son." As T. G. Selby, just quoted, says again, "The fact must be recognized that faith is a spiritual creation of the living God Himself, and He will never come to operate in hearts where the honor cometh from man; it is preferred to that of which he is the supreme foundation. Faith cannot wake up to life within us till the love of God's approbation is paramount."

But, as it was by faith that the illustrious examples which the lesson chapter records were able to do the great things and noble and glorious and God-like which they dared and endured and accomplished, better things and more worthy things and more pleasing and acceptable things than others dreamed or attempted, so under their inspiring witness it is given to men, "looking unto Jesus," to conquer sin and give shape to the life of the race and obtain with others, who shall be before them and

after them in the chain of obedience, the better thing provided. See vs. 39, 40.

What is the sin which doth so easily beset, or, as Joseph Parker used to put it, "the wall-stood-around" sin? In other words, the fashionable sin, the public, permitted, licensed sin? Is it worldliness? Is it industrial or commercial dishonesty? Is it the stretch and strain for social recognition or pre-eminence? Is it pride of heart or lust of flesh or greed of wealth? Whatever it is or in whatever way it manifests itself and weights the soul in its spiritual progress or taunts and besets the heart in the heavenly race, faith, "looking unto Jesus," is the conqueror. It is the victory that overcomes the world. And the heroes of faith, whether patriarchal or apostolic or modern, are the men who "live in those ideas, principles, compacts, influences which shape and give vitality and hope to the existing life of the race."

**DEFINITIONS.**

Faith is the responsive act of the soul to the Divine mercy as revealed in Jesus Christ; it is saying "Yes" to him.—Com.

Faith in general is a divine, supernatural evidence or conviction "of things not seen," not discoverable by our bodily senses, as being either past, future or spiritual. Justifying faith implies not only a divine evidence or conviction that "God was in Christ reconciling the world unto himself," but a sure trust and confidence that Christ died for my sins, that he loved me, and gave himself for me.—John Wesley.

Faith in Christ is a saving grace whereby we receive him, trust in him and rest upon him alone for salvation, as he is offered to us in the gospel.—Joint Com. on Church Union.

**COMPARISONS.**

Faith and belief: Faith is surely more than belief. Belief is pre-supposed, but the two are not identical. Faith is the larger word. Faith may include belief, but belief does not as a necessity include faith. Belief is a response and a committal of the mind to an object that is recognized as real or true. Faith is a response and a committal of the entire inner self to an object that is recognized as good. . . . Faith always attaches itself to what it conceives to be good.—Rev. Lewis O. Brastow, D.D.

Faith and knowledge: Faith as an energy or principle can neither be opposed to knowledge nor compared with it, for knowledge is a result. There is properly no faith till we bring in the element of confidence in a person. If we believe a thing because a person says so, there is faith.—Mark Hopkins.

Faith and reason: Sometimes men say that faith requires us to lay aside our reason. I beg your pardon, it never does. It is about faith and reason as it is about birds that both you and fly. A turkey that runs around in the woods never rises suddenly. It first runs on the ground till it gains sufficient momentum to rise and fly. Reason is like legs that run on the ground; and as soon as you have come to the end of the earth, if you need more, and you have faith, lift your wings and you can fly. But one follows the other. Faith never can be said to be coincident with reason. Reason is that faculty which knows things as far as they can be known. . . . When you get to the end of knowing, if you have faith, then fly. All beyond is the region of faith. Faith is that which takes cognizance of things that are not within the sphere of knowing.—H. W. Beecher.

## QUOTATIONS.

"Emergency is the test of faith."

"The rock on which the vessel of faith is wrecked is most frequently the rock of neglect."

"When Dupont was explaining to Farragut why he failed to enter Charles-ton harbor with his fleet of ironclads, Farragut listened to the end and then replied, 'Dupont, there is one reason more.' 'What is that?' 'You did not believe you could do it.'"

"I will not doubt though all my ships at sea

Come drifting home with broken masts and sails;

I will believe the Hand which never fails

From seeming evil worketh good for me;

And though I weep because those sails are tattered,

Still will I cry while my best hopes are shattered."

I trust in Thee." —Selected.

"In the promises God's character is at stake, and God's character cannot be set aside by man's conduct."—Agar Beet.

"Faith is constructive and creates even that in which it believes. The future is always moulded out of the inner thought and convictions. It is created by the power of thought brought to bear on it, and according to the quality of this thought is it made noble or ignoble. Let one lift up his heart. Let him realize that it rests within his own choice to be a partaker of the divine life. Let him realize that as a partaker in that life he shares in the invincibility of spirit. The affirmation, 'I can do all things through Christ which strengtheneth me' is as unalterably true as are the processes of the multiplication table."—From "The Outlook Beautiful," by Lillian Whiting.

"What was the foundation," says John Wesley, in his tribute to George Whitefield, "what was the foundation of its integrity, or of his sincerity, courage, patience, and every other valuable and amiable quality? It is easy to give the answer. It was not the excellence of his natural temper, nor the strength of his understanding; it was not the force of understanding; no, nor the advice of his friends; it was no other than faith in a bleeding Lord, the Father of the operation of God."—Hurst's Hist. of Methodism.

"The Lord himself, and got certain thoughts about him, is the one object of a man's faith. We may believe a proposition, but faith must grasp a person. Even when the person is made known to me by a proposition that we have to believe before we can trust the person, still the essence of faith is not the intellectual process of laying hold upon a certain thought and acquiescing in it, but it is the moral process of casting myself in full confidence upon the Being that is revealed to me by the thought of laying my hand and leaning my weight on the Man whom the truth tells me about. And so faith, which is discipleship, has in it for its very essence the personal element of trust in Jesus Christ."—Alex. Maclaren.

"Speak history, who are life's heroes? Unroll thy long annals and say: Are they those whom the world called the victors,

Who won the success of a day?

The martyrs or Nero?

The Spartans who fell at Thermopylae's

1738,

Or the Persians and Xerxes?

His Judges or Socrates?

Pilate or Christ?"

## MODERN, PARALLELS (SUGGESTED).

By faith, Susanna Wesley, seeing her son John saved from the fire, "as a brand from the burning," gave especial care to his mental and spiritual instruction—not fearing the charge of partiality—and he became the founder of Methodism and the father of modern evangelism.

By faith, Barbara Heck cast the cards, snatched from the players, into the fire, not fearing their wrath, and stirred the heart of Philip Embury to duty—and she became the honored mother of Methodism on this continent.

By faith, D. L. Moody gave himself to public testimony for Christ, not daunted by the charge of literary incapacity or the sneer of the grammarian or critic, and he became the flaming torch of nineteenth century evangelism.

By faith, the parents of Hudson Taylor consecrated him from infancy to Christ and to missions in China, not restrained by feelings or overwhelmed by fears—and his work in China has inspired Christendom.

By faith, Egerton Ryerson secured the founding of the Christian Guardian and gave himself to the propagandism of equal rights and liberties—not fearing the wrath of ecclesiastical or social compact and aristocracies, and he became the father of civil and religious liberty in Canada.

Appropriate Hymns—Canadian Hymnal, Nos. 99, 43, 137, 224, 143, 401, 415, 198.

### JUNE 10.—"CHRIST'S LIFE. VI. HIS RELATIONS TO HIS DISCIPLES AND WHAT HE EXPECTS OF US."

Matt. 10, 16-23.

## BIBLE LIGHT.

1. Christ expects wisdom. Matt. 10, 16. "Be ye therefore wise as serpents." Consideration is no substitute for common sense, and the Christian worker must have a large measure of the latter if he is to be a successful soul winner. The early disciples had a difficult course to follow, as their every act was jealously scrutinized by vindictive enemies who sought their overthrow, and they needed to be very judicious in their conduct.

Conditions are different to-day, and yet there is the same need for wisdom on the part of those who represent Jesus Christ in the world. It has been said that "the Christian is the world's Bible," and all that many people know of Christianity is what they see illustrated in the lives of those who profess it.

2. Christ expects endurance. Matt. 10, 22. "He that endureth to the end shall be saved."

The religious life means a long, steady pull, and the reward is for those who fight their way through to the victory. The Master did not conceal any of the difficulties of the way when speaking to his disciples; he did not try to make his service easy, but frankly told them what they might expect to encounter, and then appealed to the heroic elements of their character.

In all departments of human activity the prizes of life are for the men who endure unto the end. Perseverance is one of the most essential elements of success. The same principles hold good in the Christian life.

3. Christ expects fidelity. Matt. 25, 21. "Well done thou good and faithful servant."

One of the first qualifications of a servant is that he shall be true to his mas-

ter. He may not be brilliant, but he must be faithful if he is to be of any value to his employer. The Bible plainly teaches that our relation to God is that of stewards and we are under the strongest of obligations to do our best in the use of the powers and gifts which he has committed to us.

4. Christ expects courage. Matt. 10, 28. "Fear not men," etc.

Christian courage is the active, as contentment is the passive, manifestation of the soul's confidence in God before the world. Without the fashion of a brave and zealous spirit contentment sinks into a spiritual luxury. The Christian life is war as truly as it is peace. Christ cultivated in his disciples, by every possible means, a hardy and daring temper. He showed them in his own bearing an utter fearlessness of man, power and complete self-possession in the face of danger.

Under the inspiration of his teaching men and women in the early days went forth to exile, prison, torture, death—marching, all of them, under an almighty shield and to certain triumph. Christ expects his followers to-day to be

"Bold to take up, firm to sustain,  
The consecrated cross."

5. Christ expects obedience. Matt. 5, 17-20.

Not merely in great and important matters, but in the smallest and apparently insignificant things the Master looks for unhesitating obedience. Matt. 7, 26. "And every one who heareth these sayings of mine and doeth them. —'If ye know these things, happy are ye if ye do them.'"

6. Christ expects confession. Matt. 10, 32. "Whoever shall confess," etc.

Christ demanded of those who would be his disciples that they should do it by open avowal, by frank commitment to his service. He was not popular with the great and the fashionable, and those who came to him were, for the most part, actuated by the sincerest of motives. What Christ required of those who would attach themselves to him was that they should be willing to accent him and own him; that they should be willing to say, "I am a follower of this teacher, I believe in him, I trust him, I am not afraid to be associated with him for good or for ill." And Christ expects no less now.

## QUESTION SPURS.

(To be asked and answered in the meetings.)

1. Name some things we can do to help realize Christ's ideals.
2. Why ought those who love Christ to join the church.
3. How may we manifest Christian courage in these times?
4. What is the real test of Christian discipleship? John 15, 14.
5. In what ways may we confess Christ now?

## QUOTATIONS.

"The primary meaning of 'endurance' is continuance, with the idea of opposition. It is perseverance in difficulties. It also has the idea of suffering. If there were no obstacles to be overcome and no sufferings to be borne, there would be no need of endurance. Considered as a Christian grace, endurance always involves patience. It is the joy of all men to suffer, but all do not suffer well. Many suffer with no much impatience and worry that they greatly increase their trials, and derive no benefit from them. It is the Christian's privilege and duty to endure with a divine patience that makes suffering a blessing, and greatly mitigates its severity. And Christian endurance is patience in tribu-

lation and "patient continuance in well-doing" in spite of tribulation, inspired by faith in Christ.

"It is a rare thing," says an English writer, "to see the racer near the end of a long course, stronger and swifter than at the beginning; a rare thing to see the warrior long engaged in the fierce conflict, more fresh and vigorous than when he entered it. But what in nature would be an exception to astonish us, in grace is the invariable rule. In the heavenly race, the farther the righteous—the man with clean hands—runs, the faster he is able to run; in the good fight of faith, the more enemies he has made to bite the dust, the more he is able to strike down." All this is easily enough accounted for. Spiritual strength, like the natural, is the result of exercise. It is indeed the gift of God; but he makes us work it out with fear and trembling before him.

The rewards of Christian endurance are manifold. One is the assurance that we are being made better by it. The consciousness that we are being brought into closer communion with and likeness to God through multiplied trials more than compensates for their endurance. There is also a rich reward in the direct consolations which God gives to those who suffer well. Nothing is more clearly taught in the Word of God than that he does, in a special manner, vouchsafe the comfort of the Spirit to those who endure in the Christian spirit.

Canon Liddon, advocating the public acknowledgment of Christ, in St. Paul's Cathedral, said: "There were workshops where a fierce scowl would be the herald of more active opposition if the claims of Christianity were acknowledged or pressed, and in the best educated classes there was not the less bitter curl of the mouth and the contemptuous shrug of the shoulders for those who generally professed Christ. Here followed a remarkable illustration. Fifty years ago, at a dinner party, given in the West End of London, when the ladies had retired the conversation of the gentlemen turned on what was dishonoring to Christ as our Lord. One guest was silent, and presently asked that the bell might be rung. On the appearance of the servant, he ordered his carriage, and with perfect and polished courtesy he apologized to his host for his enforced departure, for he was still a Christian." The Canon proceeded: "All will think it must have been a bishop or at least a clergyman. It was not; he was then a rising member of Parliament, and was the popular Prime Minister of the early days of Queen Victoria's reign. It was the late Sir Robert Peel."

### Work Without Worrying

One of the most charming things about those New Testament Christians is that they understood how to work without worrying. They simply did the duty that came to hand, and did not trouble themselves whether anybody noticed them or praised them, or whether any great result should come of their honest endeavors. Mary breaks her costly perfume on her Master's feet without the least idea that all the world should yet hear of the gracious deed of love. Dorcas ples her needle, and Tertius drives his pen as Paul's stenographer, and Phoebe goes off to Rome with the Epistle to the Romans in her satchel. Long none of them know or care that they will ever be heard of again. The apostles were wonderfully calm men; they faced duty and endured obloquy, and committed all results to God. If Paul ever worried, he never told us of it.—T. L. Cuyler, D.D.

### Book Shelf

All books mentioned here can be procured from the Methodist Book and Publishing House, Toronto.

**Sankey's Story of Gospel Hymns.** By Ira D. Sankey. Introduction by Dr. Cuyler. Published by the S. S. Times Co., Philadelphia, and by William Briggs, Toronto. Price, \$1.00.

In this book Mr. Sankey tells the story of his great life work in association with Mr. Moody, and relates many interesting and touching incidents connected with gospel hymns, sung by himself and others. There is material here for several excellent and inspiring programmes in the Epworth League.

Mr. Sankey has done his work well.

**The Sovereignty of Character.** Lessons from the Life of Jesus. By Albert D. Watson, M.D., Author of "The Sovereignty of Ideas." William Briggs, Toronto.

This is a book worth having. We know of no other just like it. It is a series of ninety-three short chapters or studies condensed into two hundred and ninety-three pages. It is one of the pithiest books we have ever read. The studies are always brief and always suggestive. While it is perhaps impossible to say much on the life of Christ that is really new, Dr. Watson has said a great many things in an original way. The author is thoroughly modern in his thought, yet he is devout in his spirit. He shows a happy union of sanity and sweetness. The studies cover nearly every phase of Christ's life, words and character. The chronological method of treatment is followed, and by means of a unique table of contents we are able to learn approximately at least the time and place of each truth or incident discussed. In reading this book we have found a rich mine of suggestion.

**The Kingdom in the Cradle.** By Rev. James Atkins, D.D., Editor of S. S. periodicals in the Methodist Church of South. Published by Smith & Lamar, Nashville. Price, \$1.00.

At the last International Sunday-school Convention Dr. Atkins delivered one of the most noteworthy addresses on "The Kingdom in the Cradle." This book is a fuller treatment of the same subject, and deals with the general subject of the religious education of children. Here are some of the chapter headings: "The child as the subject of religious education," "The church and the home," "The child in the home," "The place and status of the Sunday-school," "The Sunday-school as a field of training," etc. The author believes that children are by nature religious. "The Creator has implanted the religious instinct so deep that the annihilation or even serious perversion of it requires not a little of bad training and misguidance." Dr. Atkins is of the opinion that the time will come when the membership of the Church shall consist predominantly of a generation reared from infancy in the nurture of the Lord.

The book is a valuable contribution to an important subject, and ought to be widely read by Christian workers.

### "A Day of Good Tidings"

Every reader of "On the Banks of the Besor" will welcome another book by the same author, Mr. C. B. Keenleyside, London, Ont.

"A Day of Good Tidings" is a clarion call upon Christian people to make immediate and full consecration of themselves and money to Christ for Christ's work. It discloses the unaccountable apathy toward the needs of the heathen, the waste of money and forces, and the indifference to the "Great Commission" and its calls to prayer and gifts.

The book abounds in fresh and striking

ing incidents, picturesque comparisons, important appeal, sweet reasonable sense, love of brother man, and confident expectation of the future good. Besides, Mr. Bengough has lent the genius of his pen. A number of pictures which speak to the eye at a glance, illustrate the pages. The book is attractively covered. It should immediately find its way into the hands of our ministers, laity, and Leaguers. H. S. D.

"A Year's Progress" is the title of a little booklet recently prepared by Rev. Dr. James Henderson. It deals with our work in Japan, China, among the Indians, the French, etc., and is filled with interesting facts and figures. The booklet can be obtained for free distribution by application to Dr. F. C. Stephenson.

### Ho, for Twelve o'Clock Point!

The Twelve o'Clock Park Summer School Committee is pushing ahead arrangements for the coming School to be held July 3rd to 9th next. Some of the lecturers and speakers already secured are: Rev. J. P. Berry, D.A., who will conduct the daily Bible study; Rev. J. D. Fitzpatrick, Superintendent of Fred Victor Mission, for practical Christianity and personal work lectures; Rev. D. Norman, of Japan (expected home in time for the School); Rev. Dr. Bishop, Lindsay; Mr. J. P. Spence, Toronto; Rev. R. A. Whattam, Rev. S. F. Dixon, Rev. L. S. Wight. The programme is fast assuming definite shape. The committee will this year control the accommodation at the park in cottages and in the hotel, and is devising a scheme for entertaining all who come at reasonable rates. The proprietor of the park will furnish board as usual, or parties may board themselves. The committee is preparing for the biggest School yet. Every League is invited to send at least one delegate.

H. W. Foley, Sec.-Treas.

Bayside.

### Floater

"Stylus" in the N. Y. Christian Advocate, gives the uninterested Sunday-school teacher some hard hits. He says: "At a meeting of a Sunday-school board, held recently in a neighboring city, several 'floating teachers' were elected. There are far too many 'floating teachers' now, in fact, almost every Sunday-school is troubled with them. It is the 'floating teacher' who breaks up the class, discourages the children and young people, distresses the superintendent, and generally demoralizes the Sunday-school. These teachers who 'float in' at their own convenience, who have no sense of civic obligations, who are neither punctual nor regular, do harm and not good, and their presence in a Sunday-school is a positive calamity. A Sunday-school teacher's position is one of solemn trust and holy responsibility, and carries with it the most sacred duty and obligation.

### Easily Solved

The schoolmaster asked the pupils: "Suppose in a family there are five children and mother has only four potatoes between them. Now, she wants to give to every child an equal share. What is she going to do?" Silence reigned in the room. Everybody calculated very hard, till a little boy stood up and gave the unexpected answer: "Mash the potatoes, sir."

## 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 Snapshot

"Come on, all ready. Stand right there, I'll tell you when I'm taking. Wait, I've got to focus. Now! Prepare!

No, no—the camera's not straight.

How far is it, do you suppose?

I'm focussing at twenty feet.

No, papa needn't change his clothes,

And doesn't baby look so sweet!

"Now! Wait a minute—I can't get

You all in, somehow. Mamma, please

Move closer to papa—closer yet;

Or sit, with baby on your knees.

I'll move back, too, a little bit.

Now! Wait—You're partly in the

shade.

I guess that mamma'll have to sit,

Or else she won't show, I'm afraid.

"And, papa, you sit, too. Let's see—

No, that won't do; your feet are out

of focus; they would look to be

As big as ferry boats, about!

Turn catty corner—there! Now! No,

That won't do. Wait. I guess we

planned.

Best way at first. You seem so low.

Perhaps you all had better stand.

"No! Wait!—until the sun is bright.

How mean a cloud should interfere!

You're all three now exactly right!

Just fine! And baby's moved! Oh,

dear!

But, there—it's coming out! Now,

quick!

Here, baby! Look at sister!—look!

Just look at sis—I'm eaking' it!" (Click!)

There, now! It's over with. You're

'took'.

—St. Nicholas.

### Weekly Topics

May 13th.—"Service of the lips." James 3.

See v. 5, "The tongue is a little member." Yet it may be used for either blessing or cursing (v. 10). Its influence is very far-reaching and great (v. 6). Envy and strife in the heart often give rise to evil speech (v. 14). To use our speech wisely we need a spirit of wisdom within (v. 13, 17). Now, from such a start as this, it is easy to proceed to some of the most common forms of evil in the speech of the young. "Boasting" (v. 5) is one. Many boys and girls are given to this habit. It comes from a spirit of pride in the heart, and often leads to untruthfulness in word. We must have a right heart or our words will be wrong (v. 11). Show, too, how one wrong word will soon grow into many. "A little fire" will kindle a great blaze. How often a hasty word spoken in unkindness, will cause almost endless trouble. We should, therefore, cultivate a kindly form of speech. The best way to do this is to have a kind heart. ("Out of the abundance of the heart the mouth speaketh.") Very often, too, an untruthful word will bring disaster. A lie is any attempt to deceive another. It may be "just for fun," but such "fun" is wrong. ("Speak every man truth with his neighbor.") Slang words, too, are common among the young, and are often the beginnings of a bad habit that is hard to break. When once the tongue has "run away" with us in this way, it is hard to "tame," and v. 8 is as true to-day as when St. James

wrote it. Where is the remedy for all wrong habits of speech? It is not in the tongue itself. The tongue is only an instrument we use to express our thoughts. Words are only outward evidences and audible sounds of our inward thoughts. It is a good thing to think before you speak, and sometimes it is a better thing to think and not speak at all. Many an unkind word would never have been spoken had the speaker first stopped a minute to think what he was going to say. We should also pray for grace to speak aright. "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight," is a good prayer for us all to put up to our Heavenly Father daily. Then, when the heart is right, and the mind thoughtful, the speech will be sweet to the ears of both God and our fellows.

May 20th.—"Service of the hands." Acts 6. 1-6.

Our lesson speaks of men who were expected to do something. The service of the Lord is very practical. It is for people who know what is to be done and who are willing to do it. There are different things to be done. The lesson deals with caring for the bodies as well as the souls of the early Christians. So to-day, there are works of mercy and help to be done in every neighborhood, and doubtless in your town there are poor people who would be the better for a kind visit and a little cheer from your members. There are "widows" who are old and afflicted to whom the cheerful presence and sweet songs of some of your girls would be a blessing. Do not "neglect" them. One of the very best ways to develop a spirit of lovingkindness and liberality in the young is to set them to some such work as is here suggested. The poor will appreciate a kindly gift, and the more well-to-do will enjoy an occasional visit. This is the opportunity for you to organize your Sunshine Committee. The sweet and bright beams of the sun are making everything beautiful and fruitful in nature around us. Why not try to imitate him in the neighborhood in which you live? So you may see how the topics for the month have been grown in their application. Think, speak, do. These words express the order. Make application to-day. Get a list of your aged people ready before the meeting. Seek out some of your members to go two-and-two to visit them through the week. Spring flowers are plentiful now. The woods are not far away. Arrange a number of bouquets to be distributed. And if there are some old and "shut-in" ones in your community let the best singers among your girls go to them and gladden them with a song. Remember that you are making a gift, and if you start now they will continue later in life when their opportunities are greater and abilities larger. SERVE.

May 27th.—"Service of money." 2 Cor. 8. 7-9; 9. 6-8. (Missionary Meeting.)

Notice first the words "this grace also." What does "also" mean? Make it plain that Paul puts the giving of money in the same list as faith and love. Christian giving is a "grace" to be cultivated by all. It is spoken of as a test of love. See v. 8. "To prove the sincerity of your love." It follows, therefore, that if we love we will give, and if we do not give we do not love. And that Paul speaks of the great example given by our Lord Himself (v. 9). If we want to be like him we must be liberal in mind and hand. Now show that the proper way is to begin as in v. 5, where Paul says they "first gave their own selves unto the Lord." If the Lord

owns us, he must own what we have. We do not own it. We hold it to use for him, that is all. The giving of money is a habit of mind, not a habit of hand because they do not see this fact. All we are and have belongs to Christ. Therefore, when we are using money for his cause we are not really giving anything, but using what is already his for the spread of his kingdom. This must be taught from a full crop as sure as he can, so it ought to be with us. We should not try to know just how little we can give to the cause of God; but how much is required to assure of abundant harvest. How much is needed to send the Word of God to China, to Japan, and the other mission fields of Methodism? How much of that can I give? Too often the question asked is the reverse and really means "How little can I give?" It is a matter for prayer. "God is able to make you abound" in this grace of liberality. Now, do not fail to impress on the child that he must not wait how he has "a lot" before he gives anything (ch. 8. 12). But the giving, though small as a matter of finance, may represent a great heart before God, and if we give while we have but little, the will to give will stay with us when we are older and have more. Giving is a habit to be intelligently and prayerfully cultivated, and the giving is to be performed for the glory of God (ch. 9. 13). Children may give cheerfully, liberally, systematically, prayerfully, for God's glory, etc., as well as their elders.

### JUNE.

Topic for the Month—"All for Christ."

June 3.—"Growing in stature." Luke 2. 52; Rom. 12. 1.

The picture of the first text is one in which the boy Jesus is seen to be growing. A growing boy! How interesting to the boy himself and his parents. Jesus was in every way a natural boy. He is represented in few words as developing in body, mind and spirit, and it should be the study of every parent to ensure a healthy growth, such as he made, in their boys. How can this be done? Don't you think that the boy Jesus was a "study" to his mother? We are sure he was. She did everything possible to preserve his beauty and to develop his strength of body. But while it is the duty of parents to do likewise, our topic deals particularly with the boy's own side of the question, and we have to ask the boy to do as Jesus did in caring for their bodies. First, the appeal and advice of Rom. 12. 1 must be followed. Every boy must early know that his body is to be kept "holy" and that if he keeps it clean, both outwardly and inwardly, it will be "acceptable to God." Who can it be a text that says that he that hath clean hands shall grow stronger and stronger? There is such an one. Cleanliness and strength go together. Outward washings are good; but the washing by the Holy Ghost in regenerating the heart and making us clean is better. Every Christian boy should hate dirt. Whenever it is he should get rid of it as quickly as possible. Outside or inside, to be unclean is to be unhealthy. Health is wholeness. So is holiness. Grow! Grow as big as you can; but be sure you grow well. Every habit that will defile the body is evil. You can't think of the boy Jesus with unclean face or hands, much less with unclean speech or

act. Think clean, wholesome thoughts, speak clean words, do clean deeds, keep clean company, read clean books, in short, try to grow as nearly as Jesus did as you can, and so become like him.

### New Testament Study for Juniors at Home

St. Paul

(I.)

1. Born at Tarsus in Cilicia.—Acts 22. 3.
2. A Hebrew of tribe of Benjamin.—Phil. 3. 5.
3. Yet a free-born Roman citizen.—Acts 22. 25-28.
4. Educated at Jerusalem by Gamalliel.—Acts 22. 3.
5. Yet learned a trade (tent-making).—Acts 18. 3.
6. Became a learned Pharisee.—Phil. 3. 5.
7. Persecutes the disciples of Christ.—Acts. 8. 3; 22. 4, 5.
8. Assists in stoning Stephen.—Acts. 7. 58; 22. 20.
9. Is sent to Damascus to destroy the disciples.—Acts 9. 1, 2.
10. On the road is converted by the power of God.—Acts. 9. 3-9.
11. Soon afterward is baptized by Ananias.—Acts 9. 10-18.
12. Preaches Christ at Damascus.—Acts 9. 19-22.

The above are twelve facts about St. Paul. We want the Juniors all over Canada to write the story in their own words, as told in these twelve facts, and mail their papers to Mr. Bartlett, Colborne, Ont. In due time the best copy received will be printed in our Junior pages. Do not write more than 300 words to tell the story, and do not put it off. Study the passages and write from memory.

### The Best Helps in Junior League Work

We are frequently asked where may be found the best helps in Junior meetings. It may not be out of place for us to suggest again to all such enquirers that the most valuable aids to our work are made, not bought. By this we mean that while books and papers may give desirable and helpful information regarding principles of work, they cannot work out the details for any person, place, or League. You will get the best assistance from your own Juniors if with intelligent tact you enlist them in your work. It may seem difficult for the superintendent to be always fresh and to be ever able to make the meetings interesting. But the difficulty is only increased when the superintendent tries to personally do all, or to follow plans and programmes ready-made by others. You must study your own needs, adapt your methods to your own locality, engage the co-operation of us and girls. These are the members, and aim to be as original in planning and working out your plans as possible. To slavishly follow any other person's "lead" is to lose force, freshness and power in your meetings. The best helps are not in books or papers; but in boys and girls. These led by a superintendent who has studied them and the work they are expected to do, will prevent deadness or dullness in any League. "But what can I get them to do?" will be asked by some. If we knew your position, if we were acquainted with the Juniors themselves, we might answer you; but if you are not sufficiently alert to see what can be done, and fertile enough in expedients as to the best way to do it with the Juniors you have in charge, you had better

do some quiet thinking. The demand for ready-made "helps" generally comes from "workers" who do not work. If you are of the "easy-going" kind who ask for a "cut-and-dried" outline for your every meeting, and either cannot or will not undertake something peculiarly your own, you had better resign or resign. Make your helps by developing helpers from among your members. Utilize the plans that will best serve your local interests and at the same time build up your members in character, knowledge and usefulness. Knowledge of the children is better than books, and may be obtained by careful study of them. Try it.

### Marion and the Shadow Man

Marion was in her room one afternoon, feeling very cross; for she quarrelled with her cousin Jane, and had come home in tears.

"Dear me," half sighed a voice behind her, "you do make me such a lot of work!"

Marion turned around quickly, and saw a little gray-bearded man with a sad countenance carrying a large bag full of something that bulged it here and there very roughly.

"Well," she exclaimed, "I don't see how that can be! I do not know you, and I certainly never told you to do anything. Who are you?"

"Why, I am the Shadow Man. I pick up and carry away all the shadows you make. You have rag men to take away the rags, junk men to take away old bones and bits of iron and such things, and of course you need to have a Shadow Man to take away the shadows. If you did not, you would soon be as bright as you could not have any sunshine at all."

"What do you give for shadows?" asked Marion, with a thought of adding to her store of pennies.

"Oh, I never give anything for them. Shadows are things no one wants, so the ones who make them pay for them, though they never pay me." "I do not understand," said the little girl. "If you get nothing, and yet I have to pay for making shadows, who does get the pay?"

"No one gets it. The shadows absorb all the pay you give for them, and a great deal of other folks' property besides," answered the old man.

"When did I ever pay for making shadows?" demanded Marion.

"Well, you were cross to-day with your cousin. You were to blame about wanting the doll all to yourself, and so you have paid for one good afternoon's pleasure already for making a shadow on Cousin Jane's face. To-morrow you will be sorry, but you cannot go there and enjoy yourself, so you will pay some more; and you will keep on paying, perhaps, till you have paid a very high price."

"Well, what is it to you if I do?" grumbled the child, half ashamed that she had been so foolish.

"Oh, I have to come around and take care of the shadows! See, here are some you have made to-day!"

The little man opened the bag and pulled out a handful. They were very light and thin, but quite broad. He laid them out on Marion's bed for her to look at. "Here is the first one," he remarked. Marion saw the shadow of a lazy girl lying in bed. "That one," continued the Shadow Man, "I found when you were your mother. You put it on her; for she did not sleep well last night, was tired, and needed you to help get breakfast. This one, you see, is the shadow of a hand. I found that on the side of your little brother's face."

"Yes," owned Marion, with a guilty air, "I did threaten to strike him. I raised my hand to do it, but I did not suppose the shadow would stay like that."

"Here is a small shadow I found on dear Aunt Caroline's heart," continued the old man. "She spoke pleasantly to you when you were going to school, and you did not answer her because you were in a hurry. So the shadow settled upon her. Of course, you did not mean to make her unhappy, but you should be more thoughtful."

"What," said Marion, as she felt her cheeks burn at the sight of the great heap of shadows before her, "do you do with them?"

"I take them where it is sunshiny and keep them in the light, hanging them upon lines, usually, till they bleach out, then I bring them back. The things you have done to make people feel badly you remember when I return them. If you keep kind and true, these shadows will remain white, and you will not notice them; but if you keep on making new ones all will be black, and after a time no one will love you, because you bring a shadow wherever you go."

Marion had a sudden resolve.

"Leave those shadows here. I will take care of them myself, and I will try not to make any more."

Just then a ray of sunshine fell upon the Shadow Man, and Marion saw that it shone right through him. He seized his bag, and whisked out of sight in a moment, just as Marion's mother came into the room and said:

"Well, I declare! Here is my little girl fast asleep!"—S. S. Times.

### Who Can Tell?

1. The nation that begins everything.
2. The nation that is murderous.
3. The nation with a name.
4. The nation of the poets.
5. The nation that travels.
6. The nation that consults oracles.
7. The nation that is terribly afraid.
8. The nation that is always deferring.
9. The nation that is mightily angry.
10. The nation that is especially charming.
11. The nation that rules all.
12. The nation that utterly destroys.
13. The nation that is mediative.
14. The nation that is a stranger.
15. The nation that is crowned.
16. The nation that excels in light.
17. The nation that stands still.
18. The nation whose doom is fixed.
19. The nation of a resolved nature.
20. The nation of an inquiring turn of mind.
21. The nation of a bovine character.
22. The nation that is famed for planting seeds.
23. The nation that is always quarrelling.
24. The nation that delights in coalition cabinets.
25. The nation that finishes everything.

The Cats and the Rats. If three cats can catch three rats in three minutes, how many cats can catch one hundred rats in one hundred minutes?

The Man in Jail. A man in jail was asked who it was who visited him, and replied: "Brothers and sisters have I none, but that man's father is my father's son."

Dorothy—"Mamma, Willie Primly keeps staring at me all the time in church."

Mother—"Where does he sit?" Dorothy—"Right behind me, mamma."

**A Debt He Couldn't Pay**

"I had just married a young Irishman in Seattle, Washington," said the Rev. C. P. Smith, of Kansas City, "and with some embarrassment he asked me the price of the service.

"Oh, well," said I, "just pay me whatever you think it's worth to you!"

"He stood and looked admiringly at his pretty bride. 'Sure,' he replied, with a twinkle in his eye, 'I'm no millionaire.'"

**A Music Lover**

"Men are so refreshingly frank—when they don't intend to be," said Mrs. Carrie Chapman Catt, President of the American Woman's Suffrage Association. "Now, a few days ago, I invited a young man of Bensonhurst to come to one of my evenings. 'I do hope you'll really come,' said I, 'we'll have some music, and a supper afterward.'

"'Thanks, thanks,' said the young man from Bensonhurst, 'I'll surely come; but—er—I may be late.'"

**The Evil and the Cure**

The weary mother had finished setting the batch of dough to rise in the kitchen and was resting herself in the parlor when the silence was disturbed by her six-year-old son who came running upstairs, crying, "Mamma, mamma! there's a mouse jumped into your bread pan!"

"Did you take him out?" frantically cried the good housewife.

"No'm, but I don't just as good; I threw the cat in an' she's diggin' after him to beat the band!"

**Suppose**

"Suppose," said the wise orator, "though 'tis a thought stupendous, Suppose a baby one year old, with arms of the tremendous Length of ninety-three billion miles, Should, in a freak of fun, Reach up and touch the sun? That child would be

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Years old,

I'm told,

Before it learned

Its hand was burned!"

—Jane Ellis Joy, in St. Nicholas.

**Always at Home**

Dr. Ranken was a well-known preacher in Glasgow throughout more than forty years (1785-1827). He gave up part of his leisure to the writing of books, and, among others, produced a "History of France." This was his favorite work, an opinion in which he stood alone. Desirous, however, of learning how it was regarded by other people, he went one day to Stirling's Library in the city, and without disclosing his identity, mildly asked whether Dr. Ranken's "History of France" were in. The librarian's reply was short and sharp, "It never was out."

**A Good Reason**

A little girl of seven or eight years stood one day before a closed gate. A gentleman passed slowly. The little girl turned and said to him: "Will you please open this gate for me?" The gentleman did so. Then he said kindly: "Why, my child, couldn't you open the gate for yourself?" "Because," said the little girl, "the paint's not dry yet."—Ladies' Home Journal.

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