

THE CANADIAN

EPWORTH ERA

*Christian
Endeavor*

Vol. 3

TORONTO
MAY 1901

No. 5

Missionary



CLIFF DWELLINGS, COLORADO.

Social



Literary

Spring

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JAMES A. CLARK, Mgr.,

Buffalo, N. Y.

A Cure for Deafness.

It is said there are none so deaf as those who will not hear. For such people the famous preacher, Mr. Spurgeon, seemed to have a cure. He was told by his friend, the Rev. Dr. John Robertson, that he used to feel annoyed at a young man who, not caring for the strong Gospel doctrine he preached, sat with a finger in each ear. What was to be done in such a case? "Oh," said Mr. Spurgeon, "pray for a fly to settle on his nose!"

Harvesting.

A little girl and her aunt went for a walk out on Union Street the other day, and as they walked the aunt caught her skirt on the sharp edge of her shoe heel and tore off several inches of lace.

"Won't you tear it off for me, dear?" she asked. "I cannot mend it now."

The accommodating little girl dropped on her knee and for several minutes there was a sound as of tearing goods—really much more tearing than was necessary to remove a piece of lace only half an inch wide.

"Haven't you finished yet?" finally asked the aunt.

"Yes," said the little girl, rising wearily. "I was taking all this off. I wanted enough for my doll's skirt while I was at it, and the little bit you tore wouldn't do."

A Thorough Britisher.

An illustrated paper called *Life*, published in New York, recently made some sneering remarks concerning the British generals who have been managing the campaign in South Africa. This aroused the ire of a little girl in Toronto. As a staunch Britisher she felt it her duty to protest, which she did in a letter sent to the publishers, with the request that it be published. The next issue of *Life* contained her epistle exactly as written. The following is a copy:

Dear "*Life*,"—Please do not put such things about our generals in your paper, you are jelles. You have not such a good general as Lord Kitchener was or is, he's a great deal better than your old teddy Roosevelt. Please publish this letter.

Your interested Joke reader,
(English.) BARBARA BLACKSTOCK.

The parents of the youngster were quite surprised when they saw their daughter's literary effusion in print, as they had no knowledge of her sending the letter.

A Browning Story.

The following story of Browning is well authenticated. One day he received a letter stamped with a coronet, inviting him to the wedding of two persons of whom he had no previous knowledge. Prompted by curiosity, he accepted the invitation. After the ceremony, the bride and groom enlightened him regarding the matter. The bride had long been an intense admirer and careful student of Browning, but discovered one day that her affianced, an officer of a crack London regiment, had no knowledge of his writings. Disgusted, she declared that she would not marry a man who was totally ignorant of her favorite poet, and forthwith broke the engagement. Six months after, the young man ventured to call upon her again and asked to be catechised on Browning. She found that he had familiarized himself thoroughly with Browning's poems and could even pass an examination on "The Ring and the Book." Such proof of devotion won her heart anew, and she affirmed that Robert Browning must come to their wedding and learn the part he had unwittingly played in their separation and final union.

I Never Read Advertisements.

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

HON. G. W. ROSS, President.

H. SUTHERLAND, Managing Director.

HEAD OFFICE:

"Globe" Building, Toronto.

THE MOST FOR YOUR MONEY

ORGANIZED travel parties are all right, if the leader arranges to give you the best there's to be seen for your money, but not otherwise. Before you join a party going to the Epworth League meeting at San Francisco next July, on which occasion the railways will make rates approximating one cent a mile, study carefully the route that is offered you and hunt up another leader or party if it transpires that the line selected is not the best to be had for the money. See California but return via Portland, Oregon, and see the wonderful cities of Seattle, Tacoma, Spokane, Helena, Butte, Duluth, the Superiors and also the twin cities of St. Paul and Minneapolis. If you will send to Chas. S. Fee, St. Paul, Minn., he will mail you an Epworth League map folder that will show you that to see all these cities and Yellowstone Park you must use the Northern Pacific from Portland eastward.

Address Geo. W. McCaskey, Room 14, No. 6 King St. West, Toronto, for Yellowstone Park folder, and any further information regarding Epworth League rates.

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

The Canadian Epworth Era.

A. C. CREWS, Editor.

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WILLIAM BRIGGS, Publisher.

Vol. III.

TORONTO, MAY, 1901.

No. 5.

THE CLIFF DWELLERS.

VISITORS to the World's Fair in Chicago will remember a very interesting exhibit near the Anthropological building, illustrating the habits and customs of the Cliff Dwellers. Their method of building their houses on the ledges of precipices and platforms of rock was shown, and many of their productions were exhibited. Those who had not the good fortune to attend this great Exposition may be interested in knowing something of these strange people who lived in pre-historic times.

At one point in the adjoining Republic, four of the States come together at right-angled corners. Colorado, Utah, Arizona and New Mexico thus meet. Near this little known and little traversed district the relics of the Cliff Dwellers are to be found. It is a region, for the most part bare, brown, and desolate, thrown here and there into wild relief by barren ridges and mountain peaks. All over this country you will find the ruined homes of the forgotten people. You will find them hundreds of miles from the white man's dwellings, or the red man's haunts. Sometimes on the high plateaus, sometimes in broad valleys, sometimes hung along the crags of well-nigh inaccessible canyons, or perched in dizzy security atop of some gigantic rock which rises sheer and solitary above the plain. Some of the ruins are only crumbled piles of stone, half covered with sand or overgrown with grass and bushes and trees. Some of them have walls, and often several storied, still upright and firm or partly fallen in.

Along the walls of the canyons, sometimes near the bottom, but more often far up their rugged sides where the rush of ancient streams has scooped out shelves or caverns from the softer rock, one may see, scarcely visible against the gray, bare surfaces, tiny stone boxes edging sheer upon the face of the cliff, or a series of these more conspicuous and strung along on various levels.

The delver among the ruins is continually impressed by the wonderful preservation of things of the most delicate texture, things which in most climates would have speedily rotted, and crumbled, such as fabrics and feathers, and corn husks, and the tassels of corn. The climate of these regions is so very dry, and the remnants of household articles have been so absolutely protected from rain and snow in the deep recesses of the great caverns in the cliffs where the houses are, that the usual disintegrating processes of time have been here largely held in check.

The cliff man was skilled in masonry, for his houses were well built. They had tiny fire places in the corners of some of the little rooms. In others the fire was

in a pit in the floor in the centre. The smoke from the fires found its way out as best it could through holes in the ceilings. So the walls are often very black, and from some of them you can rub off the soot upon your hands to-day. But when the wall got too sooty a thin fresh layer of plaster was laid on over it.

Furniture there is no trace of, unless one reckons as such a low stone step or bench which runs around some of the larger rooms.

No trace of metal tools or utensils has ever been found in these ruins. The Cliff Dweller was a man of the stone age. He was no mean artisan, however, as may be seen by his stone arrow heads, and spear heads, by his stone axes and hammers, many of them with the wooden handle still tied firmly to them. He had knives made of chipped stone tied into the end of a stick and made fast with some sort of pitch.

He was a warrior. His houses are not only built in inaccessible and well protected places, but loop holes sloping toward the avenues of approach are used in the walls, and the doors have ample provision for closure by tightly fitting slabs of stone.

The pottery found in the Cliff houses is remarkable. It was all fashioned by the hands, for no tidings of the potter's wheel had ever reached these folks, and their skill in the management of clay justly commands admiration. Some of the great jars, holding several gallons, are scarcely one-eighth of an inch thick—of excellent shape and symmetry, and when struck ring like a bell.

The forms of pottery are various. There are bowls of many shapes and sizes, usually decorated on the inside only, but sometimes on the outside too. There are long jars and short jars, some with wide and some with narrow mouths. There are vases, pitchers, cups, lales platters, sieves, mugs, and bottles, and many other queer shaped things that it would be difficult to mention.

Baskets and mats showing considerable variety in the weaving have been found.

What induced these people to build their dwellings in these almost inaccessible heights, has never been satisfactorily explained. It is thought, however, that they did so for the purpose of more successfully defending themselves against their enemies, the various tribes of Indians. What became of them no one can tell. They have, long since, become extinct.

Tourists now wander among the deserted ruins of their strange houses, and study the character of the people who lived in them by the relics that may be found.

Christian Science in Trouble.—

Christian Science is having a disturbing experience in the courts in various parts of the country, and on a variety of charges. Among their offences is the refusal of some of these so-called scientists who deny the existence of disease to placard their houses when either real or imaginary scarlet fever and other contagious diseases attack their families. Whatever they think as to the existence of disease, they are learning that the strong arm of the law is not a myth.

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Diffusion of Knowledge.—In a recent address, Rev. A. B. Leonard, D.D., gave the following cheering information: When the nineteenth century came the Bible was printed in sixty-six languages. Now it is printed in more than four hundred. It is now printed in languages spoken by twelve hundred million people, and these are the leading languages of the world. Only about three hundred million of the people of this world do not have the Bible in the languages they speak, but these languages are being carefully studied and will be conquered at no distant day. Since the year 1800 the several Bible societies of the world have published and distributed two hundred and eighty million Bibles, Testaments, and parts of the scripture. The Protestant Churches, I fear, are losing sight of the great work that is being done for the cause of missions through Bible societies. The greatest agency to-day for the evangelization of the world is the Bible, and we are dependent largely upon the Bible societies for its publication and distribution.

✕

An Amazing Work.—

President Booker T. Washington, in bringing to a close his autobiography, which has been running in serial chapters through the *Outlook*, summarizes the growth of his institution, the Tuskegee Industrial Institute, which he founded twenty years ago, without a dollar's worth of property, and with but one teacher and thirty students. There are now eleven hundred students; twenty-eight industrial departments, besides the facilities for academic and religious training; forty buildings and twenty-three hundred acres of land, the whole plant being worth \$300,000; an endowment fund of \$188,000, and the annual expenses aggregate \$80,000. Three thousand men and women who have received their equipment for their life-work at Tuskegee are now engaged, in various parts of the South, in the task of elevating their race. Each graduate, wherever he may go, becomes a nucleus of economical habits, industry, self-respect, and intelligence. The story of this school, taken in connection with Booker T. Washington's struggles and achievements, is most inspiring.

COLORADO SCENERY.

EACH railroad to the Pacific Coast has its own peculiar attractions, but for rugged mountain scenery the Denver & Rio Grande and the Canadian Pacific Railways are generally recognized as superior to others. Quite a number of companies use the tracks of the former road in order that passengers may enjoy the rare beauties of Colorado. There is a succession of valley, peak, gorge, cliff, forest, lake and torrent that can never be forgotten by those who have looked upon them.

The State of Colorado lies west of Kansas and east of Utah. It is 380 miles long, and 280 miles wide, with a population of half a million. The mountains occupy about two-thirds of the entire area. There are nearly a thousand lakes, and upward of two hundred and fifty snow-fed creeks and rivers.

Many people go to Colorado for the good of their health, as the air is unusually pure and dry, with an abundance of sunshine and clear weather. The atmosphere is said to be stimulating to the weak, and a cure for various kinds of lung and throat troubles. The best known mountain in Colorado is Pike's Peak, which rises to an altitude of 14,143 feet. It is named after Major Pike, who first explored it in 1806, and climbed half way to its summit. Now it can be climbed with ease and comfort.

The wayfarer pays his \$5.00 and the cog-wheel railway completes the transaction by quickly carrying the passenger to cloud-land and back in a luxurious car, moved by steam, a propulsive power never tiring and never unequal to the task. The Manitou & Pike's Peak Railway was completed in 1891 and cost a million dollars. In its nine mile course it easily climbs 7,518 feet at an average grade of sixteen per cent. and maximum of twenty-five per cent. At exposed points the track is securely tied to masonry cross sections; maximum curvature is sixteen degrees; there is no trestle work and only four iron bridges. The train can make eight miles an hour; its time card is four. The Abt rack rail is used, forming a continuous double ladder in which the locomotive's toothed wheels work. This system is in operation on two roads in Switzerland, up the Rigi and Pilatus.

Colorado Springs is all-the-year-round resort for invalids and tourists. It has a permanent population of 30,000.

One of the most notable features in the landscape around Colorado Springs is Cheyenne Mountain. What is known as South Cheyenne Canyon is a place that is much frequented by tourists. It is owned by private parties, and an admission fee of 25 cents is charged.

Manitou is another fashionable watering place, only a short distance from Colorado Springs. Its population is about 1,000.

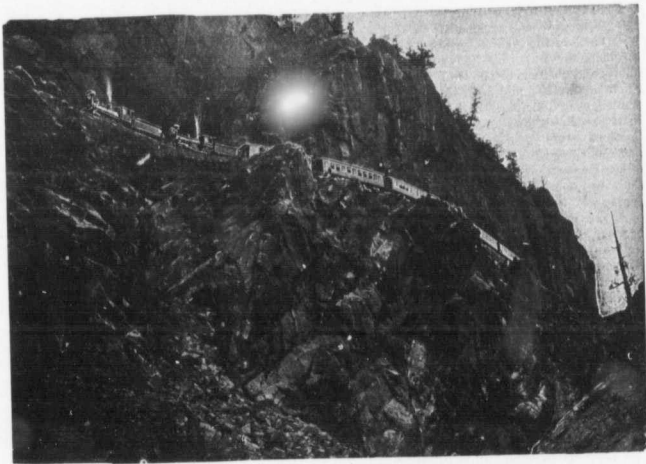
A park of 500 acres, covered with protruding rock-figures of striking form and beauty, constitutes the Garden of the Gods. The names applied to these suggestive forms of sandstone and gypsum describe their eccentric appearance. Toadstools, Mushroom Park, Hedgehog, Ant Eater, Lizard, Turtle, Elephant, Lion, Camels, American Eagle, Seal and Bear, Sphinx, Siamese Twins, Flying Dutchman, Irish Washerwoman, Punch, Judy and Baby, Lady of the Garden, Three Graces, Stage Coach and Graveyard are

MUSIC.

BY MRS. LUCY M. SMITH.

IT is an old saying that music is everywhere, and one generally recognized to be true, and yet we miss many of its refining, elevating influences simply because we do not appropriate its truth.

Some time ago my pastor preached a beautiful sermon on "Melody in the Heart," and said in his remarks that painting was music, architecture was



LAS ANIMAS CANYON, COLORADO.

a few. There are others which rise to the dignity of pure grandeur. Pictures of the Gateway, a magnificent portal 330 feet high, and of Cathedral Spires and Balanced Rock have been admired all over the world. Here, as elsewhere in the West, beyond the eastern bounds of Colorado and New Mexico, color is an element of charm in landscape even greater than contour. These rocks are white and yellow and red, and in the crystalline air, that scorns a particle of haze, the scene is indescribably clear and sharp to the eye, and as vivid as an enthusiastic water color. Drawings in black and white inadequately communicate them to a reader.

The principality of Colorado is Denver, which lies about seventy-five miles north from Colorado Springs. It has grown to be a large, flourishing and beautiful city.

What is known as the trip "Around the Circle" is so called because the traveller makes a complete circle of the southwestern portion of the State, and returns to the starting point without twice traversing the same region, except between Denver and Pueblo.

To a Japanese graduate of the Doshisha who said that the ideals of the nation were reverence for the emperor and love of country, Tolstoi remarked, "Too low, too low! There is no hope for a nation which does not love God and that has not religion for its ideal."

music, poetry was music. This was a new thought, and after the service I tried to think of the largest, most impressive painting I had ever seen—'twas "Jerusalem on the Morning of the Crucifixion," when on exhibition in T. Eaton's store. In imagination I pictured the artist shaping in all the magnificent dream of color, and wondered if he realized that with his brush he had been playing upon that canvas the tune of man's redemption, for he had—every touch of color had been a chord in the wondrous symphony.

When I came to architecture there dropped upon the steeds of thought the gold-mounted harness of fancy, and soon I was with the old Greek architects, for thought is the swiftest steed that ever travelled. How grandly the old Greeks builded, therefore what architectural musicians they must have been. Their temples are supposed to have been richly decorated with colors—think how lofty and soul-inspiring must have been the melodies issuing from those matchless and varied hues.

Then there is Venice, with her palaces of blue and white seeming to float on the Adriatic, reminding one tourist of "a necklace of pearls on a cloth of emerald velvet." How finely tuned was the eye of that tourist to all that was beautiful, who, stepping within the city and finding it preserved its glorious hues, exclaimed, "'tis a marvellous concert of richest

colors, a clashing of the liveliest and most joyous tints." But we need not go to Venice nor Greece for all this; every time we visit a large city we have opportunities of attending just such "marvellous concerts," whenever we view the magnificence of many of the buildings. If our eye is finely tuned to all that is grand and sublime, we will find that by the contemplation of any beautiful building we will be charmed and elevated.

Looking at poetry in the light of music's golden art, what transporting and rapturous sounds Tennyson set before the ear in his imperishable tone poem, "In Memoriam," and how a Longfellow, and a Wordsworth, and a Mrs. Hemans, and a Frances Havergal, have caused the echoless strings of that harsh harp, the multitude, to tremble with a melody that has enriched nearly every household and touched thousands of hearts to higher and firmer issues.

Once a week, as a rule, we have the privilege of listening to the music of our church choir, and what a spiritual uplift there is about music in the church, especially when the singers realize the meaning of the words being sung. If we grasp and appropriate the thought that there is music in painting, architecture and poetry, we will have many opportunities of enjoying such choruses, for every collection of paintings or buildings we behold, and every collection of poems we read will be to us as a choir, and on the wings of their wordless anthems we will be upborne to heavenly heights. "A song without words!" exclaimed one, "How can such a thing be possible?" And another replied, "What sweeter song can be imagined?" And 'tis so of the sweet, pure influence of the music of colors and words, as played upon that most wonderful of instruments, the human soul, by the master hand of the artist, or architect, or poet musician.

If whatever touches life, lives, then some portion of us lives in every painting and building we contemplate, and in every poem we read, and the music emanating from it all will go down the line of ages till it mingles with that of Heaven.

"Oh, all is music there!
'Tis the language of the skies,
Sweet hallelujahs there resound
Eternal harmony."

We do not know whether in Heaven the painter privileged to dip his brush in color's own font will sketch the fair scenery of that beautiful land; or whether the poet of earth, seated on the banks of the crystal stream or upon some heavenly hillock, will still write, but we

do know that there dwells the Great Architect, and He is even now preparing our mansions for us, and into them is building His great heart of love.

We know, too, that there dwells the greatest of poets, and that there "the redeemed of the Lord" will sing a new song. The Rev. Jas. Brink has said, "gathered souls are God's finished poems, and we do well to set them to music."

We are the material with which God, the True Poet, is working. Life, with its ups and downs, yields here a line, and there an occasional verse, but by-and-by, in the dawn of a grander life, our souls will be gathered to Him.

May we each live, that our life, when ended, will be one grand, completed poem, set to such music as the angels will delight to join in, and be proud to add as a bar to Heaven's triumphant song:

"Some one will join that triumphant song,
By-and-by, by-and-by,
Join in the praise of the blood-washed throng,
Shall you, shall I?"

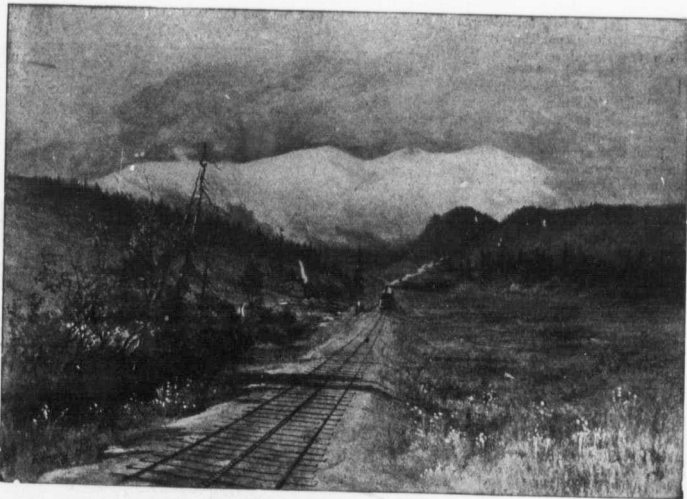
Oakville, Ont.

LITTLE POCKET AND BIG HARVEST.

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

LITTLE Pocket or small means, young people, hides under a homely face a treasure of gold if rightly used.

its hills and valleys are its soul, but it is only by the drill of privations that such people become pillars of progress. Many young people lose heart as they think of the children of the rich, while their own lowly lot confines them to hard toil and privation. Few of us rise to the full measure of our ability. More application is needed. King Alfred wandered among the shepherd tents in company with "Little Pocket" and toil, but strove honestly until he planted what is now a great nation. Goldsmith strove to make the best of his old ragged coat until through hard toil he immortalized his name in the poetry of the "Deserted Village." Abe Lincoln split rails and studied law as "Honest Abe," while Lord Kitchener, the Von Moltke of war and one of the world's most brilliant soldiers, rose through privations and "Little Pocket" well utilized. The world's geniuses come nearly always from humble or comparatively humble homes. Edison started as a poor Ontario railroad boy, but in company with "Little Pocket" rose until he electrified the world. Young people, make the best of your abilities and with one hand in the grasp of "Little Pocket" and the other in the fingers of your God, you will yet in Church work see in the light of time and eternity that "Big Harvest" has crowned your efforts. Mimico, Ont.



ASCENT TO PIKE'S PEAK, COLORADO.

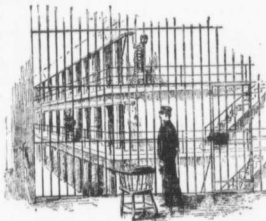
"Little pocket is uncomfortable at times," intimated Garfield, as he, a Christian boy, felled the trees in Kentucky woods and studied at night by the light of the fireplace. The Irishman positively declares that "Little Pocket" is very "inconvenient," and yet the best thing that often happens a youth is to be tossed overboard and forced to sink or swim. President Garfield believed that if hard work were not talent it was its best substitute, just as territory is the body of a nation and the people who inhabit

A LITTLE while ago a good many people were keeping certain days in remembrance of our Lord's passion. Those who at other times gave themselves to all manner of worldliness wore sober faces, and even fasted, that they might mourn over the tragedy of Calvary, yet the living Christ had called to them in vain for help. God forbid that we should forget the cross of daily service that it is our privilege to bear for Him who is still burdened with the needs of a suffering, sinning world.—*The Lookout.*

"IN PRISON, AND YE CAME UNTO ME."

BY ALFRED E. LAVELL, B.A.

LET me tell you a true story of the power of kindness. One day, many years ago, in one of the dungeons of Kingston Penitentiary, there was confined a convict, named by the officials as one of the most incorrigible men they had ever



had under their charge. He was a comparatively young man, but this, they knew, was by no means his first term in prison; and as for his life outside, they could only guess at it, and feel sure that their worst surmises would no more than equal the truth. While in prison, rarely a month passed that did not bring reports against him for bad behaviour, and no advice, warning, punishment, not even the fearful sentence to the "cat," seemed to be of any avail in bringing him into subjection. Our "system," if its aim were ever to force men to reform, had certainly met its match.

Even now upon this day was he in the dungeon awaiting merely the examination of the penitentiary surgeon, that if pronounced physically "fit," he might upon the next day undergo a flogging for some more than usually grave offence. He slowly paced to and fro in the darkness, then sullenly turned as he heard his lock slide back and saw grey light partly dispel the darkness, as through the open door someone entered his cell. The newcomer was a man of spare form, not tall, with a face intellectual, commanding, and such as would win the complete trust and homage of any child or man, sinner or saint, who ever looked into those kindly eyes. It was the doctor. With the tender thoughtfulness of one who loved his fellow-men under all their guises, and yet with the thoroughness of the expert, he made his examination. The convict was physically fit for the punishment.

His duty done, the doctor turned to leave, and with slow step and thoughtful brow reached the door, hesitated, looked back, turned, and came again near the convict; and now it was no longer prisoner and surgeon face to face, but man and man.

"Jim, my lad," said the doctor in a low voice, "how is it that you cannot keep straight?"

No answer.

"Don't you think, Jim," urged the quiet, firm voice, "that if you tried you could do better than you do?"

A quick glance shot from the sullen face, and slowly from between clenched teeth came the muttered words:

"You don't know me or you wouldn't say that."

"What do you mean, Jim? I am sure you can, with the help of God."

"Well sir, this is what I mean." The words came in a low voice full of suppressed emotion, which gave them a fearful force, "Here is my life. I were born and bred in the worst slums of London. I were trained to crime and have been in prison or worse places all my life. I've knocked agin the world and it has knocked agin me, and you are the only one in the world who ever gave me a kind word. Try to reform?" Here his voice arose with a fierce pitch, "My God! I have tried, but what's the use! The world hates me and I hate it. I'm going to hell, and I can't help it," and the voice sunk as all his breath went, and came again, and burst into a broken sob.

Tenderly the doctor placed his hand upon the convict's shoulder.

"Try once more, Jim, and win. I have to go, but before that I want you to give me your hand and make me a promise. Promise me that you will, with God's help, make another attempt to be a man, and I promise you that you will not be flogged to-morrow."

He held out his hand. A new spirit seemed to look out of the face of the

gentle, bearded man, and beckoned to one side. It was Jim, and there upon the street he told the doctor of his struggles, and his victories under the power of God. He was now doing well at a trade, married, and living an honest life. And again and again, with tears in his eyes, he thanked the doctor for the few kind words spoken in his cell years ago, which had meant his salvation and his reformation.

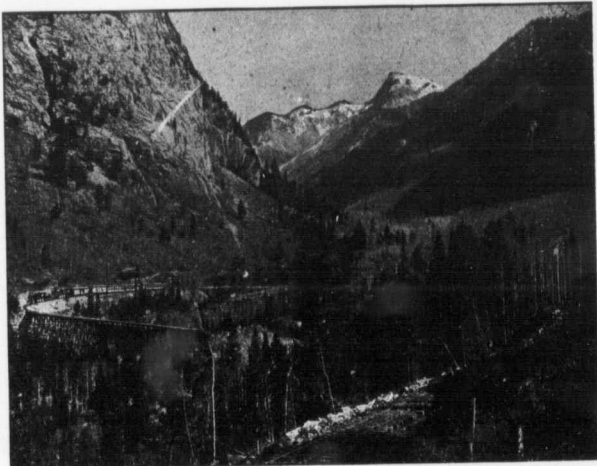
The doctor was my father. I never heard him tell the story but once. We were alone one evening and he seemed to be talking more to himself than to me; but I had there and then a glimpse of the never-ending joy that comes to a man when he has let his life reflect the love of God to a fellow-man, and a lesson of the power of kindness to lift up, strengthen and save a soul who is lost in the depths of sin and despair.

Ayr, Ont.

THE LEAGUER IN BUSINESS.

BY REV. W. McMULLEN, B.A.

TAKE it for granted that you are in business, either as your own master or as the servant of another, and that hammer or yam-stick, paint-brush, pen, or plough, are not unfamiliar to



OPHIR LOOP, DENVER AND RIO GRANDE RAILWAY, COLORADO.

other, and there in that prison cell surgeon and convict clasped hands. No word was spoken, and they parted.

Immediately the surgeon interviewed the warden. The convict's punishment was cancelled. Two years longer he remained in the penitentiary, and never once was he reported for a single breach of discipline. At the end of his time he was discharged, left the gates, and the officers saw him no more.

Years after, the doctor, while walking along in one of our large cities, was

you. You belong to the great army of workers, the world's untitled nobility, her unacknowledged heroes, who, amid dust and smoke, in cold and heat, with scanty praise and abundant censure, are bearing, Atlas-like, with weary yet willing muscle and brain, the load of our race's sustenance. To such I speak.

Don't be ashamed of your business. If your work entailed soiled hands or face, remember that the Man of Nazareth bore soiled hands as well as thou. The touch of Labor soils but never stains. Honor

yourself and your work, and some day all men will honor you.

Be true. Keep faith with men, with employer or employees, with your creditors and with the public. Make few promises, but keep what you make. Don't



CURECANTI NEEDLE, COLORADO.

get clerk or printer to lie for you. It may be that lying pays, but it won't pay you. No gain of money can ever compensate for an offended conscience and a soiled name. Let all men feel that, losing or gaining, living or dying, you will keep your word.

Do your best. Do no slipshod work. Every stitch in that coat, every plank in that house, every shoe on that horse's feet, every furrow in that field, are advertising the skill or the blundering, the knowledge or the ignorance, of the one whose work they are. Never undertake what you know you cannot do. One bungled piece of work may drive you out of town. For the sake of your business, for the sake of your conscience, and for the sake of your God, see to it that you do your best.

Use your eyes and your wits. Sleepy men are out of date. You need to be sharp-sighted and far-sighted. The man born blind will soon beg. The world will not tell you what it wants, but will desert you if you fail to supply its wants. Find out somehow, from men or books, what are the wants of the race, and, if you are far-sighted enough to anticipate those wants, your fortune is made.

Don't be discouraged at failure. The difference between the wise man and the fool is this: both may fall into the same pit, but the wise man does not fall in twice.

Watch the times. There is a time to spread sail and a time to shorten sail. The wise man will know his time, but the fool will lose the breeze and catch the hurricane. Solve your own difficulties if you can. Ask everybody's advice, if you will, but don't take everybody's advice. Take stock regularly and heed its lessons. Be always sure of your financial whereabouts.

Above all, take your religion into your business. Paint it on every house, sew it into every seam, write it in every book, plough it into every furrow. Let the day see its beauty: let the night reveal its splendor. Not children of Time but of Immensity and Eternity are we, sons of God, and heirs of glory, and our business life may not be modeled after

the fashion of the children of mammon. And if, at any time, you must choose between success and saintliness your choice will not be difficult. If truth and industry and intelligence give success, with honor, let it be so; but if success may only be purchased at the expense of your faith, it costs too dear and is not for you. Harrow, Ont.

ard of those best qualified. A bond of sympathy and mutual helpfulness is therefore established, being immeasurably

INTERMEDIATE TEACHERS' UNION
FOR WEEKLY STUDY OF
LESSONS.

BY W. H. PARR.

EVERY officer and teacher of the Sunday-school of to-day will freely assent to the truth of the statement that a teachers' meeting for the study of the lesson is essential to securing the best results in teaching. A teachers' meeting is primarily for the purpose of bringing the teachers into a better fitness for their teaching work, by means of giving to each one present the benefit of the thought and study of all. Both in knowledge and in zeal we are stimulated by contact with our fellows. As "iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Matthew Henry, the popular commentator, has said, "Wise and profitable discourse sharpens men's wits, and those



CATHEDRAL SPIRE, COLORADO.

advantageous to the highest interests of the school.

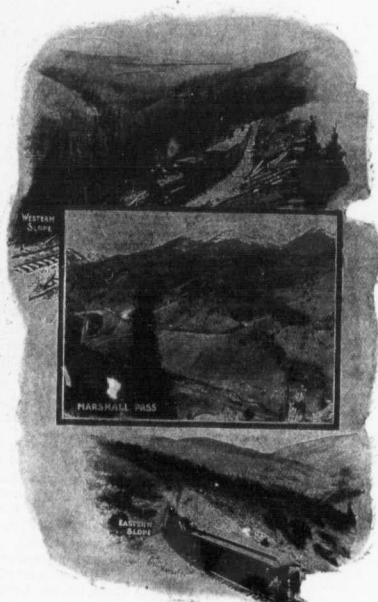
Not a large percentage of the Sunday-schools have a teachers' meeting, yet without a teachers' meeting there can be no Sunday-school, in the truest sense. The reasons are obvious, for the small number of efficiently conducted teachers' meetings. It is accounted for in the fact that there are comparatively few separate schools where it is possible to maintain a spirited and profitable meeting, presided over by a skilled teacher, and consequently the attendance is reduced to the "faithful few," who are invariably the persons who do not need such help as much as those who have become disinterested, and are conspicuous by absence.

In numberless instances no blame is to be attached to the teachers, for the meetings are not made sufficiently attractive and helpful to secure their co-operation. The problem is therefore before us; what is the remedy? It is solved in our title, viz, the organization of an Intermediate Sunday-school Teachers' Union, employing representative

skilled teachers to present the lesson at a regularly appointed weekly meeting.

In the city of Winnipeg such an union has been organized within the past two months, and is now flourishing, with an

who have ever so much knowledge may, by conference, have something added to them." Without a teachers' meeting, there is little prospect of bringing up the poorer teachers of the school to the stand-



MARSHALL PASS, COLORADO.

attendance of over 150, and the executive are obliged to consider the necessity of securing larger accommodation. All denominations are interested, and send their quota of teachers to the meetings. Before the existence of the Union the so-called teachers' meeting had become so deteriorated that in seventy-five per cent. of the schools they had to be abandoned for lack of competent leaders. The Union has made a selection of the best teaching talent available, and, through the maintenance of a high teaching standard, it is expected that the new organization will continue to be an educational factor in Sunday-school work.

The Winnipeg Sunday-school Association, under whose auspices the Union was inaugurated, strongly commends the organization of similar unions in every city and town in the Dominion, as a complete solution of the teachers' meeting problem.

It may be noted that a Primary Teachers' Union has been organized for several years, which continues to flourish. Forward Sunday-school work should be the motto of all enterprising Sunday-schools, to the end that the highest standard of efficiency may be attained.

Winnipeg, Man.

THE BIRDS BEGIN TO SING.

BY MARIANNE FARNINGHAM.

The snow is on the mountains still,
The mists are on the land,
The cold, grey sea creeps listlessly
Up to the sunless strand;
Most wistful eyes can scarcely see
A token of the Spring;
Yet she is surely on her way:
The birds begin to sing.

Bare trees, bare gardens, wide bare fields
Show yet small signs of grace,
But Nature soon shall lift for us
Her fair and smiling face;
Already the prophetic birds,
In sunshine and in rain,
Recall their half-forgotten songs
And sing their loves again.

The brave, pure snowdrop pioneers
Have shown the world the way,
And multitudes of patient plants
Are waiting for the day;
And woods, and gardens and green fields
Will soon their sweet flowers bring,
For winter has grown old and weak
When birds begin to sing.

O sad souls, learn this lesson sweet,
The dark days cannot last,
God late His sunshine and His peace
Falls gently on the past;
Even the heart-break of the war,
And loss of treasured lives,
Leaves us not wholly desolate,
The Lord of life survives.

Soft whispers wake the sleeping things
Buried beneath the sod,
And resurrection hopes are theirs
Who sleep and rest in God;
So summon hope and courage back,
Take heart old songs to sing;
Even to those most sorrowful
God gives at length the Spring.

AT TWO MEETINGS.

BY MR. GEORGE EOLL.

NOT long ago I attended the League meeting in a certain locality.

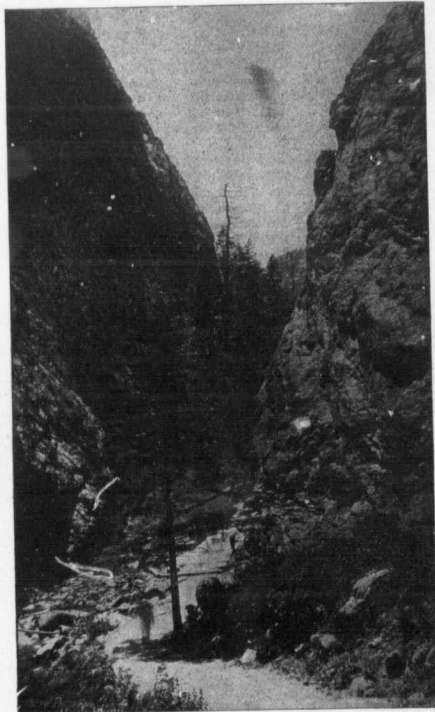
Promptly at eight o'clock I was at the church door, but there no one was to be seen except the sexton. After waiting about fifteen minutes, a dozen or so had put in an appearance, but it was fully twenty-five minutes after eight before the opening hymn was announced. The President then jumped to his feet, and asks if any one will take the organist's place, as she is absent. After half

the topic, but it has been a very busy time with the President, and he has had no chance to study the topic, so he reads a paper containing somebody else's thoughts. Then the meeting is "thrown open," but no one speaks, and the doxology is sung. As the members dispersed I heard some one say, "I don't see why more don't attend our meetings."

I have pictured a pretty poor League, and I do not want to leave the impression that all societies are like this one, but any of these things help to make a League unsuccessful. Lack of loyalty on the part of the membership, lack of zeal and interest, will soon destroy the

very best organization.

A short time afterward I attended Church in another neighborhood. The League meeting was well announced. The pastor cordially invited everybody to come, and declared that he "would not have missed the last meeting for anything." The announcement was made in such a hearty manner that I determined to attend. I went early, but found that many others were ahead of me, and when starting time came the room was nearly full. The minister was on hand, as well as several of the old people who were young in heart. The organist was seated at the organ, and exactly at eight o'clock the President opened the meeting with a familiar hymn, which was sung so earnestly that any one could tell it was heart singing. The pastor followed with a short prayer, asking especially for God's blessing upon the service. When



SOUTH CHEYENNE CANYON, COLORADO SPRINGS, COLORADO.

a dozen have been asked, and had refused, a young lady consents to play, but alas, it is found that the organist has neglected to send the book, so that we have to sing without the instrument.

The President then calls upon the only old member present for a "short prayer." He must have misunderstood the request, for he prays fully ten minutes, referring to nearly every place and every person under Heaven, but entirely forgets to ask God to bless their own little gathering. Then the lesson is read, but I notice that there is not a Bible amongst them all. The leader has to use the Church Bible. Short prayers are called for, but only one responds. Then comes

the time came for short prayers, it seemed to me that everybody offered a few words of prayer. Then followed the lesson, read responsively by the President and the members. The leader spoke for a few minutes, and hardly any one missed the opportunity of adding a few words. There was no time lost. It was very much like a company of people conversing upon an interesting subject. After the benediction there was much hand-shaking, and many friendly greetings. That was a successful meeting. It had in it the true elements of success, unity, loyalty, zeal. Let us try to have such meetings in all our Leagues.

Wallace, Ont.

A VERY SAD STORY.

IT is simply astonishing, the extent to which the influence of "Dr." Dowie, of Chicago, extends. The *Presbyterian Witness* tells the following story: In King's County, N.S., a mother was very ill and weak after the birth of her babe. The father would call no doctor to help the poor woman at any stage of her illness, and it is said that the mother herself was of the same mind. They would "trust in God"—they would have "faith cure." They would have no doctor, no drugs. But they, at least the husband, trusted in Dowie and telegraphed to Chicago for Dowie's prayers. He sent a good deal of money in this telegraphing, and receiving answers directing him to "Thank God for partial victory, give up all medicines, pork and tobacco." This for the benefit of a woman in the most critical stage of serious illness! The woman died and thus gave up "pork and tobacco." No doctor had been called to her assistance; but the aid of a cruel rascal two thousand miles away was solicited by telegraph. "Trust in God," certainly, and pray to God. It is the old and right advice at all times. Faith in God is the highest reason. But God is reasonable and He expects us, and directs us to use all reasonable means for the preservation and restoration of health. Faith is a privilege and a duty: and all our works and our efforts for our temporal and spiritual good should be begun, continued and ended in faith in our gracious Heavenly Father. Why should reasonable men and women put their trust in Alexander Dowie or any other human being, man or woman, whose evident purpose is to deceive and rob and spoil the unsuspecting? Dowie has a large hall in Chicago where he exhibits the crutches and other aids laid aside by the cripples whom he has "cured." This is a contemptible old dodge to which thaumaturgists have resorted to decoy the foolish. It is as worthy of respect as the certificates of "miraculous cures" performed by the thousand and one patent medicines advertised in pamphlets and papers. You have as good a right to go to your family doctor for advice and help when you are ill as you have to go to the grocer when the barrel of flour is exhausted, or to the tailor when you want a suit of clothing for yourself or your boys. We pray to God for our daily bread; we trust Him for our clothing; we trust Him for our health. We "praise God from whom all blessings flow." Yet we are not such

idiots as to cease from proper and reasonable efforts to secure these blessings.

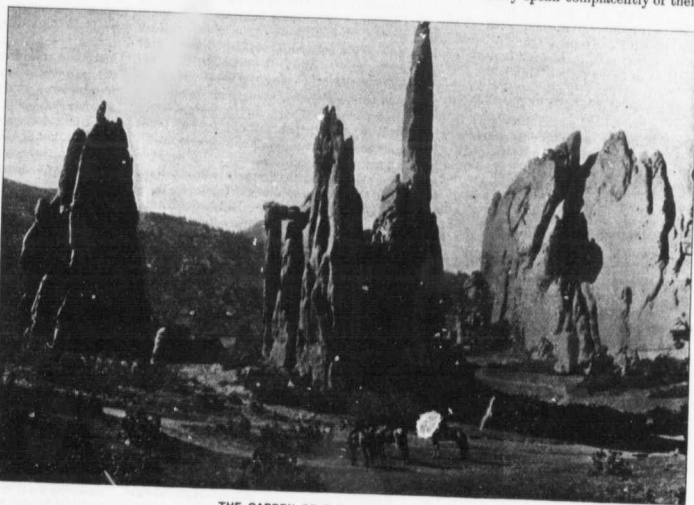
It is difficult to write calmly of persons who cruelly risk the lives of men and women and take their money while so doing; and who at the same time claim God's high authority for the course they are pursuing. We should remember that deceivers have abounded in all ages, and that in our enlightened days they are not less numerous, not less cunning, bold and adroit. We should be on our guard against their wiles. School teachers ought to teach the children the lessons of common sense. Ministers of the Gospel may well utter timely warnings, and help to form a sound public opinion in which the scope for the operations of the swindler—and especially the person who swindles in the name of the Lord—shall not find a congenial atmosphere or a convenient sphere for his operations.

believe in the reality of poverty and its imaginary trials.

"Well, Jennie, if that is all you Christian Scientists do for the multitudes of poor people suffering for want of bread and coal and warm clothing, I can't see what right you have to the name Christian, and I hope I shall never be brought into circumstances which will make me dependent upon your imaginary aid."

LEANINGS.

"A GOOD many persons have leanings toward goodness, who never lean far enough to quite topple over," observed a keen student of human nature. Alas, that the remark should be so true! And the worst of it is that this class of leaners are so perfectly satisfied with their angles of inclination that they do not seem to realize any need of going "quite over." They speak complacently of their



THE GARDEN OF THE GODS, COLORADO.

CHRISTIAN SCIENCE LOGIC.

WE clip from the *New York Times* the following paragraph, which is declared to be a correct report of an actual conversation:

"Two young ladies, former school companions, were talking together about the principles of the so-called science which bears the name 'Christian.' One had become a Christian Scientist, the other had not. Said the latter:

"But about the poor; what do you do to relieve their wants and sufferings?"

"Oh, we do not go among them with material aid, as you do. There's no poverty; it is a mere idea, and has no reality in the Divine mind."

"You simply leave them to suffer without trying to help them, do you?"

"Oh, no; not at all. We think about them when we meet together, and by absent treatment reduce their self-supposed sufferings. Then we teach them to dis-

bent in right directions. "All my sympathies are with the Church," says a man. "No, I'm not a member myself; my wife belongs, and my children are in Sunday-school, I think. You see, I was brought up to respect such things, and I have very strong leanings that way. I'm always ready to contribute what I can to help things along." He is only graciously bowing toward religion. Why doesn't he go over?

There are women "always interested in missionary and charitable efforts," as they hasten to assure any one who approaches them on such subjects, but they are never sufficiently interested to go over into any part of the work. They find great comfort in persuading themselves and others that their feelings are always on the right side, but they are content that it shall be only their feelings. They have leanings toward goodness, but are very careful not to lean too far.—*Lookout.*

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

Illustrating secrets of success and causes of failure.

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

These stories of young men, that we shall tell in this and succeeding numbers of the ERA, are not manufactured for the occasion. They are a true record of a number of young men, most of whom have come under my own personal observation. They will thus furnish us with concrete examples of success and failure, which we hope may prove a special help and blessing to our boys and young men.

CHAPTER I.

DIVINE PATHS FOR HUMAN FEET.

Jack—Bill—Walt—Win.

JACK.

WHAT a splendid fellow Jack was! I remember him as he stood day after day at the head of his classes, proud and flushed with victory, his splendid curly head thrown back, his body erect, manliness and honest pride marked in every pore of his body. How I used to envy Jack! Well-dressed, handsome, the son of the wealthiest man in the whole community, his father the postmaster, secretary-treasurer of the School Board and of the Municipal Council, the possessor of a beautiful home with all the accompaniments of wealth. Oh! yes, I envied Jack; but I liked him, for he was my chum; and many were the nights that we spent together in the days of our young manhood, talking over the future that seemed so bright to him and obscure to me; or hitching up his splendid carriage horse, we would drive for miles over the hard road, under the light of the winter moon, building castles in the air for him, for mine were but lowly cottages at best.

Jack was the cleverest boy in the old school at his books, and by the time he was eighteen, he had his diploma to teach, and did for a term or two with good success. Then came a time when the old stone store was vacant; and Jack's father said to him that he would store up for him and start him out for life. What would I have given for his chances in life, for his physical beauty, his intellect designed by the Creator for the use of the world, his opportunity to improve his mind! I recall the long winter evenings spent in the old store, after business was over and the last customer gone, how with a box of raisins or candy before us we gazed out into the future that held so much in store for him and so little for me. And I recall, also, that night when the Methodist minister had made one more appeal in the old school house to the unsaved to flee the wrath to come, and Jack, who belonged to an Anglican family, stood up and said, "Pray for me." How glad I was, though unsaved then myself! But a change came over Jack. He had failed to see God's hand in his surroundings and mental equipment; he failed to ask earnestly what God's will was concerning him. He became fond of horses and sporting men; bought expensive animals, and failed to make good his own, when he came to sell; and so gradually neglecting his business and starving his God-given powers, he went down lower and lower in the

social scale, until now my splendid old chum, Jack, is a hostler in a third-class hotel, in one of the American cities; and yet Jack was no gambler, did not drink, and was not dissolute; his greatest fault was his refusal to hear God speak and his failure to find out the work which God intended him to do; hence he failed, as all such must inevitably fail, as surely as that our talents and powers are God's precious gifts to men.

BILL.

So you would like to know the story of Bill, you say. Well, it is a very short one, but it illustrates so pointedly the truth that a man never can succeed in the highest sense of the word, unless he finds out what God intended him to do in life.

Yes, I knew Bill very well; we were brought up together in the same village school, read in the same class, played in the same games and fished in the same brooks; but Bill was a genius, while I was only a commonplace lad of no special importance. What a prodigy Bill was among the other boys! Why, when he was thirteen years of age he made my first pair of skates in a neighboring smithy, using a pair of old flat saw files for steels, and making the woods to fit, almost like store skates, only ever so much better, for my steels were so hard that the edge would never turn.

Jack-knives, too; yes, Bill would hammer out an old three-cornered file, polish it and make a blade that would shave one like a Wade & Butcher hollow-ground; and your old knife would be renewed better than ever.

Well I remember the old broken gun that had mocked me so long from its perch in my father's closet. The barrel was there, but the stock was gone, and rabbits and partridges seemed to laugh at me every time I went up the long lane to the back of the farm; but Bill came to the rescue and said he would make a stock and put the old gun into fighting trim again for a mink skin or two that I happened to possess; and he did it, and he but fourteen years of age. It was no meat-axe job either, but a beautiful butternut stock, light and handy; and the old gun once more regained its reputation, and all through the genius of that boy. But this was not all; Bill was a natural born musician, but was too poor to buy a violin or other musical instrument; however, he was not to be defeated, for with a borrowed model he set to work and fashioned a violin out of the cleanest spruce; and then he could cultivate his passion for music to his heart's content. Now, Bill was but fifteen years old when he had accomplished this last feat. What genius had God given to that lad! What good he might have done in the world! What honor he might have won for himself and comfort for his family. Steel and iron and wood were his playthings; the road to success was clear and open before him; but Bill could not and did not see it. His environment was not likely to open his eyes to his opportunity, for his home was one of squalor and drunkenness, and his father was a drunken shoemaker, who cared little and did less to direct the life of his children, who grew up some to crime and some to

rags and poverty, and all to sin; and Bill my old schoolmate, with the genius of an Edison, with a hand so accurate in touch that matter was but a plaything in its grasp. Bill is to-day a poor, miserable wretch, with hardly one good deed to his credit, looking out on a world of struggling humanity, that he might have aided and uplifted, if he had but seen his opportunity; and turned his God-given talents to the work that the Great Father designed him to do.

WALT.

And who was Walt, and what about him? Well, Walt was one of the younger sons of a large family, whose mental endowment was much above the average. His mother was a descendant of a good old English family, who had received an education beyond many of her companions. His father was one of nature's noblemen, high-minded and gentle, descended from an old Norse family, but without the advantages of an early education. Walt inherited much of his mother's fine intellectual nature, with perhaps less of his father's physical vigor, but he was ambitious and determined to succeed.

Circumstances conspired to make him the last one of the brothers to be left on the old farm, so that naturally he came to be viewed as his father's successor, and so he became, for his father, growing weary of the work of a nature's large farm, made a most favorable arrangement with Walt, and retired to a comfortable home, where he expected to end his days in peace and comfort. *

We see Walt, then, at twenty-one the possessor of a fine farm, stocked with cattle and furnished with all that was necessary for carrying on the work, and with, but a small debt to his father, and with many years to best to it. Who could have been more favorably placed! Health and strength were his, youth on his side, no bad habits, for Walt was a thorough Christian, and not in name only; he had married a capable and industrious girl, who was ready to help him carve out that success which had come more than half way to everything him.

Walt saw every thing through the rose-colored glasses of youth and health; and sometimes his friends gently chided him for his half-way boasts of future gains and achievements, for we knew that there's many a slip, etc.

You ask me if Walt had never had any ambition beyond the dull routine of the farm. Well, yes, he had; for quite early in life he had been prompted to preach the gospel of our blessed Lord; but his own plans and ambitions were allowed to drown the still small voice that struggled to be heard down deep in his conscience, so that he was content to take a service now and then as a lay preacher. His success in this line also seemed to be the hand-writing of the Divine; but Walt was stubborn, and could not or would not read it aright; and so pursued his own path to the end.

Can a man prosper out of his providential path? He may for a time, for even the wicked flourish as a green tree; but a servant of God has no right to expect success unless he follows the leadings of Providence and sets his feet

in God's ways; nor has he a right to expect the divine blessing on labors that ought to be performed by another. And so poor Walt, though he worked early and late, economized in every possible way, denied himself even the necessities of life, found himself sinking deeper and deeper in debt and poverty, while God's hand was often placed upon him and his tempted to hold him up, but all of no avail, for, at last, the crash came, and with it the ruin of his old father and mother, who were turned out of their home in their old age, without a dollar, while many other friends suffered a severe financial loss. From that day to this Walt has had to struggle to keep the wolf from the door. Often laid aside by sickness, and frequently an object of charity, and all because he did not humbly seek to know his Father's will and as humbly allow himself to be led into his providential path, for humbly speaking there was no bar in his way to a successful and honorable career.

WIN.

You say you would like to know the story of my friend Win. I give it to you as it comes back to me after many years.

When I first knew Win, he was a rosy-checked, round faced boy of five or six years of age, who would have been the seventh son had not a sister come in between. He was a perfect mischief, leading his mother a terrible life, with his boyish pranks and fun-loving disposition. His father was a poor man, who found it a serious problem how to rear his large family and maintain an appearance of respectability before his neighbors. I was on very intimate terms with him and learned his secrets, perhaps before any other, for he was not a boy to make every one a depository of his confidences; indeed, I think Win was what might be called sly, often enjoying in secret the fruits of his solitary expeditions and plans.

No, I do not think Win was in any sense a clever boy nor one who liked to work for work's sake, for I remember that he often shirked his duty and sometimes feigned conditions of body that were somewhat imaginary, to say the least.

Many of our old playmates in those days were most undesirable companions, whose influence upon Win was anything but good; but he was the son of Christian parents whose prayers followed him to their dying day; and it was not easy to get beyond the reach of their influence; hence it was that Win grew up to man's habits that still hold most of his old companions in an iron grasp, that death alone is likely to release.

While this is true, my intimacy with Win cost me many a lecture and sometimes severe treatment, for though he was sly and silent in his movements, his presumption sometimes got him into scrapes in which I found myself mixed up.

Well, my friend, as I have said, grew up to the stature of a man, and began to look out upon life and wonder what he was going to do or be. I smile now, when I remember his earlier conditions.

The first that he mentioned to me was his desire to be a blacksmith; and many an hour he spent in the village smithy, watching the bright sparks and glowing iron and talking over his plans with the good, worthy man who wielded the hammer and the file.

Win, however, had not the first qualification for such a career, either in physical strength or ingenuity; and his parents steadily opposed his schemes until he had passed over the immature years of youth, so that Win was saved from being a poor blacksmith by the wisdom of his wiser parents.

When Win was about seventeen years of age, he got the idea into his head that he would like to be a farmer like his father; and for a year or more he inspected every bit of land that seemed uncultivated or deserted, for miles around, picturing the little cottage he would build and the horses and cows that he would rear; but here again the wisdom of his parents was shown, for they sent him off to the county academy for a term at a great sacrifice, for, as I have said, they were far from easy in circumstances. Probably this term at the academy influenced his whole future and made him what he now is, for it taught him that he could make books his servants, if he had a mind to work.

For one term he taught a district school, and then, influenced by the wise counsels of his brother-in-law, he determined to obtain an education and fit himself for a professional career. God had doubtless been speaking in all these things and pointing him to his providential path. I pass over all the years that followed, only referring to the struggles that seemed almost hopeless; to the fact that he had to provide a substitute to fill his place on the old farm; to the fact that for six years he faced hardship and poverty, working night and day, holidays and session days, until at last he obtained the highest teacher's certificate granted by his Province. Yet I must, in order to make clear the moral of this story, mention one fact more, and it is this: through the influence of a great personal friend, a clergyman, Win was persuaded to turn aside from his life-work and enter the ministry of the Methodist Church, which he did, and in which for a short time he labored most unhappily, and probably unprofitably, for his people; but once more he was guided aright and had the courage to stop, and take up the task for which he was fitted and to which I believe he had been called.

To-day I see my old friend high up in his profession, honored and loved by hundreds of students who have come under his patient influence, prospering in his financial schemes, useful in the Church, called to useful and influential positions by the Government of his Province, while those other friends of my boyhood of whom I have told you, have made an utter failure of life, though equipped by divine providence with powers far surpassing his.

Win found out his providential path and was kept in it, sometimes against his will; hence he made a success of life when, had he followed a different road, failure would doubtless have been his, as it has been in the case of thousands of

others, more highly endowed than he, who follow mere human leading instead of the divine. And so we learn from *The Life Stories of Jack, and Bill, and Walt, and Win*, that there is a divine path for human feet, that if we walk in that path we will have true success, as did our friend Win. But if we fail to find or walk in the way that Providence has marked out for us, we shall miserably fail, as did the companions of Win's early boyhood.

Montreal, Que.

(To be continued.)

When the Green Gits Back in the Trees.

In the spring, when the green gits back in the trees,

And the sun comes out and stays, And your boots pull on with a good tight squeeze,

And you think of your barefoot days; When you ort to work, and you want to not,

And you and yer wife agrees It's time to spade up the garden lot—

When the green gits back in the trees—

Well, work is the least of all my ideas

When the green, you know, gits back in the trees.

When the green gits back in the trees and bees

Is a-buzzin' aroun' again,

In that kind o' lazy "go-as-you-please"

Old gait they hum rou'n' in;

When the ground's all bald where the hay-rick stood,

And the crick's riz, and the breeze

Coaxes the bloom in the old dogwood,

And the green gits back in the trees—

I like, as I say, in sich scenes as these,

The time when the green gits back in the trees.

When the whole tail feathers o' winter time

Is pulled out and gone,

And the sap it swats and begins to climb,

And the sweet it starts out on

A feller's forrid, a-gittin' down

At the old spring on his knees—

I kind o' like jes' a-loafin' rou'n'

When the green gits back in the trees—

Jes' a-potterin' rou'n' as I—do—do—

When the green, you know, gits back in the trees.

—James Whitcomb Riley.

Do Not Fret.

Sometimes a spirit of fretfulness is developed by a morbid study of ourselves. We look into our hearts or brood over our temptations, cares, and burdens, until we forget the goodness of God, and our spiritual growth is retarded. . . . We need not place the burden of the world on our own shoulders. The merchant does not fret about his dinner in his office, but forgets himself in his work, and his business will supply his needs; so should we do our work for God, and lose ourselves in faithful service for souls, trusting in Him who will not forget us, but will every day supply our need."—*Rev. John Maclean, in "The Making of a Christian."*

Anecdotal.

Wanted More.

A man in a certain Iowa town, having by persistent toil become rich, decided to build himself a house and retire in comfort. House finished, he proceeded to furnish it. Knowing nothing at all about literary matters, he gave a local dealer *carte blanche* in the matter of stocking the library.

Some time after the books had been put in place the man walked into the bookstore.

"How do you like your new books, Mr. R—?" inquired the dealer.
 "Fus' rate—fus' rate," replied the customer. "An' say, when that fellow Shakespeare writes any more yu' jest let me know. If they're good ez the one I've got I'll buy 'em every time."—*Lippincott's*.

Samuel Johnson's Marriage.

Speaking of all the newspaper fuss over weddings in high life, Colonel Thomas Wentworth Higginson has recently taken occasion to remark that the best marriage of this sort recorded in all history is that of Samuel Johnson, as described by Boswell. "I told her," he says, "that I was of mean extraction, that I had no money, and that I had an uncle hung," to which the lady responded that she valued no man the more or less for his parentage, that as for money she had none herself, and had nothing to expect on that score, and that, although she had never had a near relation literally and exactly hung, she had as many as twenty who deserved to be, and she wished they were. After which they were married.

An Act of Kindness.

SINCE the death of Rev. Arthur Edwards, D.D., many incidents have been related illustrating his kindness of heart. The following is told by one of the editors of *The Northwestern*:

Along Lake Michigan, in front of Chicago, is a breakwater which is frequented daily by a number of persons who go there to fish, or chat, or pass an idle hour. Dr. Edwards himself would occasionally walk along this breakwater, and converse with the men he met there. One day he spoke to an old man who seemed to be in distress. Dr. Edwards asked him what was the matter, and in reply the man said he was in great sorrow. He lived in Buffalo, his wife was dead, and his only son had taken offense at something the father had done or said, and had left home some months before. He had heard nothing from him, and was anxious to know what had become of him and if he were alive. The last he had heard of him he was in Chicago. He had come to the city some weeks before, and had made diligent search, but could learn nothing of his boy. The doctor became interested in the case,

went to the police department, and through friends on the police force found that a young man answering to his description had gone to St. Louis. Some time afterward Dr. Edwards received a letter from the old man saying that he had found the boy in St. Louis, and they had become reconciled and were happy, and thanking the doctor for his great kindness.

An Extra.

The visitor to London was seated at a table in one of the expensive restaurants in the West End, thinking of various things as he read over the bill of fare and observed the prices.

"Hello!" he exclaimed to the waiter, "haven't you got any conscience at all at this place.

"Beg pardon!" returned the haughty servant.

"Haven't you got any conscience—conscience—conscience? Don't you understand?"

The waiter picked up the bill of fare and began looking it over.

"I don't know if we have or not," he said. "If we have, it's on the bill; if we ain't, it's extra. Them's the rules, sir."

The Fright the Ghost Had.

During a confirmation tour in the Diocese of Peterborough, the late Bishop of London put up one evening at an old manor house, and slept in a room supposed to be haunted. Next morning at breakfast the Bishop was asked whether he had seen the ghost. "Yes," he replied, with great solemnity; "but I have laid the spirit; it will never trouble you again." Being further questioned upon the subject, the Bishop said: "The ghost instantly vanished when I asked for a subscription towards the restoration of Peterborough Cathedral."—*Argonaut*.

A True Horse Story.

A remarkable instance of equine sagacity was exhibited this morning, which comes to us testified by several reliable witnesses. Thomas Drummond, a teamster in our city, owns a horse which has been afflicted with lameness for two or three weeks past. This morning Mr. Drummond turned him out upon the common, hoping that fresh air and exercise would benefit the animal. Upon gaining his liberty, the crippled horse hobbled along on three legs direct to the blacksmith shop of William Eager, entered the shoeing department, and stood there holding up his injured foot, with his head turned and his eyes intelligently fixed upon Mr. Eager. This peculiar act on the part of a brute attracted Mr. E.'s attention, and induced him to examine the foot held invitingly up for inspection. The result of that examination was a discovery of a long nail driven into the frog, which was the cause of the lameness. Of course Mr. Eager removed the nail. Mr. Drummond generally has his horses shod at Mr. Eager's shop, and the suffering brute undoubtedly reasoned that this was the place for him to go for relief. Equine

intelligence, according to the common acceptance of the term, is not so rare, but when a horse deliberately conceals and executes a plan for relieving his injured foot of a rusty nail, he certainly can lay claim to a small portion of the reasoning faculties which are supposed to elevate the human race above the level of brutes. —*Janesville (Wis.) Gazette*.

Governor Shaw's Story.

Governor Leslie Shaw, of Iowa—who, by the way, is a leading Methodist—evidently believes in doing one thing at a time.

There is one story which he takes delight in telling when called upon to speak to young people, for it is indicative of the policy which has characterized his success in life.

While in the banking business he had occasion to hire an assistant bookkeeper. A business man in the adjoining town recommended a young man, and wrote a strong personal letter in his behalf. But before the signature was the following: "P.S.—He plays in the band."

The young man did not get the position.

A few days later, when the future governor met his friend, he said: "Why did you write that postscript?"

"I was afraid you'd hire him," was the reply.

"You can do but one thing at a time," concludes the governor, in telling the story. "The man who has time to play in the band hasn't time to be a first-class bookkeeper in a bank."

"Jest Let it Hurt."

We were hunting among the Tennessee mountains, and came upon a log cabin on a sunny southern slope. The only evidences of prosperity were to be found in a brood of tow-headed little children who were scampering about the door-yard. The oldest was a sturdy lad of twelve. He told us his name in answer to our query; and then we asked him—

"Do you have to work?"

"Work! Well, I should say. I cut all the wood that's cut for this ere place."

He was a worker, sure enough; but, when he heard the guns go off, he went off with them! He followed us over hill and vale, through forest and clearing, through stubble fields and bramble patches. As he emerged from one of those tangled masses of blackberry bushes which are so common in that region, I noticed that his little bare shins from his knee to his ankle were just streaming with blood.

"Whew!" said I, sympathetically.

"That's nothin'!"

"Don't it hurt!"

"Hurt! You bet it hurts!"

"What are you goin' to do about it?"

"I ain't goin' to do nothin' but jest let it hurt!"

Now that is the kind of stuff that makes men! "Jest let it hurt." Don't squeal, don't kick, don't put up your lip; but "jest let it hurt." It is not such a bad education for a boy to go stumbling bare-footed around a farm or through a country village.—*Evangelist*.

The Quiet Hour.

My Lord and I.

A hymn which was often sung by the persecuted Huguenots in the dens and caves of France in the sixteenth century.

I have a friend so precious,
So very dear to me;
He loves me with such tender love,
He loves so faithfully.
I could not live apart from Him,
I love to feel Him nigh,
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And as He bids me lean on Him
His help I'll gladly seek:
He leads me in the paths of light
Beneath a sunny sky;
And so we walk together,
My Lord and I.

He knows how much I love Him,
He knows I love Him well;
But with what love He loveth me
My tongue can never tell;
It is an everlasting love
In every rich supply;
And so we love each other,
My Lord and I.

I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys;
He tells me what I ought to do,
He tells me what to try;
And so we talk together,
My Lord and I.

He knows how I am longing
Some weary soul to win,
And so He bids me go and speak
A loving word for Him.
He bids me tell His wondrous love
And why He came to die;
And so we work together,
My Lord and I.

—*Ungdommens Ven.*

The Fragrance of a Gentle Life.

Once in crossing a meadow I came to a spot that was filled with fragrance. Yet I could see no flowers and I wondered whence the fragrance came. At last I found, low down, close to the ground, hidden by the tall grass, innumerable little flowers. It was from these that the fragrance came.

I enter some homes. There is a rich perfume of love that pervades all the place. It may be a home of wealth and luxury, or it may be plain and bare. No matter, it is not the house, nor the furniture, nor the adornment that makes this air of sweetness. I look closely. It is a gentle woman, mother or daughter, quiet, hiding self away, from whose life the fragrance flows. There is a wondrous charm in a gentle spirit. The gentle girl in a home may not be beautiful, may not be well educated, may not be musical or an

artist, or "clever" in any way; but wherever she moves she leaves a benediction. Her sweet patience is never disturbed by the sharp words that fall about her. The children love her because she never tires of them. She helps them with their lessons, listens to their frets and worries, mends their broken toys, makes dolls' dresses, straightens out the tangles and settles their little quarrels, and finds time to play with them. When there is sickness in the home, she is the angel of comfort. Her face is always bright with the outshining of love. Her voice has music in it as it falls in cheerful tenderness on the sufferer's ear. Her hands are wondrously gentle as their soothing touch rests on the aching head, or as they minister in countless ways about the bed of pain.

"The lives that make the world so sweet
Are shy, and hide like the humble flowers,

We pass them by with our careless feet,
Nor dream 'tis their fragrance fills the bower,

And cheers and comforts us, hour by hour."
—*J. R. Miller, D.D.*

The Bellows and the Fire.

The Bellows one day gave a long drawn sigh. "What is the matter, Friend Bellows, that you seem so sad?" said the Hearth. "I have toiled to no purpose," it answered, in a dejected tone. "Haven't succeeded in kindling the fire, is it?" asked the Hearth. "That is the cause," replied the Bellows; "after all my blowing there is no flame. In fact, the more I blow the darker it appears." "Perhaps," said the Hearth, "it requires something besides your blowing to quicken it. Let some one kindle a fire, and then your blowing will make it burn brighter." Such are the words of the teacher without the kindling, regenerating fire of the Holy Spirit.—*Bowden.*

The Beauty of Holiness.

Ugly Christianity is not Christ's Christianity. Some of us older people remember that it used to be a favorite phrase to describe unattractive saints, that they had "grace grafted on a crab stick." There are a great many Christian people whom one would compare to any other plant rather than a lily. Thorns and thistles and briars are a good deal more like what some of them appear to the world. But we are bound, if we are Christian people, by our obligations to God, and by our obligations to men, to try and make Christianity look as beautiful in people's eyes as we can. . . . Do you remember the words, " whatsoever things are lovely; whatsoever things are of good report; . . . if there be any praise"—from men—"think on these things." If we do not keep that as the guiding star of our lives, then we have failed in one very distinct duty of Christian people—namely, to grow more like a lily, and to be graceful in the lowest sense of that word, as well as graceful in the highest sense of it. We shall not be so in the lower, unless we are so in the higher. It may be a very modest kind of beauty, very humble, and not at all

like the flaring reds and yellows of the gorgeous flowers that the world admires. . . . But unless you, as a Christian, are in your character arrayed in the "beauty of holiness," and the holiness of beauty, you are not quite the Christian that Jesus Christ wants you to be; setting forth all the gracious and sweet and refining influences of the Gospel in your daily life and conduct.—*Alexander MacLaren, D.D.*

Disappointments.

We go about whining: "O dear! my suffering!" And so we give people the conception that God is very hard, and everybody pities us, and it is rather comfortable to be pitied. You feel that you are somebody if you excite somebody else's pity, and in that you get your reward. But if you anoint your head, and wash your face, and put on your sweetest look, and dress the nicest, and live your sweet ordinary self, hiding your pain in your heart, God who seeth in secret will reward you openly, and you shall live to see what you thought absolutely necessary to your life to be a handful of withered leaves. I thank God for my disappointments, because I see now that they were His appointments.—*F. B. Meyer.*

Heart Failure.

We see people breaking down spiritually. What is the matter? How does it come? Here is a man who gives up his interest in religious life and activity. He is seldom seen in the house of worship. He remains away from the place of prayer. He seems benumbed and paralyzed in his spiritual faculties. You appeal to him unsuccessfully to take his place in the work of the Church. You seem to be talking to the dead. He seems to have slipped out of the ranks of the living. The trouble is with the heart. He has suffered his love to grow cold, so that his heart action is very feeble and scarcely different from death. His heart needs strength. He needs revival and renewal. Right in his heart should he welcome the ministrations of the Holy Spirit. Without this divine restorative he is feeble, useless, with dull and flickering life.—*Herald and Presbyter.*

"Why Don't 'oo Pray?"

How often God uses children to lead parents to him! Mrs. Fisk gives the following beautiful account of the conversion of her husband, the late Gen. Clinton B. Fisk, of blessed memory: "We were blessed in our home with a son and daughter. It was our joy each to take a child and prepare him or her for retiring, always, of course, hearing these dear little people say their evening prayers as they knelt before us. One evening the general had got our 'wre girlie' nearly ready for bed. She knelt at his knee, asked God to bless papa and mamma and brother, and then, looking up sweetly into her papa's face, said: 'Papa, why don't 'oo pray?' These words spoken by the child who was dearer to him than his own life, led the general to give his heart to Him who died for us all. God bless the children in all our homes."

Hints for Workers.

Talking.

Talk up your church.
Talk up your Sunday-school.
Talk up your pastor.
Talk up your Sunday-school superintendent.

Talk in your prayer-meeting.
Talk in class-meeting.
Talk in Society meeting.
Talk to strangers and to those who are not strange.

Talk to the small boys and girls, and make them feel they are of some importance.

Talk to the pastor, and tell him you are going to "stick to him" closer this year than ever.

Talk to the president of the Society, and tell him you are going to work harder for the Society the coming year than ever, and then do it.

Talk, talk, talk, not gossip, but sensible things.

But talk will avail us nothing without prayer and work.

The League a Factor of the Church.—A factor is an active element. Is the League an active element? Is your League an active element of the Church? Again I ask, is the League an active element of the Church? I believe it is, because it is a school for the young, where they are educated in Christian work of every sort. With our five departments, viz.: Christian Endeavor, Missionary, Literary, Social and Junior, we have the opportunity of taking part in prayer meetings, looking after the sick, welcoming strangers into the church, sending the gospel to the heathen and improving our minds. If we have talents they are sure to be found out, developed and put to use. Surely the League is a factor of the Church, or it is not of the Church. A League that is not active, that is not doing something to help the Church along all of the time, is no good, and the sooner it is done away with the better, because if it does no good it certainly does harm. As members of the League we must be active, our pledge calls for active, aggressive work; work not only in the League meetings, but in prayer and fellowship meetings, in fact in all of the meetings of the Church. If we are pledged to be active, to take part in all meetings, and to help to advance the cause of Christ our Leader, we certainly are a part of the Church. We are an active element of the Church. The Church of fifteen years hence will be what the League of to-day is, and in proportion as we are active and enthusiastic Christian workers now, the Church will be prosperous and pure when the older men and women, who are doing the work of the Church now, have gone to their rest and reward, and the affairs of the Church fall into our hands. How can the League be most helpful to the Church? By each member living up to the pledge and doing

all that he or she can in the League, and that means in public services in connection with all departments of the Church as well as League meetings.—D. H. Griffin, Toronto.

Laid up in a Napkin.—Careful fellow was the servant of whom Jesus tells in his parable of the Pounds. He was afraid to risk his lord's money in trade, possibly feared over exertion for himself. Not only so. He was careful also lest the gold should tarnish. With utmost nicety he wrapped it in a napkin ere laying it away. And yet it is a thousand pities he did so. The mischief is that the napkin became immensely popular. Indeed, there are to-day multitudes of church-members who spend much thought upon their napkins. It is seldom, indeed, that anyone is allowed a peep at the trust fund in their keeping, but the napkin is a source of pride and always on exhibition.

Their voices have never been heard in the prayer meetings telling what great things the Lord has done for them. But they assure the pastor that they are not without such experiences. Indeed, so reverentially do they regard these that they cannot bear to expose them to the publicity of the prayer-meeting, and have carefully inscribed them in a Russia-bound, gilt-edged diary—indeed, quite dainty is the napkin in which the pound lies hidden and unproductive. The prayer that is never heard in public is, we are assured, embalmed in the closet. The money that

is not invested in foreign missions is neatly folded, so we must believe, in a napkin of such delicate private charity that not the most inquisitive right hand can discover what the left hand has done with it. And so it goes. A fortune must have gone to supply the Church in napery. And still a ghastly premonition haunts the pastor that in the garish light of the Judgment Day these damask napkins will turn out to be nothing but winding-sheets stained with mould and smelling of the dead.—Young People.

The best workers are often those of humblest social rank; and no man or woman should be prominent unless they have earned their position by consecration to the Master's service. Try to discover what a man is best fitted for, and then set him at it. When a new member comes into your church—either by conversion or transmission from another church, do not let him settle down into a mere "passenger." Endeavor to enlist him at once into some line of usefulness. There will be some conceited and presumptuous folk who thrust themselves into positions for which they have no capacity; but such very soon find their level. I have generally found the ardent, zealous Christians, even when sometimes indiscreet, accomplish a great deal more than the over-prudent phlegmatic sort. Good Dr. Brainard used to say, "I whip up the fast horses, for there are plenty that don't pull a pound."—Dr. Cuyler.

Prominent League Workers.

MR. JOHN A. IRVINE.

ONE of the most prominent workers among young people in the Maritime Provinces, is Mr. John A. Irvine, of Halifax, N.S.

His specialty is work among the boys of the Y.M.C.A., and the Church of which he is a member. He found that very few boys were attending any of the Church classes, and felt that something special should be done to interest them. This led to the organization of the "Christian Fellowship Class" of Grafton Street Church, which meets every Sunday morning. It is for boys between the ages of ten and seventeen, and is regarded as one of the regular classes of the Church, with several original features. It has a printed constitution and considerable class organization. The officers consist of leader, president, vice-president, secretary, and treasurer. The leader is appointed by the pastor of the Church, and the other officers are elected by the class by ballot. Those who are absent for four successive Sabbaths, without giving a valid excuse, lose their membership. The following Committees are appointed: Hustlers, Membership, Social, Library and Athletic. The "Hustlers" are expected to be on the lookout at every Sunday service for strange young men and invite them to the sessions of the class. "They visit, during the week, all the boys and young men who do not go to Sunday-school, and



as far as possible interest all the boys in the Sunday morning class."

The "Athletic Committee" provides for bicycle runs, basket-ball games, camera outings, etc.

The Leader reports that the young fellows take a great interest in the class, and quite a number have recently joined the Church. Much of the success that has been achieved is of course due to the enthusiastic leadership of Mr. Irvine.

He was born at Granville Ferry, N.S., in 1898, and was converted through the influence of the Sunday-school in 1887, joining Grafton Street Methodist Church, Halifax. At present he is Assistant Superintendent and teacher in the Sunday-school, Chairman of the Lookout Committee of the Epworth League, President of the Halifax District Epworth League, Secretary of the Gospel Wagon Mission, Chairman of the Junior Department of the Y.M.C.A. In the past he has occupied the positions of President of the Halifax and Dartmouth Local Union of Christian Endeavor, President of the Grafton Street Epworth League, and General Supervisor of the Maritime Y.M.C.A. Boys' Camps. He has a great love for the boys, and most of his time is devoted to them.

Mr. Irvine will be glad to give further information concerning his "Christian Fellowship Class" to any who may desire it.

Fried Methods in Social Work.

BY MISS ELISIE PATTERSON.

Social work brings into action not only our spiritual and mental powers, but our physical powers as well—hands, feet, ears, eyes. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The work of the Social Department is in some respects the most important of all League work. It furnishes the point of immediate contact between the League in its expressed and pledged work of society elevation, and that large company of our fellow young people, who are to be won into the path of our high purpose. The Social Department should be a Lookout Committee in the truest sense of the term.

The first method of work we shall mention is that of making the strangers who come among us feel at home, by calling upon them, by kindly words of greeting, by a cordial handshake, by invitation to join our society and unite with one of the committees, and by giving them plenty to do. A stranger coming night after night to some of the meetings ought to be introduced to some of the members each night until he knows them all, at least to speak to. Someone will say, "Well speak anyway, whether you have been introduced or not," but nearly everyone prefers this little ceremony, and it should be looked after by the members of the Social Committee. While a great deal depends on what the Social Committee do, more depends on the spirit in which they do it. Unless they really desire to have strangers become their friends, and unless they personally, outside of the League, speak to them in the shop, on the street or in the car, all their fussiness on committee work will be looked upon as so much dress parade to be put off next morning.

Another method of work that the Social Department has in charge, is that done by the Floral Committee. Choose for this work bright, active members, with a convener who has a love for and skill in arranging flowers, "the fairest work of the Creator's hands." The duty of this committee, outlined in the Constitution, is "to provide flowers for the pulpit on Sunday and distribute to the sick at the close of the services." We have found it a better plan to leave the flowers used on Sunday for use in brightening our League service Monday night, and sending fresh cut flowers to the sick, at least in the season for cut bloom. In this way many sick rooms are brightened not only by the flowers, but by the sunshine one member of the committee carries to the room with the flowers. Have special decorations at Christmas and at Easter. Mrs. Hemans has given us this beautiful thought about flowers in our churches:

"Bring flowers to the shrine where we kneel in prayer,
They are nature's offering, their place is there;
They speak of hope to the fainting heart
With a voice of promise they come and part,
They sleep in the dust through the wintry hours,
They break forth in glory—bring flowers,
Bright flowers."

Here are a few tried recipes for social evenings. If you require testimonials, we refer you to the Epworth League of the Methodist Church, Dundas, Ont. First, let me give a few general hints. We do not charge an admission fee to League socials, as making money is not the main object in social work. Rather taking example of the society whose fee was "A happy smile and a hearty handshake." We usually have a crowd, and so remove seats, excepting groups of chairs. The first part of the programme should be something novel to be of interest, and of a character to keep the guests moving around the room, and also afford a good excuse for speaking to others and becoming acquainted. Then follow with a brief programme, serve light refreshments (some one has said our initials "E. L." mean "Eat Light") and close early, before any one becomes weary. It is well to have some arrangement for forming the company into groups of say two,

the League ought to do. It does not appear to them that they ought to apply the criticism to themselves as members of the League. Some say, "Our League has lost its life," "The meetings are dull and spiritless." What about yourself as a member? Are you faithful to your obligations? Do you contribute your part in the interest of the meetings? Stir up the gift that is in you. Get your own heart aglow, and you will kindle into a flame the embers in the heart of another. Instead of thinking that your duty has been transferred to a committee, rather cherish the feeling that the appointment of a committee imposes upon you the obligation heartily to sustain the members of that committee in the carrying out of their plan.—Miss Florence A. Rock.

Use the Home.—In your home there is light and warmth, and flowers and pictures, and music, and a congenial home atmosphere. In your community are many persons who would enjoy all this. Many of them have similar homes, but some do not. Some of them are not Christians, and all of them need to be helped in the struggle against worldliness. Throw open your home some evening, and invite a dozen of those people to spend the evening with you. Help them to enjoy themselves. Talk about the church and Epworth League. Invite the pastor and his wife to be guests with the others. The people will get better acquainted with them and you. The refreshments need not and should not be expensive. Of course, it will cost something of money and effort to entertain in this way, but does not God give you the money and the home blessings to be used for Him? When you invite those people to your church, they will be disposed to respect you, and when you urge them to become Christians they will listen to you with better attention.—Miss Florence A. Rock.

To Help the Pastor.—The leaguer must be the servant of the Church. Through the various committees he can look after every branch of Church work. The committee members must not forget what committee work signifies, and the high ends it has in view. The leaguer is to be hands and feet, and eyes and ears for his Lord, who ascended to heaven that the Church might become His body. Let Christ not be ashamed of the work we do as His representatives. The leaguer should lift the pastor's burdens. It is his duty to give an earnest support in all his (the pastor's) plans. Even though they may not be just what we should have chosen, yet while he is our leader it is our duty to carry out his orders, and enter into the spirit of his work with implicit confidence in the outcome. The hearty unity of pastor and people is worth everything to a church. Let us never be found in unkind criticism of our pastor or of other church members; but rather let us always speak well of our church and its pastor. Any mean man can be a critic. What is lacking in the pulpit or in some of the members might be made up for by more efficient work on the part of the League.—Miss Lavinia Ross.

The Canadian

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Editorial.

The Missionary Movement.

A short time ago we had the privilege of spending an hour with the members of the Victoria College Missionary Society at their weekly meeting. It is impossible to come into contact with these enthusiastic and consecrated young people without being inspired with new zeal for missions. Their meeting place is a unique room. The walls are literally covered with maps, charts and pictures, and a large table is loaded with the latest and best missionary books. Here the workers gather frequently for prayer and consultation. It was indeed a happy thought which conceived the idea of bringing together the Student Volunteers and the Young People's Societies for the purpose of missionary extension, one organization supplying the workers and the other the means to send them forth. What has already been accomplished shows what can be done, and reveals what ought to be done. Our Leagues should press this work vigorously.

"Look Up, Lift Up."

"Look up and lift up." These two phrases joined together denote the animating motive, and the earnest spirit of the Epworth League. They signify, when properly and comprehensively understood, all for which the organization stands. Like the British flag, that symbolizes the principles of the government which it represents, this motto of ours portrays the spirit and principles of the Epworth League, under which the youthful hosts of Methodism are marching on to victory. "Look up" means vision. We look up to God for divine life and light, and, by this upward look of faith, having been placed on the foundation of true manhood and womanhood, our laudable purpose now is to "lift up" others to a similar experience of divine life and light, and a

similar elevation of Christian character. Having allayed our thirst at the refreshing stream of grace, we bring others to the life-giving fountain; having been rescued from the horrible pit, we extend a helping hand to assist others from danger; having had the galling shackles of slavery broken from our limbs, we seek for the same strong arm to make others free; having experienced "the luxury of doing good," we are desirous that our fellows should have the same ennobling experience. "Look up" indicates our dependence on God for spiritual life, and for every good and perfect gift. It is a recognition of our Saviour's words, "Without me ye can do nothing." We "look up" to obtain power to "lift up."

"For Christ and the Church."

The motive and inspiration for all our religious activity is found in those two significant words, "Christ," "Church." Christ in the heart, Christ in the home, Christ in our business, Christ in our pleasures, Christ in our plans, Christ in our Christian work, Christ in all our activities. This is the Epworth League ideal, agreeing with Paul's experience, "For me to live is Christ."

Letter Writing.

It is said that the late Rev. Dr. Edwards, editor of the *North-Western Christian Advocate*, was a model letter writer. Though an exceedingly busy man, he found time to send hundreds of letters to friends who had lost relatives, and to men and women in other kinds of trouble. He seemed to know how to use the tender and sympathetic words that do so much to assuage grief and comfort the sorrowing heart. This is a form of Christian service in which almost everyone might engage. There are some who cannot serve the Master on the public platform, but a wide field for helpful ministry opens up to all through the medium of the pen. Let us use it more.

Chance Opportunities.

"And by chance" a certain priest passed that way. The opportunity to do a kind act came to him unexpectedly, as he was on his way to attend to his regular duties at the temple. So it often happens to us all. On the street, in the shop, or the home, circumstances frequently afford us the privilege of imitating our Master, "Who went about doing good." Let us not become so absorbed in the routine of our appointed tasks that we shall have no disposition to use these opportunities that come to us "by chance."

The Junior League.

The particular feature of League work which most needs emphasizing just now is the Junior Department. If our Senior Societies are to continue increasing in numbers and efficiency, they must be fed by constant accessions of trained Juniors. The Sunday-school, with its twenty or thirty minutes' Bible instruction, is not by any means enough. Our boys and girls need not only to be taught, but to be trained in Christian work, and this is the special business of the Junior League. There may be some places where a Junior League is practically impossible, but there are hundreds of points in which it could be successfully carried on, where nothing has as yet been done. Agitate and organize for a Junior League if you have none.

The Boys.

In another column will be found reference to a special effort on behalf of the boys in Halifax under the direction of Mr. J. A. Irvine, who has for some time had charge of what is called "The Christian Fellowship Class." The question, "How to reach young men," is frequently discussed at our conventions. The best way to answer it is to look after the boys and prevent them from straying from the

Church. It is surprising how much interest a lot of boys will take in an organization which gives them something to do, and which appeals to their "esprit de corps." A society or class which aims at developing the lads physically, mentally and spiritually, under the management of a suitable leader, is sure of accomplishing a great work. What Mr. Irvine has done in Halifax can be duplicated in any town or city in Canada.

When he reached the triumphant words of the fifth verse:

"Break off your tears ye saints and tell
How high your great Deliverer reigns,"

there was no chance to produce any climax, for the full strength of both organ and choir had been brought out at the start.

How different would have been the impression if the first half of the hymn had been sung softly, and the latter part with quicker movement and fuller volume! The organist should have common sense, as well as musical ability.

Lengthy Programmes.

We are expected to take no thought for the morrow, but we hardly think this implies that we are to be utterly regardless of our health and strength. Many of the entertainments which are held in our churches are altogether too lengthy. When a programme has from twenty to thirty different pieces, make up your mind it is "too much of a good thing." Then, many of the selections are too long. Josh Billings says (of speech-making), "If a man can't strike it in twenty minutes he'd better stop." So in regard to readings and recitations, if you can't "strike it" in five minutes you'd better not start. Then do not encore every piece, it's not honest. You are trying to get more than you pay for. If you have anything to do with an entertainment see that it is over at ten o'clock.

Men do daring and original things in business. Why should not the same tact, enterprise and enthusiasm be shown in religious work!

In seeking to do good to others there is always a great deal of satisfaction. It is an open question who receives the greatest benefit, those who work, or those who are worked for.

An experienced worker among the poor says, "Give as little as possible of what you have, but as much as you can of what you are." There is much in this. If we can inspire men and women to be, and to do, something, it is better than to simply relieve their present miseries.

Good intentions are all right. They don't count for much, however, unless they are carried out. Some people are always going to do something great, but the promised good never matures. If all the blossoms that appear in spring developed into fruit, the harvest would be much larger than it usually is. Duties do not become any easier by being put off. The best time to answer a letter is just when you receive it.

It is said that only one-tenth of one per cent. of the power of Niagara Falls has yet been utilized for commercial purposes. What an immense reservoir of force there is there waiting for development! The same condition of things exists in many churches. Only a tithe of the spiritual power of the people is

in use. "Awake! awake! put on thy strength, O Zion," is an appropriate exhortation for every church and every Epworth League.

The average intelligence of the people in this country is probably as great as anywhere in the world, and yet there is still work for the schoolmaster. In many communities, the farmers are erecting silos for the manufacture of ensilage, which is found to be excellent food for cattle. In one place where these were somewhat new, a man came into a store one day, and said to the merchant, "My neighbor is putting up a cyclone against his barn, and is going to fill it with *mucilage*." This seems almost incredible, but it is an actual fact.

At one of our conventions a young man, in giving the report from his society, said, "The trouble is our active members are not active." How about it, active members! We have just consulted Webster to see what "active" means, and one meaning given is "producing real effects." How does that definition tally with your experience? Are you really an active member? If not, go a little apart; have a talk with the Master about it; become strong by feeding on Him; then go to work and use the strength He so freely gives. Thus you will produce real effects.

WHAT a difference there is in the color of collections! In some places the plates look clean and white, while in other churches they are so black that no one but Alexander the Coppersmith cares to count the dirty looking coins. This does not mean that one congregation is generous and the other penurious, but rather that there is a difference in the customs of the people. In many churches, people place coppers on the plate because they have always been accustomed to do so, and their fathers before them, so that they think it is the proper thing. Our young people should be taught that ordinary respect for God's house should prevent them from loading the collection plates with coppers.

A MEMBER of the council in one of our towns, was recently interviewed by a manufacturer, who said to him: "I want to have some repairs made to my boilers on Sunday. It is necessary for the work to be done on that day as the factory will be shut down, and I want your influence in the council to allow the workmen to labor on Sunday." The alderman, who by the way, is a staunch Methodist, replied: "There are just three things I want to say to you. First, the council has no authority to give you any such permission. Second, it is not by any means necessary for you to have this work done on the Sabbath. Thirdly, I am the President of the Lord's Day Alliance in this town, and if any work is carried on in your premises next Sunday, I will see that you are arrested, and fined to the utmost extent of the law." The work was done on Monday. Where the Sabbath is broken it is usually by the connivance or negligence of officials.

Ought to be Popular.

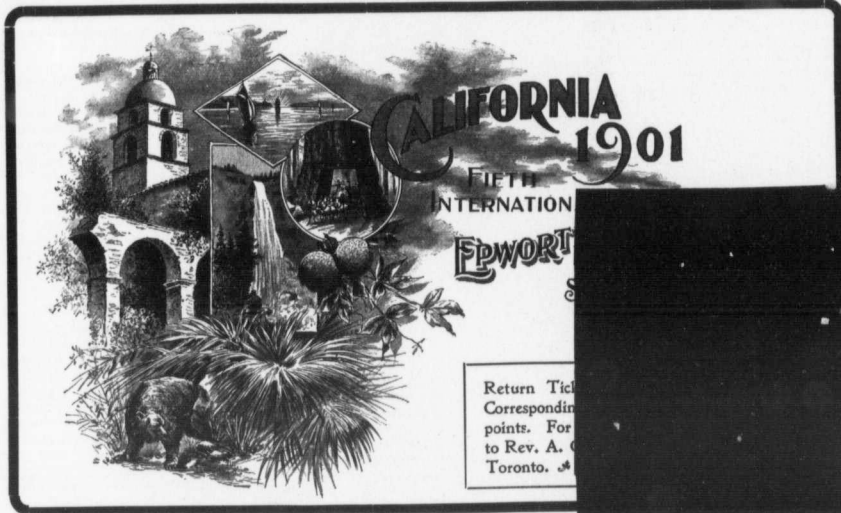
A writer in one of the *Advocates* says: "There is no cause which, as we well know from a long experience in the pastorate, appeals to the sympathy and liberality of the Church with more force than the needs of the old or worn-out preachers. There is no collection which is easier to bring up to its full apportionment or beyond it. This is the general testimony of ministers with whom we have conversed."

It is evident that this brother has not visited some of our country circuits in Canada. There are many places where the Superannuation Fund is exceedingly unpopular, and the people give to it only under protest. We have always wondered why this is. Somebody must certainly be to blame. When thoroughly understood the fund is sure to be well supported.

Common Sense in the Choir.

Many choir-masters seem to think that noise and music are synonymous terms. The effect of many very impressive hymns is utterly spoiled by lack of expression. On Easter Sunday, in a city church, we heard hymn No. 172 announced. Perhaps no other hymn in our book affords so fine an opportunity for modulation as this. The organist, however, never seemed to have looked at the words, for he pulled out all the stops and made the organ roar in the first stanza.

"He dies, the friend of sinners dies,
Lo! Slen's daughters weep around."



Programme of the Fifth International Convention of the Epworth League.
San Francisco, Cal., July 18-21, 1901.

General Topic—"Through the open gate of the new century."

FIRST DAY.

THURSDAY MORNING, JULY 18.

Celebration of the Lord's Supper, 11 a.m.—First Congregationalist Church, led by Bishop I. W. Joyce, LL.D.; Central Methodist Episcopal Church, led by Bishop W. A. Chandler, LL.D.; Howard Street Methodist Episcopal Church, led by Rev. A. E. Crews.

THURSDAY AFTERNOON.

Mechanics' Pavilion—2:30.

Chairman, Rev. Thomas Filben, D.D., Pacific Grove, Cal.
 Song service and devotions led by Rev. Judson S. Hill, D.D., Morristown, Tenn.

Address of welcome.—"On Behalf of the State," Governor of California; "On Behalf of the City," Mayor of San Francisco; "On Behalf of California Methodism," Bishop John W. Hamilton, LL.D., San Francisco, Cal.; Rev. J. C. Simmons, D.D., San Francisco, Cal.

Responses.—"On Behalf of the Methodist Episcopal Church," Bishop I. W. Joyce, LL.D., Minneapolis, Minn.; "On Behalf of the Methodist Episcopal Church, South," Bishop W. A. Chandler, LL.D.; "On Behalf of the Methodist Church, Canada," Rev. James Henderson, D.D., Toronto, Canada; "On Behalf of the Colored Methodist Episcopal Church," Bishop R. S. Williams, D.D., Augusta, Ga.

THURSDAY EVENING.

Mechanics' Pavilion—7:30.

Chairman, Rolla V. Watt, Esq., San Francisco, Cal.

Song service, and devotions led by Rev. W. L. Nelms, D.D., Texas.

Addresses.—"Young People's Movement in the Nineteenth Century," Rev. Chas. Bay-

ard Mitchell, D.D., Minneapolis, Minn.; "Young People's Movement in the Twentieth Century," Rev. G. W. Kerby, B.A., Montreal, Canada; "Methodism of the Twentieth Century," T. B. Hutchinson, Esq., Napa, Cal.; "The Epworth League Extension Movement," Rev. J. W. Bashford, D.D., Delaware, O.

Woodward's Pavilion—7:30.

Chairman, Rev. A. C. Crews, Toronto, Canada.

Song service, and devotions led by Rev. P. A. Cool, D.D., Spokane, Wash.

Addresses.—"Young People's Movement in the Nineteenth Century," Rev. A. Monk, D.D., Knoxville, Tenn.; "Young People's Movement in the Twentieth Century," Rev. Matt. S. Hughes, D.D., Kansas City, Mo.; "Methodism of the Twentieth Century," Rev. E. E. Scott, Vancouver, British Columbia.

Metropolitan Temple—7:30.

Chairman, Rev. J. J. Tigert, D.D., Nashville, Tenn.

Song service, and devotions led by Rev. G. H. Cobbedick, B.D., Bothwell, Canada.

Addresses.—"Young People's Movement in the Nineteenth Century," Rev. C. W. Millard, D.D., Yonkers, N.Y.; "Young People's Movement in the Twentieth Century," Rev. John H. Coleman, D.D., Glen's Falls, N.Y.; "Methodism of the Twentieth Century," Prof. Collins Denny, D.D., Nashville, Tenn.

SECOND DAY.

FRIDAY MORNING, JULY 19.

Sunrise Prayer-Meetings, 6:30.—Grace Methodist Episcopal Church, led by Rev. George R. Stuart; Central Methodist Episcopal Church, led by Rev. Perry E. Powell, Peru, Ind.; Centenary Methodist Episcopal Church, South, led by Rev. E. A. Pearson, B.A., Aurora, Canada; First Methodist Episcopal Church, Oakland, led by W. H. Fisher, Los Angeles, Cal.

"TWENTIETH CENTURY PROBLEMS."

Mechanics' Pavilion, 8:00.

Chairman, Bishop Earl Cranston, D.D., LL.D., Portland, Ore.

Song service, and devotions led by Rev. R. F. Eakes, Atlanta, Ga.

Addresses.—"The Church and the Liquor

Church and the Newspaper," Rev. J. M. Buckley, LL.D., New York; "Our Imperilled Sabbath," Rev. I. B. Scott, D.D., New Orleans, La.; "The Institutional Church," Rev. Ward B. Pickard, D.D., Cleveland, O.; "The Men's Movement," Rev. Frederick DeLand Lecte, Rochester, N.Y.

Woodward's Pavilion—9:00.

Chairman, Rev. J. O. Wilson, D.D.
 Song service, and devotions led by Rev. J. T. Davis, Georgia.

Addresses.—"The Church and the Liquor," Rev. W. B. Palmore, D.D., St. Louis, Mo.; "The Church and the Working-Man," Rev. G. R. Turk, Toronto, Canada; "The Church and the Young Man," Rev. J. H. Young, D.D., St. Louis, Mo.; "The Church and the Newspaper," Rev. E. E. Hoss, D.D., Nashville, Tenn.; "Our Imperilled Sabbath," Rev. E. M. Randall, Jr., Seattle, Wash.; "The Institutional Church," Rev. Mathias S. Kaufman, Ph.D., Brockton, Mass.

FRIDAY NOON.

Business Men's Prayer-Meetings.—Palace Hotel Court, led by B. L. Paine, M.D., Lincoln, Neb.; Merchants Exchange, led by Geo. W. York, Chicago.

FRIDAY AFTERNOON.

"FORWARD MOVEMENTS IN THE CHURCH."

Mechanics' Pavilion—2:30.

Chairman, Rev. E. E. Scott, Vancouver, British Columbia.

Song service, and devotions led by Rev. John Foster, New Orleans, La.
Addresses.—"Our English Bible and How to Use it," Rev. H. M. Hamill, D.D., Jacksonville, Ill.; "Systematic Benevolence," Rev. S. R. Hay, Houston, Texas; "Missionary Forward Movement in the League"; (1) "Results Achieved," Rev. J. W. Saunby, B.A., Medicine Hat, N.W.T., Canada; (2) "The Work Before Us," Willis W. Cooper, Kenosha, Wis.; "Personal Work for Christ," Rev. W. E. Thompson, Little Rock, Ark.; "Young Laymen as Soul-Winners," A. Roszel Cathcart, Baltimore, Md.

Woodward's Pavilion—2:30.

Chairman, Wm. Burdette Matthews, Charlestown, W. Va.
 Song service, and devotions led by Rev. J. W. Churchill, Coldwater, Canada.
Addresses.—"Systematic Benevolence," Rev. R. S. Cantine, D.D., Los Angeles, Cal.; "Missionary Forward Movement in the League": (1) "Results Achieved," Rev. H. E. Foss, Philadelphia, Pa.; (2) "The Work Before Us," Rev. P. L. Cobb, Nashville, Tenn.; "Personal Work for Christ," Rev. C. T. Scott, B.A., Aylmer, Canada; "Young Laymen as Soul-Winners," A. A. Small, Esq., Anderson, Ind.; "Our English Bible and How to Use It," Rev. H. M. Hamill, D.D., Jacksonville, Ill.

Metropolitan Temple—2:30.

Chairman, Rev. J. E. Moore, D.D., San Francisco, Cal.
 Song services, and devotions led by Rev. Ervinne L. Thorp, D.D., Brooklyn, N.Y.
Addresses.—"Systematic Benevolence," Rev. G. S. Clendinning, S.T.L., Brockville, Canada; "Missionary Forward Movement in the League": (1) "Results Achieved," Rev. T. A. Moore, Hamilton, Canada; (2) "The Work Before Us," Rev. F. B. Short, Wilmington, Del.; "Our English Bible and How to Use It," Prof. Gross Alexander, D.D., Nashville, Tenn.; "Personal Work for Christ," Rev. Fayette L. Thompson, Jackson, Mich.; "Young Laymen as Soul-Winners," Rev. W. A. Cooke, B.A., Cypress River, Manitoba.

FRIDAY EVENING.

Mechanics' Pavilion—7:30.

MISSIONARY MASS-MEETING.

Chairman, Gov. A. T. Elias, of Michigan. Song service, and devotions led by President Samuel Planz, Appleton, Wis.
Addresses by Bishop Henry W. Warren, LL.D., Denver, Col.; Rev. W. R. Lambuth, D.D., Nashville, Tenn.; Rev. James Henderson, D.D., Toronto, Canada.

Woodward's Pavilion—7:30.

"CIVIC RIGHTeousNESS."

Chairman, Rev. Edmund M. Mills, D.D., Elmira, N.Y.
 Song service, and devotions led by Rev. W. A. Cooke, B.A., Cypress River, Manitoba.
Addresses.—"The Young Christian as a Citizen," Rev. James Allen, M.A., Toronto, Canada; "The City and Its Perils," Rev. James M. Buckley, LL.D., New York City; "The Problem of the Poor," Rev. J. J. N. Kenney, California; "Kill the Saloon," Rev. M. C. Hawks, D.D., Detroit, Mich.

Metropolitan Temple—7:30.

"THE CHRIST LIFE IN THE NEW CENTURY."

Chairman, Rev. F. P. Culver, D.D., Alabama.
 Song service, and devotions led by Rev. J. W. Phelps, Reno, Nev.
Addresses.—"In the Spirit Rather Than in the Letter," Rev. W. J. Smith, B.A., Toronto, Canada; "In Practical Benevolence," Rev. Edward M. Taylor, D.D., Cambridge, Mass.; "In Social Relations," Rev. F. T. Keeney, Auburn, N.Y.; "In Literature," Prof. Edwin Mims, Durham, N.C.

THIRD DAY.

SATURDAY MORNING, JULY 20.

Sunrise Prayer-Meetings, 6:30.—Grace Methodist Episcopal Church, Rev. George Stuart; Central Methodist Episcopal Church, Rev. R. D. Hamilton, London, Canada; First Methodist Episcopal Church, Oakland, Rev. John F. Harmon, Mt. Vernon, Ill.; Centenary Methodist Episcopal Church, South, R. W. Ropiequet, Belleville, Ill.

JUNIOR LEAGUE CONFERENCE.

Howard Street Methodist Episcopal Church—9:00.

Chairman, Rev. T. Albert Moore, Hamilton, Canada.
 Song service, and devotions led by Mrs. Fannie E. Poorman, Sacramento, Cal.
Addresses.—"The Devotional Meeting," Mrs. Annie Hobbs Woodcock, Aurora, Neb.; "The Use of the Blackboard," (to be supplied); "A Reading Course for the Juniors," Mrs. Annie E. Smiley, Lowell, Mass.; "Round Table Conference," Rev. S. T. Bartlett, Napanee, Canada.

LITERARY AND SPIRITUAL DEPARTMENTAL CONFERENCES.

Woodward's Pavilion—9:00.

Chairman, R. S. Copeland, M.D., Ann Arbor, Mich.
 Song service, and devotions led by L. J. Price, Atlanta, Ga.
Addresses.—"Does the Literary Department Pay?" Rev. E. H. Rawlings, D.D., Portsmouth, Va.; "The Reading Course and How to Introduce It," Rev. J. Wellington Frizzelle, Rock Island, Ill.; "Round-Table Conference of the Literary Department," Rev. H. M. DuBose, D.D., Nashville, Tenn.; "The League Devotional Meeting," Mrs. A. C. Birch, Kokomo, Ind.; "The Preparation of Leaders," Rev. W. A. Barnclough, Victoria, British Columbia; "Round-Table Conference on the Spiritual Department," C. B. Nordeman, Louisville, Ky.

SOCIAL AND MERCY AND HELP DEPARTMENTAL CONFERENCES.

Metropolitan Temple—9:00.

Chairman, Rev. C. T. Scott, B.A., Aylmer, Canada.
 Song service, and devotions led by Rev. C. H. Phillips, Jackson, Tenn.
Addresses.—"The Social Atmosphere of the Church," Bennett E. Titus, Syracuse, N.Y.; "What Can the Social Department Do to Help a Revival?" Rev. J. A. Burrow, D.D., Nashville, Tenn.; "House-to-House Visitation," Rev. H. L. Jacobs, Altoona, Pa.; "Round-Table Conference, Social Department," (to be supplied); "The League Membership," (1) "How to Hold Old Members," Rev. W. W. Baer, Nainaimo, British Columbia; (2) "How to Secure New Members," Rev. R. A. Carter, D.D., Atlanta, Ga.; "Hospital and Prison Work," Rev. S. B. Campbell, D.D., St. Joseph, Mo.; "Round-Table Conference, Mercy and Help Department," Rev. J. L. Batty, Halifax, Nova Scotia.

CHAPTER OFFICERS' CONFERENCE.

Central Methodist Episcopal Church—9:00.

Chairman, E. M. Wheeler, Providence, R.I. Song service, and devotions led by Rev. S. H. C. Burgin, Montana.
Addresses.—"The President," Rev. W. F. Lloyd, D.D., Louisville, Ky.; "The Secretary," George E. Dougherty, Topeka, Kan.; "The Cabinet or Council Meeting," Rev. C. L. Nye, Creston, Ia.; "The Business Meeting," Rev. G. H. Cobblestick, M.A., Bothwell, Canada; "Round-Table Conference," Robert Remington Doherty, Ph.D., Jersey City, N.J.

SATURDAY NOON.

Business Men's Prayer-Meetings.—Palace Hotel Court, Rev. Geo. R. Stuart; Merchants' Exchange, W. W. Cooper.

SATURDAY AFTERNOON.

Great Open-Air Meeting in Golden Gate Park, Followed by Band Concert.

Chairman, Geo. W. Penniman, Clinton, Mass.
 Song service, and devotions led by Rev. H. W. Kellogg, Portland, Ore.
Addresses by Rev. E. E. Shore, M.A., B.D., Toronto, Canada; Rev. E. E. Hoss, LL.D., Rev. J. M. Buckley, LL.D.

SATURDAY EVENING.

7:30. State rallies in churches to be assigned.

7:30. Rally of German-American Epworthians at Metropolitan Temple.
 Chairman, H. A. Schroetter, Covington, Ky. Devotions led by Rev. J. A. Mulfinger, Chicago.

Addresses by Rev. F. Munz, D.D., Cincinnati, O.; Mr. H. A. Salzer, La Crosse, Wis., and Pres. E. S. Havighorst, Mt. Pleasant, Ia.

FOURTH DAY.

SUNDAY MORNING.

Love-feast Services, 9:30.—Led by Rev. M. D. Carrel, Traverse City, Mich.; Rev. John L. Pitner, D.D., Los Angeles, Cal.; Rev. C. N. Dawson, Omaha, Neb.; Rev. A. G. Johnson, Mo.; Rev. J. C. Simmons, D.D., California; Rev. Geo. R. Stuart, Rev. D. J. Smith, B.A., Toronto, Canada; Rev. J. W. Saunby, B.A., Medicine Hat, Canada; Rev. Edwin Locke, D.D., Holton, Kan.; Rev. James W. Marshall, D.D., Camden, N.J.; Rev. F. H. Shattuck, Chicago.

Preaching in all the churches. (Appointments to be made by the San Francisco local committee.)

SUNDAY AFTERNOON.

Woodward's Pavilion—3:00.

CHILDREN'S MASS-MEETING.

Chairman, Rev. Merrick E. Ketcham, Xenia, O.

Song service, and devotions led by Rev. S. T. Bartlett, Napanee, Canada.

Addresses by Mrs. Robert E. Jones, New Orleans, La.; J. W. Churchill, Coldwater, Canada; Rev. C. O. Jones, D.D., Virginia.

Mechanics' Pavilion—3:00.

Devotions. (To be supplied).
 Sermon, by Bishop I. W. Joyce, D.D., LL.D., Minneapolis, Minn.

Metropolitan Temple—3:00.

Devotions. (To be supplied).
 Sermon, by Bishop W. A. Chandler, D.D.

SUNDAY EVENING—CLOSING MEETING.

Mechanics' Pavilion—7:30.

Chairman, C. A. Goss, Omaha, Neb.
 Song service, and devotions led by Rev. W. W. Case, D.D., San Francisco, Cal.
Addresses by Rev. W. A. Quayle, D.D., Indianapolis, Ind., and Rev. E. S. Rowe, Victoria, B.C.
 Farewell consecration service. (Leader to be supplied.)

Woodward's Pavilion—7:30.

Chairman, Rev. James Allen, M.A., Toronto, Canada.

Song service, and devotions led by Rev. J. N. Beard, D.D., San Francisco, Cal.
Addresses by Bishop Morrison and Rev. W. F. Anderson, D.D., Sing-Sing, N.Y.
 Farewell consecration service, led by Rev. C. M. Boswell, D.D., Philadelphia, Pa.

Metropolitan Temple—7:30.

Chairman, Rev. W. H. Barnclough, Victoria, British Columbia.

Song service, and devotions led by Rev. R. P. Wilson, D.D., San Francisco, Cal.
Addresses by Rev. W. P. Thirkield, D.D., Cincinnati, O., and Bishop Hendricks, LL.D., Kansas City, Mo.

Farewell consecration service, led by Rev. Edward S. Nide, Ann Arbor, Mich.

California Street Methodist Episcopal Church—7:30.

Chairman, Rev. C. L. Meade, D.D., Hoken, N.J.

Song service, and devotions led by Rev. J. M. Barcus, D.D., Texas.

Addresses by Rev. C. M. Cobern, D.D., Denver, Col., and Rev. J. L. Batty, Halifax, Nova Scotia.

Farewell consecration service, led by Rev. Appleton Bash, Ph.D., Beaver, Pa.

The Convention City.

San Francisco, the International Epworth League Convention City for this year, is a long way from here, but it possesses so many attractions that its drawing power will probably be greater than many other places much nearer home. In the first place it



STREET IN CHINATOWN, SAN FRANCISCO.

possesses the great advantage of a delightful climate. No one wants to sweater in a tropical heat for three or four days, even for the sake of enjoying a good League programme.

San Francisco will be cool. How do we know? Simply because it has never known a really hot day. There is always a refreshing breeze from the ocean, and the evenings are cool enough to make warm wraps very much appreciated.

San Francisco is a city of hills, not ordinary ones, but hills of considerable height, and tremendous steepness. Viewed from the water at night the sight is picturesque beyond description. The city seems to rise in terraces, one above another, and all brilliantly illuminated.

In looking up one of these hills in the day time one wonders how the street cars can possibly climb them, but the cable cars run up the steepest inclines with the greatest ease.

One of the best and cheapest ways to see San Francisco is to make liberal use of the street cars, which run in every direction. The buildings are nearly all made of wood, but that fact would scarcely be noticed by the casual visitor, as they are painted so as to almost exactly resemble brown stone.

The principal thoroughfare is Market Street. Nearly all the other streets in the city, on the north, run into Market at an acute angle.

Almost in the centre of the city is the Chinese section, known as "Chinatown." Every available inch of space here is occupied, both above and under ground. One of the sights of San Francisco is to go through Chinatown at night, under the direction of a competent guide, of course. The restaurants, shops, opium dens, Joss houses, etc., are full of interest to a visitor from the East.

On Market Street is located the United States mint, where Uncle Sam's money is made. Here a couple of hours can be spent very pleasantly and profitably.

There are a number of trips by street cars to points just outside the city, which are very delightful. Of course Golden Gate Park will be explored at the earliest possible moment. From here a magnificent view of the ocean may be obtained. The park comprises about a thousand acres, and has many drives. It is green with grass, and abloom with flowers the year round.

Another place which attracts many sight-seers is the Seal Rocks. It is a never-ending source of amusement to watch the lazy-look-

ing seals as they wallow upon the rocks a short distance from the shore.

Altogether San Francisco is one of the most interesting cities in the world, and an ideal spot for a convention.

Convention Notes.

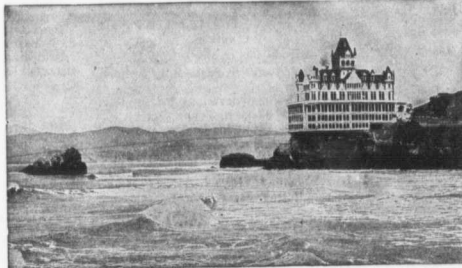
\$30,000 will be raised, by public subscription, in San Francisco, to pay the expenses of the Convention.

The tickets will be good from July 6th to Aug. 31st, thus affording the opportunity of seeing much of the great West. Stop-overs will be allowed at any point west of Omaha.

REV. W. H. BARRACLOUGH, of Victoria, writes that quite a party will attend the Convention from British Columbia. There certainly ought to be, for it will be a long time before an international Convention comes so near to them.

The Chamber of Commerce of Los Angeles, Cal., will give a reception to Epworth Leaguers and their friends on the way to the Convention, on Saturday evening, July 13th, to be followed by a great mass meeting on the following Sunday.

The price of return tickets to San Francisco will be \$50.00 from Chicago. Rates



SEAL ROCKS AND CLIFF HOUSE, SAN FRANCISCO.

from points in Ontario have not yet been quoted, but it is expected that single fare to Chicago, added to \$50.00, will be the figure that will shortly be announced.

Never before have we had an international Convention which combined a splendid programme with such magnificent scenery. The prospects are that we shall have a larger Canadian attendance than at Indianapolis, although the cost will be much greater.

If it is desired to take the return trip *via* the Canadian Pacific, \$20.00 extra will be charged. No Canadian ought to think of going to the Coast without travelling one way over our own great trans-continental road. It excels all others in magnificent mountain scenery. It will be the experience of a lifetime to journey from Vancouver to Toronto.

As itinerary can be planned which will enable delegates to see Chicago, Denver, Colorado Springs, Garden of the Gods, Pike's Peak, Royal Gorge, Salt Lake City, San Francisco, Del Monte, Los Angeles, Mount Lowe, Mount Shasta, Portland, Seattle, Tacoma, Victoria, Vancouver, Banff, Winnipeg, and the entire coast will not be more than about \$100.

The Senate of California has extended an official welcome to the Convention, in which the visitors are invited to the enjoyment of the best products of the State.

How much will the entire trip cost? is a question frequently asked. The answer depends, of course, very much upon one's tastes and the time to be spent, but it is estimated that the trip can be taken from Toronto and return for from \$100 to \$125 by those who are economically inclined. A first-class time can be enjoyed by all who are willing to spend about this sum.

The programme which is published in this issue is a "provisional" one, and is subject to change in names. The topics will, however, remain as they are. Canada had only the privilege of sending twenty-two speakers. Some good men have been chosen, but many others equally efficient could have been selected. The name of no person appears upon this programme which was on the Indianapolis programme of two years ago.

The Methodist Preachers' Association, of San Francisco, are planning to act as host to all the preachers who may attend the Convention. Special quarters are being fitted up for their reception and comfort in the Convention building. Pastors who have any idea of attending should write to Mr. F. W. Trower, Y.M.C.A. Building, San Francisco, Cal., for a copy of a special circular letter prepared for ministers.

Ho, for California!

The Chicago and North-western Railway furnishes one of the most attractive routes to the International Epworth League Convention at San Francisco in July. It will run through trains over its own line, the Washash, the Union Pacific, Denver & Rio Grande, Rio Grande & Western, and Southern Pacific Railways, thus touching some of the most beautiful scenery on the continent. Stop-overs are allowed at points west of Omaha, so that Denver, Colorado Springs, Pike's Peak, Salt Lake City, etc., may be visited, if desired.

Tickets good from July 6th to August 31. Price of return ticket \$50.00 from Chicago. The price from Toronto will be \$62.40, and correspondingly low rates from other Ontario points. An illustrated book will be mailed free to any address by making application to B. H. Bennett, 2 King Street East, Toronto.



MOUNT SHASTA.

"What We Can Do?" is the title of a very helpful little booklet of practical suggestions concerning Epworth League work. Everything in it is bright, crisp and up-to-date. Single copies five cents or fifty cents a dozen, postpaid. It may be obtained from Mrs. R. S. Douglas, Amherst, Mass., U.S.

From the Field.

The Young Men Are Joining.

Lacknow League reports progress, and the outlook is most hopeful. At the last reception service three ladies and ten young men became members. Each department is well conducted by live workers. "Pastor, president and members are all working with a single eye to the glory of God."

A Good Year.

The Corresponding Secretary of Metropolitan League, Toronto, writes: "Our League has had a blessed year's work. The spiritual atmosphere has deepened and the interest manifested by our leaguers has greatly increased. Some thirty new members have united their efforts with ours during the past three months. The Missionary Department is doing excellent work. An evening was spent with Shakespeare's 'Merchant of Venice' last literary programme. Services well attended and bright."

Prospering.

Inglewood League is prospering under the presidency of Mr. Morley Clegg. The League is being aroused to greater interest in the Young People's Forward Movement for Missions, and the prospects of a substantial increase in the givings are good. The League has purchased a complete set of dishes for the use of the church at tea-meetings, socials, at homes, etc. A Junior League was formed last week, with a membership of between twenty and thirty to start with. Mrs. (Rev.) Jourdan is Superintendent, with Mrs. W. P. Goodman as assistant.

Doing Good Work.

The Corresponding Secretary writes: "Tilbury Epworth League is doing good work. During the past year we have enrolled twelve new members, and have gained \$6.00 over the amount of last year in personal subscriptions for the Forward Missionary Movement. There is a deep feeling of spiritual enthusiasm among the active members, while the papers read and the talks given show that much thought and great interest is taken in the Prayer-meeting Department. Our aim is to make this first year of the twentieth century the best yet seen in spiritual growth."

Cut the Pastor's Wood.

The Corresponding Secretary of the League at Ker writes: "Our meetings are regularly held on Sabbath evening, when the League topic for the day is taken by one person, while the President or some other worker leads the meeting. Our literary evenings are increasing in interest and attendance. For missions we give by the two-cent per week plan. There was a new departure recently, when the young men of the League met one afternoon at the parsonage and cut a season's wood for our pastor, Rev. F. M. Mathers, B.D. The young ladies came in the evening when tea was served by Mrs. Mathers, with their assistance. When the going-home time came, all were pronounced in saying, 'We had a good time.' Our pastor is much interested in our work, and he and Mrs. Mathers render us good service. We are happy in our work."

An Appropriate Custom.

Bridge Street Methodist Church Sunday-school emphasizes the great Church festival of Easter, not only by an unusual abundance of music and flowers, but each member wears a bouquet. The effect is very pretty and no doubt the event which is celebrated is all the better remembered.

Nearly Three Dollars Each.

The Linwood League is a small one, having only twelve members, who are all active. This is accounted for by the fact that there are very few young people in the Methodist homes of the locality. While the quantity may be small, the quality of this League seems to be good, for its twelve members contributed \$20.00 towards the Forward Missionary Movement, besides \$15.00 given to the General Fund, in the regular way, making a total of \$35.00. As far as we know this is the banner report for missionary giving. Can any League beat it?

Interesting Temperance Meeting.

The new League at Strathcona, N.W.T., recently held a very interesting and profitable temperance meeting. A list of questions bearing on temperance topics was written out, and one question handed to each of a number of members, some time before the meeting, to give time for thought, so that they might come prepared to say something. In addition, a large number of persons were given special invitations to be present. As a result about sixty attended, and enjoyed a fine programme. The principal interest centred around the questions and their answers. The following are a few sample questions:

- "How can a prohibitory law be enforced?"
- "Is the liquor traffic necessary?"
- "Why should every Christian be an abstainer and prohibitionist?"
- "What do you think of Mrs. Nation?"
- "What reason have we for saying that the liquor traffic is worse than the negro slavery of the South?"

This League has recently started a monthly local paper called *The League Reflector*, which is said to be "a decided success."

"The Word We did not Say."

Rev. J. Kenner, of Mitchell, sends the following cheering note: "I have often thought it and said, time enough, but never to you, that I think the Epworth Era is bright, sparkling, interesting and profitable; and I am dull of what it is important that young and old should know. It is the best value for the money of any periodical that comes my way. I have taken it from its first number, and would recommend all parents who would have their children rightly influenced, to see to it that it is put in their way."

"A Little Child Shall Lead Them."

A pastor in the Toronto Conference sends the following encouraging bit of news: "A few days ago I received a letter from a little girl to whom I have never spoken regarding personal religion. The letter began: 'I have such good news to tell you I could not wait until I saw you.' Then she tells of winning two of her young companions to follow Christ. She closed with: 'I think it would be wise to have a little talk with each one or have a little meeting some day after school.' The two companions are members of our Sabbath-school. The writer is of an English Church family. I have lately learned she was in our revival service on a Sunday evening and was prevented by her mother from coming forward as a seeker. I have

also learned that lately her father has disapproved his child's religious convictions and forbidden her to come to our church or to the parsonage. O how great the sin of that father! and how beautiful the faith of the child! We are precluded from helping her personally, but we trust the great Father will care for His child of tender years and make her a blessing.

Pretty Decorations.

An "At Home" under the auspices of the Walkerton League was given on Tuesday evening, April 16th, in the Sunday-school room of the church, where tea was served from six to eight o'clock, followed by an interesting programme, consisting of chairman's address by the pastor, choruses, solos, and recitations.

The room was prettily decorated with plants and drapings of hunting, while a number of small tables were tastefully arranged, and garnished with trailing vines of myrtle, and plants and flowers of various kinds, the whole presenting a very home-like appearance.

An admission fee of ten cents was charged and the proceeds, which amounted to \$16.00, will be appropriated to the use of the Trustee Board.

Evening With Browning.

On Tuesday evening the members of James Street Methodist League, Exeter, in response to an invitation from the Main Street League, assembled in the school-room of the Main Street Church, and spent a pleasant evening. Dr. Anderson filled the chair. A very interesting and profitable programme was rendered, consisting of solos, quartettes, trios, etc., also readings, essays and quotations from the poet. The entire programme was given by members of the visiting League, after which refreshments of coffee and cake were distributed by the Main Street League.

Interesting Debate.

The Laundy's Lane Epworth League entertained, on April 12th, the Young People's Societies of the Baptist Churches, Niagara Falls, Ont., and Niagara Falls, N.Y., also the Epworth League of Niagara Falls, Ont., and the Christian Endeavor Union, Niagara Falls, N.Y. The leading feature of the programme was a debate on the subject, "Resolved, that the combining of companies into Societies is detrimental to society." After a spirited discussion, the decision was given in favor of the affirmative. The refreshments of cake and coffee proved as good as the rest of the evening's menu. Everybody enjoyed the evening.

The Coming Six Months.

In most of our Leagues the new officers have been elected, during the month of April, according to Constitution, and the way is clear for another year's work. As the new year commences with the first of May, it is important that the Topic List should commence then. We have therefore prepared a very neat little topic card for the six months from May to October, which will be sold at an exceptionally low price. There are many reasons why the six months' card is preferable to one covering a whole year. It affords the opportunity of arranging the leaders for a half year, which is very much better. The Annual Card is apt to be lost or mislaid before the list of topics has expired.

See advertisement on the last page concerning the six months' Topic Card.

Decision Day Card.

Decision Day was observed in Simcoe Street Church, Hamilton, on Easter Sunday. The following card was used, as regards results:

"Choose you this day whom ye will serve."
—*Joshua 24: 15.*

MY LIFE DECISION.

By the help of God through the Holy Spirit, I resolve to accept the Lord Jesus Christ as my Saviour, and determine henceforth to live the Christian life.

Name.....

Address.....

"Kept by the power of God through faith unto salvation."—*1. Peter 1: 5.*

When signed please hand to Rev. Theo. J. Parr, Pastor.

I DESIRE TO UNITE WITH

.....CHURCH
Prepared by Rev. Theo. J. Parr, M.A., Hamilton,
from whom copies may be had.

On the opposite side are given, "Four Steps into the Kingdom of God," viz., Repentance, Confession, Faith, and Obedience. These are accompanied by appropriate passages of scripture. (See page 156.)

The card seems admirably adapted for use in Epworth Leagues and Sunday-schools.

Just a Line or Two.

The League at Anderson recently held a very successful Dairymaids' Social.

A NEW League has been organized at Centenary Church, on the Sylvan circuit.

A NEW League has been launched at Swan River, Dauphin District, N. W. T., with nineteen active and five associate members.

The officers of the Windsor District League have sent out to the societies of the district the finest set of circular letters that we have seen.

The League of Parliament street church, Toronto, is again to the front in missionary gifts, having raised \$250 for missions during the past year.

UNION League, on the St. Thomas District, has received eighteen new members during the past year, and increased the missionary gifts from \$3.80 to \$25.00.

THE Strathroy District Sunday School and Epworth League Convention was held at Petrolia. Speakers good, discussions animated, audiences large and appreciative.

THE Seventh Annual Convention of the Epworth Leagues of the Caninachie Circuit, was held on Good Friday at the Maxwell Church. There was a good attendance, and an excellent programme.

A VERY interesting "Canadian Evening" was given in the League of Broadway Tabernacle, Toronto, on Monday evening, April 15th. Rev. W. B. Caswell, B.A., of Woodstock, gave a fine address on "Sir Isaac Brock."

YOUNG People's Day was observed in Central Church, Woodstock, on Sunday, March 24th. Appropriate sermons were preached by Rev. T. J. Parr, M.A., the newly-elected President of the Hamilton Conference League.

DURING the past three months the Colborne Street Methodist Church Debating Society, Brantford, has been hard at work discussing, in parliamentary form, various questions concerning Canada's national growth and prosperity.

A PROMINENT Methodist in Toronto informs us that he attended prayer-meeting on a recent stormy Wednesday evening, in his own church, and out of a total attendance of thirty, counted twenty-one members of the League present.

THE *Tilsenbury Liberal* says of the Epworth League in that town: "This League is one of the strongest and most active organizations of the kind in this part of the Province, and is now enjoying a season of considerable activity and spiritual blessing."

A BOX social, under the auspices of the Epworth League, was held in the basement of the Methodist Church, Blyth, Monday evening, April 8th. All present spent a most enjoyable evening. The proceeds of the social netted the treasury in the neighbourhood of \$10.

THE League at Janetville took up the "Forward Evangelistic Movement," and the services were so helpful that they were continued for two weeks, and several conversions resulted. The class-leaders and some of the older church members joined with the League in the services.

A BEAUTIFUL and valuable quilt has been presented by the King's Daughters of Bridge street Methodist church, Belleville, to the Pieter Orphanage. Thirty-four scripture texts have been inscribed in as many blocks, with great neatness. Altogether the quilt is an unusually handsome one.

THE League at Bancroft is prospering. A recent "At Home" was the means of increasing attendance and interest in the Society. The Corresponding Secretary reports that they are experiencing a "revival of interest in the League work." There are now twenty-one active members, besides a number of associates.

As a result of the Crossley and Hunter meetings held in Petrolia last fall, the membership of the League there has been greatly increased, seventy-five new members having been added. Under the leadership of the pastor, Rev. Joseph Philp, a reading room has been opened for young men—a cheerful, pleasant room, which is open each evening of the week. It appears to be greatly appreciated by a large number of young men.

Personal.

REV. JOHN BALL, of Kirkton, recently gave a lecture to the League of that place on "Preaching to Empty Pews," which was well received.

THE League of Hope Methodist Church, East Toronto, recently presented their President, Miss Susan Widdifield, with a handsome clock, previous to her removal to Stouffville.

THE young people of the Arkona League met at the parsonage on April 11th, and presented Mr. C. R. Eastman with a Bible, as a token of esteem, previous to his leaving the village.

THE Hunter-Crossley edition of the *Chatham Banner-News* was quite a success from both the editorial and financial points of view. The sum of \$450 was realized for the General Hospital.

REV. T. J. PARR, M.A., of Hamilton, has sent in fifty-subscriptions to the EPWORTH ERA since the first of January. If we had a man like him in all the large cities and towns, how our circulation would boom!

REV. DR. DANIELS, of Sarnia, preached anniversary sermons for the Epworth League of Forest on March 17th, and lectured on the "Chinese Problem" on Monday evening. The proceeds were upwards of \$50.00.

DR. F. C. STEPHENSON intends making a somewhat extensive tour of the New Brunswick Conference in the interests of the

Young People's Forward Movement for Missions during the month of May, beginning at Campbellton on the first Sunday. He also expects to be at the New Brunswick Conference. Doubtless the Leagues "Down by the Sea" will give him a cordial reception. His visit will do them good.

The Reading Course.

SOME of the Reading Circles have closed their session's work with a public meeting, at which the general results of the reading have been given to the whole League and congregation. A good idea.

THE Reading Circle of the Paris League authorized their Secretary to write to the authors of the four books constituting this year's E. L. Course, telling them how much their books have been enjoyed.

"We rather regret that we have finished the books of this year's course, but they will long be a treasure on our book shelves." Thus writes a member of one of the Circles. One of the advantages of buying books is that they remain with you as permanent friends.

THE examination papers for the Course are now ready, and will be forwarded to any address, free of charge. No one need fear to take the examination, as the questions are such as can be easily answered by those who have read the books. The Circle of Kensington League, London, has already ordered nine of the question papers.

THE leader of a very successful Reading Circle writes, asking about the Diploma which we send to all who take the examinations for three years. If all the readers could see this splendid work of art more of them would write on the examination. It makes a beautiful souvenir of the Course, which will long be treasured by those who receive it.

THE Reading Circle of St. Paul's Church, Toronto, recently held a very interesting meeting at the residence of Rev. Dr. Courties. Mr. William Houston was present and gave an address. The Circle has done excellent work during the past season. In addition to taking up the regular books of the Course, the members have been studying Tennyson's "In Memoriam."

Stratford District Convention.

THE Annual Convention of the Stratford District League was held in the Waterloo Street Church, Stratford, on Monday, April 8th, with Rev. E. N. Baker, B.D., in charge. The programme was an excellent one. In one respect at least it was a model, inasmuch as it avoided the usual mistake of overcrowding. There was plenty of time for discussion, and the Round Table Conference had a full hour assigned to it, thus affording an opportunity of dealing with the practical part of the work. The entire morning session was given up to the Junior Department. Two very fine papers were read on Junior and Intermediate League work, by Miss Boyd and Miss Morris, which were followed by conversation and discussion.

At the afternoon session the subject of Missions was given the right of way. Miss Hutchinson gave an excellent paper on the general subject of "Missions," and Rev. John Henderson spoke earnestly on "Systematic Giving." The delegates enjoyed an unexpected treat in the presence of Rev. G. E. Hartwell, B.A., returned missionary from China, who spoke in the afternoon and evening to the delight and profit of all. After talking for some time on "The Forward Missionary Movement" a resolution was unanimously passed, asking that a missionary to China be appointed, to be supported by the Stratford, Sarnia and Exeter Districts.

Great interest was manifested in this department.

In the evening Rev. F. H. Larkin, of Seaford, Dr. Hartwell and A. C. Crews delivered addresses.

The following officers were elected for the year: President, H. B. Sparling, St. Mary's; 1st Vice-President, Miss Hutchinson, Listowel; 2nd Vice-President, Miss N. Foreman, Stratford; 3rd Vice-President, Miss K. Heal, Munro; 4th Vice-President, Miss Edith Robinson, Wallace; 5th Vice-President, Mrs. Parker, Stratford; Secretary, Miss Roadhouse, St. Mary's; Treasurer, Miss Wreford, Stratford.

Anniversary Day.

How to Make it a Success.

The Epworth League will be twelve years old on the 15th of May. The event will be celebrated by special services on either Sunday, May 12th or the 19th. This anniversary day affords too good an opportunity to be missed of bringing the League and its work before the congregation.

The day may appropriately begin with a sunrise prayer-meeting, and at this delightful season of the year it will not be a hardship to anyone to attend an early service of this kind. Ask the pastor to preach a special sermon to the League in the forenoon, and make it an occasion long to be remembered. Members, both active and associate, should occupy seats together, all wearing their badges. Decorate the church with flowers, flags and bunting in such a way that the old people will open their eyes in wonder.

In the evening, if the plan meets with the pastor's approval, have a great platform meeting, with several brief addresses and lots of good music. If there is an orchestra connected with the church, enlist its services to help in the music.

The retiring President might make a brief statement concerning the work of the League for the past year, and the new President could outline plans for the coming year. The pastor and others could follow with appropriate words. Such a meeting would be a change from the usual Sunday evening service, and would be appreciated by old and young. At least one old person, "with a young heart," should have a place on the programme.

We are often asked to give facts concerning the origin and growth of the Epworth League. No space is taken up in this way in this number, because full information has been published in former issues. At any rate it is the best thing not to talk too much about the history of the movement. Any institution that proposes to live upon its past will soon find that it has nothing but the past upon which to meditate. Let us make much of the present, with its duties and responsibilities. Our retrospect of the past should fill our hearts with gratitude, and lead us to ask, with sincere humility, "What hath God wrought?" Our prospect of the future is sufficiently bright to cheer our hearts, and to stir in every heart an ambition to do something more than we have been doing for our Lord and Master.

In the Epworth League we have a splendid working force, capable of accomplishing great things "for Christ and the Church." Let us seek to make it more effective than ever.

For Corresponding Secretaries.

An editor of a contemporary says: "Send your items of news when they are fresh. We don't like to publish births after the child is weaned, a marriage after the honeymoon is over, a death after the widow has married again, nor the notice of an entertainment when the job is done elsewhere and the editor is charged for admission."

The Campaign in the League.

There are many reasons why each Epworth League should undertake an aggressive Missionary Campaign this spring.

1st. Because it is necessary. The Leagues fully understand that they are a missionary force; that they do not exist for selfish or local purposes and ambitions only, and yet our Leagues do not enter untried and prayerfully into this great work. The question in the quarterly report asked about prayer is answered very indefinitely. Many Leagues do not answer it at all. Our organization will fall to the ground if its foundation prayer is not firm. It is absolutely necessary that we have a praying Missionary Department in our Leagues. Aggressive Leagues are not buying Missionary literature, they are not reading the EPWORTH ERA and *Missionary Outlook* as they should. A careful canvass for subscribers should be begun, with individual and League libraries.

2nd. A Missionary Campaign should be undertaken because it is a privilege. Who can estimate how great a privilege it is to be associated with Jesus Christ in saving the world. Everybody can help. All can pray, all can think and all can plan. All can give a very little time and money. Those who have a little time or money can multiply it. Some can cultivate an extra corner of land which might otherwise not bring forth a crop this year. Some may be able to raise fowls or a calf, a lamb, a pig, a colt for missions. Some of the ladies can do needle missionary books or taking subscriptions for our connexional periodicals. A few can undertake to study up missionary work and become teachers of missions. Perhaps there is no greater need than the need of Missionary Study Classes. These classes could be led by one who gives special study to the subject. They may be held weekly at the time the Sunday-school is held, or at such time and place as circumstances require.

3rd. There should be a missionary campaign carried on within each League, to save the necessity of sending out students who have to spend more time than they can afford.

4th. F. C. Stephenson, 81 Czar St., has prepared literature and helps as to that for the small sum of five cents anyone may secure such assistance and direction as will start him in this great, good work. We should recommend those whose hearts long to do work for the Master to read the articles, and secure and study the pamphlets recommended by the Students' Forward Movement for Missions.

F. C. S.

Not For You.

Unless you are:

1. A Conference 5th V. P.—If you are, do you know the names and addresses of the District 5th V. P.s in your territory? Have you written any of them in the interests of their League work since you were elected at your last Conference Convention? If not, do you know why you were elected to your office? What are you there for, anyway?
2. A District 5th V. P.—If you are, do you know what circuits on your District have Junior Leagues? Have you written the local superintendents to guide, encourage and help them in their work? Have you made the slightest possible effort to get a new League started anywhere within the bounds of your District? If not you may be an ornament, but are not of much use, are you?
3. A Local Junior Superintendent.—If you are, have you carefully supervised the work of your various committees, and kept in touch with the pastor and older League? If so, even though you have not met with an overflow of sympathy or seen phenomenal results

from your weekly meetings, go on, do your best, do not grow weary or discouraged, your work will tell though you seem to labor alone.

The Book Shelf.

Protestant Missions in South America. By Harlan P. Beebe, Cecil C. Johnson, J. Taylor Hamilton, Rev. H. C. Tucker, Rev. C. W. Drew, D.D., Rev. J. H. La Fette, Rev. T. R. Wood, L.L.D., and Mrs. T. S. Pond. New York: Student Volunteer Movement for Foreign Missions, 1900. Paper, 35 cents; cloth, 60 cents.

This book occupies a unique and most needy place in missionary literature. As is well known, there is no volume that is devoted to all the Protestant missions laboring in that continent except this one just issued. Aside from its being desirable because it is the only recent work on the subject, it is for other reasons an important contribution to missionary literature. It is written by authors chosen from six denominations who are authorities on the sections concerning which they write. It will thus be a valuable help in furthering the interests of the thirty-five societies working in South America, as well as in interesting many who may have felt that, being already a Christians, and, though of the Catholic type, South America cannot properly be considered a mission field. The reading or study of this volume and of its accompanying tables of general and missionary statistics, together with its specially prepared missionary map, showing all Protestant mission stations, will surely produce strong convictions as to Protestantism's debt to this promising continent of Republics.

A New Way Around an Old World. By Rev. F. E. Clark, D.D., President of the United Society of Christian Endeavor, New York: Harper & Brothers, Publishers, Price, \$1.25.

Dr. Clark possesses the happy faculty of seeing many interesting things, and describing them in a most entertaining way. This volume is devoted to an account of his last journey round the world, in the interest of the Christian Endeavor Movement. There is only a brief reference to the conventions which he attended. He declares that these were beyond expectations, large in numbers, enthusiastic in interest, and important in results. The Doctor then proceeds to tell the story of the first American party that travelled over the Trans-Siberian Railway. Much valuable information is given concerning the great railway, the countries through which it passes, and the people. The book is splendidly illustrated and finely gotten up. It will make a charming gift volume.

Chinamen at Home. By Rev. Thomas G. Selby, for twelve years a missionary in China. London: Hodder & Stoughton, Publishers. Price, \$1.25.

Now that the Chinese question is so much to the front, reliable information concerning this great country is valuable on either side has yet been published. It describes the general characteristics of the country and people, with special reference to missionary work. There are interesting chapters on "Chinese Cities and City Life," "Chinese Villages and Rural Life," "The Rough and Tumble of Inland Travel," "Crematorial Institutions," "The Problems of Christian Progress," etc. This volume should have a place in every missionary library.

The Gentle Art of Pleasing. By Elizabeth Glover, New York: The Baker & Taylor Company, Publishers. Price, \$1.00.

A very pretty little story. The author's thought during much association with young people has often been drawn toward the unpopular among their mates. She has noted that although keenly conscious of social exclusion, they seldom have any inkling of its reasons. Not all these sufferers were of age or capacity to be helped by such writers on social topics as Emerson or De Quincey. Hence came this little book, which is lovingly inscribed to all who would unveil and adorn that individual beauty of soul, sure to have been impressed by the hand of the Maker.

YOUNG PEOPLE'S

Forward Movement for Missions

In charge of F. C. STEPHENSON, M.D., C.M., Corresponding member of the students' Missionary Campaign, 31 Cedar Street, Toronto.

The Beginning of a Chinese Hospital in San Francisco.

Dr. B. C. Atterbury, for many years a missionary in Pootungfu, North China, came to California for the health of his family. In studying the need of Chinatown, he was impressed with the necessity of having some place where the sick poor could be cared for. As the Doctor says, no charity has been more pressing. The only places where they could be put are wretched rooms called "Halls of Peace," where the bones of those who have died are waiting to be shipped back to China. He first opened a free dispensary in the mission, where many indigent sick received medicine for the body, and instruction in the way of salvation. This effort later, after having overcome many obstacles which were put in their way, developed into a sanitarium, which is supported by the official and merchant classes of Chinatown, of which Dr. Atterbury has charge. It is hoped that this will in time result in a well-equipped hospital, similar to the one he built in Pootungfu, and which was destroyed by the Boxers.

The Hope of the Chinese in America is the Gospel.

It is said that one need not go across the Pacific to visit China, as Chinatown in San Francisco is a copy of Cantonese China. Here live about 18,000 Chinese, six hundred of whom are Christians, and about a thousand attend school.

Mission work among the Chinese in San Francisco was begun about 1850. The first Chinaman was welcomed; no one questioned his right to come; his advent was regarded as an open revelation of the people of the Orient, which meant great things for them and for us, but antagonism soon arose; first in the mining regions, and then gradually spreading to other places. Scarcity of white labor, and the high wages paid, made the Chinese acceptable, and almost indispensable, in developing agricultural interests, and as laborers on our railroads. They were so industrious, and so frugal in living, and so economical in habits, that they could afford to work for low wages. But as white labor increased the conflict grew, and the prejudice against the Chinaman deepened.

It has never been so much the number of Chinese actually among us which has aroused bitter opposition, as fear of what might be. More immigrants came from Europe in two months' time than come from China within the last fifty years. Add to this fear of an Oriental invasion the fact that the Chinese bring with them so many of the worst features of their old, superannuated civilization. Their debasing views, the importation of slaves, the false belief that they are co-equals with the distinctive isolation and non-assimilative attitude in which they stand, and, added to all, the Chinatown in San Francisco to which they have given birth, and which forms such a dark blot on the body of the fair city, account to some extent for the feeling of bitter hostility which exists towards them.

Nothing has done so much to counteract all this as the direct Christian influence that has been brought to bear upon them. Aside from any benefit that may come from contact with our civilization, the positive instruction which they have received, the hundreds who have been educated and lifted

up by missionary work, the Christian homes which have been established, with their refining influences, have done more for the Chinese than many realize. This we hope in some measure to prove.

Chinese Witnesses for Christ.

INCIDENTS OF THE SAN FRANCISCO MISSION.

A CHINAMAN was living with a family near Berkeley. On a certain Sabbath morning one member of the family proposed a game of croquet. The Chinaman went to the head of the house, saying, "To-day Sunday; no good play croquet." The man laughed, and said it was only a little innocent recreation, and the young people must have something to amuse them. But this was not a sufficient excuse for Jim, who then posted off, and wrote in large letters on a paper box cover, "Remember the Sabbath day to keep it holy," and nailed it up in full sight of the grounds. One of the party saw it, and said, "The Chinaman has done it. I will not play." The rest felt the same, and no game was played that day.

In the court-room at Oakland, one of our Christian men, named Lu How, was on the witness stand. The lawyer asked, in sport, "Do you worship Joss, John?" He said, "No, I worship the one true God, and try to serve Him." The lawyer then sneeringly asked, "Where do you expect to go, John, when you die?" His reply was, "I love Jesus, and try to live so as to go to heaven." The lawyer was silenced, and a feeling of religious awe and of respect for the man took possession of every soul in the courtroom.

OUR boys in Stockton were planning to give one of the periodical socials in the mission school. Each scholar had given not less than one dollar and a half, and one had given fifteen dollars for the occasion. When they learned from their teacher that they must help to support the school more generously, they at once decided to forego the social, and brought the money—thirty-three dollars—for mission work.

ONE bright little girl, an inmate of the Home, was recently baptized, and received into the Church. One rainy Sabbath morning she came down dressed for church. The matron objected to her going, as she was really sick with cold. The dear little Christian girl said, "It's my example, you know." Later, she was found still dressed in her good clothes, and gave for her reason, "I thought if the girls saw me dressed for church, they would go because they thought I was going."

A CHRISTIAN brother in Oakland, named Huie Noy, was dying. He was unable to speak, and recognized no one about him. I said to him, "Yesu o yesu," "Jesus loves you." At the name of Yesu, a bright smile lighted up his countenance, and he passed into the spirit land, to look upon the face of the Jesus whom he loved.

LEE GUEY went home in 1897 to visit his wife and family. Through his faithful life and teaching his wife and two of his children became Christians. His wife, in the joy of her new-found Saviour, began to make Jesus known among the families of her acquaintance. She went, in her zeal, from place to place in a quiet way, and especially visited among the poor. Many became deeply interested in the new doctrine, and some promised to put away their idols and worship the one true God. After Lee Guey came back to California, at the first Thursday evening prayer-meeting, in the presence of some forty friends, he thrilled their hearts by telling them the story of his wife's conversion, and of her zeal in witnessing for Christ.

WE are indebted for the incidents of the Chinese work in San Francisco to the Rev. Ira M. Condit, who in his book, "The Chinaman as We See Him, and Fifty Years' Work for Him," gives us a comprehensive history of missionary work among the Chinese on the Pacific Coast, and at the same time shows us the great need of christianizing the Chinese as they come to our land, and the important place this work is taking in aiding to evangelize old China. As many of our young people are looking forward to our International Epworth League Convention, to be held in San Francisco in July, and the missionary work among the Chinese will no doubt be visited, we recommend that before going they read Dr. Condit's book, so that they may understand the needs and what it means to give the Gospel to our neighbors across the Pacific, whether the light is given them in America or China matters little.

From Africa.

The following letter, received recently by Dr. Stephenson, explains itself:

CHIRAMBA, Angola, Dec. 24, 1900.

My Dear Friends,—At my request, Mr. Read, who was permitted the rare privilege of attending the funeral of a native king, consented to write up for you a brief description of the event. This month you are allowed that treat.

Rev. Frank W. Read and his estimable wife, who are well-known to many Canadians, are laboring very acceptably at the American Board Station of Sakanjimba, fifty miles direct west of here. They are both much interested in the Canadian young people, and you may hear from Mrs. Read later on.

Wishing you all many happy years of usefulness in the new century,

I remain,

Very faithfully yours,

A. YALE MASSEY.

AN AFRICAN KING'S FUNERAL.

Among other thoughts that come to the mind of a missionary, when alone in the midst of heathenism, are these: The utter hopelessness of the heathen condition; the contrast between their debased and ignorant state and our happy and enlightened one, and the knowledge that there is no hope for them but in the gospel of the Blessed God, with the assurance that it will be the power unto salvation of all them who believe on the Son of God. After a perusal of the following brief account of an African native burial, with these thoughts in mind, one's personal attitude in regard to the whole question may be suggested, and the reader may be led to ask himself again, "Am I doing my duty in regard to this matter, either in the way of giving, or praying, or singing?"

The capital ("Ombala") of the Ondulu country, two days north of the Sakanjimba Station of the American Board Mission, in South Angola, was recently the scene of the obsequies of a late chief, and the induction of a new one. The place is beautiful for sites of such a kind, and is accordingly chosen at its foundation with a view to defence.

It is built upon a large round hill, covered with huge granite boulders, with others of a lesser size scattered all around its sides. At the summit is the chief's enclosure, the huts being built largely upon a foundation of soil carried up from the lower sides of the hill, and deposited upon a bare rock. Around this, in clear spaces below, are built the houses of his wives and immediate followers, all surrounded by a palisade having two gates, one on each side of the hill, opposite each other. Around this again, below, are built the compounds of the residence chiefs, who, with the ruler, form the governing body.

Some of these have their permanent residence there; but others reside temporarily, going to and from their respective districts over which they hold rule. Outside these compounds again are the remains of a mud and wattled fence that once ran around the hill and closed the whole in. Now, however, the glory of the place has departed, and according to custom, since the old chief's death, who did not keep the place up, it has been left to go to ruin, to be rebuilt by the new chief.

Five days before such a funeral as this, the time of the women is given up to brewing the beer for the guests, during which time they are arriving from all parts of the country. These are accommodated, as far as possible, in the houses, huts being built for those who cannot be so provided for. On the fifth day the proceedings proper take place, but preparatory ceremonies, religious or otherwise, precede the burial. Morning and night, for several days previous to interment, the erier, from an elevated point, sounds a warning to all to shut up their animals, and take care of their children during the coming days, until the funeral is over, lest they disappear. Plunder of this kind is permissible, and was much more carried on in older times than now. Three nights before the funeral the widows of the dead chief began to wall for the dead, whose corpse has that day been removed from a hut near by into the cooking-house, the only sound building remaining in the compound. In the cold and darkness they sit on the rocks and wail, and cry most mournfully for some hours. In the daytime they sit in the house with the corpse. This continues during the second night, and the night before the funeral.

On the morning of the funeral the whole place is like a hive of people. Chiefs with their clans have been gathering during the past five days, and late arrivals are still coming in. Up in the dead chief's compound the bear, the young men are busy adorning the bier, which consists of a palm-pole with a frame fastened on, in which is suspended as much colored cloth as can be attached, reaching nearly to the ground. When the last artistic touches are made, this is taken into the house where the corpse is, and the corpse being wrapped in an ox-skin just taken from one of the oxen, killed in honor of the dead, and the heads of the religious ceremonies, is tied to the pole. The heads of the ox are left dangling, and appear below the curtains of the cloth, striking together as the bearers carry the corpse on their shoulders. To the native mind this is very pleasing, as a finishing touch suitable to an occasion so important. The widows sit crouched together all in mourning, covered over with cloths. Later in the day, after the beer has been carried out, these are conducted in single file, going in a crouching manner, with the cloths still over them, to a house in one of the outer compounds; and later they go to the river in the same way to undergo some rite of purification by bathing.

During the preparations there used to, a renowned fetish priest and some assistants conducting religious ceremonies. Men, women and children crowd about them, struggling to be sprinkled with water from a bark trough in which have been placed some herbs and other deceptions. The sprinkling is done with a bunch of twigs in one hand and a fowl in the other, both being dipped in the water and sprinkled over the body of each one presenting himself. The significance of this ceremony is that good crops will be insured for the women during the reign of the incoming chief, and good hunting for the men.

Preparations for conducting the corpse out into the open country seem to be completed about mid-day; but the rain which has been threatening begins to fall, whereupon some of the fetish doctors get together and call upon all the parents of twins, with their children, to congregate in one spot and sing

a chorus as a charm, which they do with all their might. This is to cause the rain to cease, which it did within half an hour, a verification of its power over the elements. If it had not succeeded, however, some other evil-disposed persons or spirits with greater power would have destroyed the influence of their charm, all of which is good native logic.

The funeral procession now forms for descent into the adjacent country, where further ceremonies are to take place before the burial. The corpse is carried by some of the old men, counselors of the dead chief; others play musical instruments, and one assists the priests in strewing the pathway with a charm in the form of roots and leaves of a certain tree reduced to a pulp. The relatives and more important people of the Omabla follow behind in single file, the general crowd either following also or lining the sides of the pathway. Arrived at the outer gate, there is a lull, when a dog and fowl are killed, and their mingled blood spilled on the ground, to honor the egress of the dead chieftain into the country, and for other reasons. This ceremony over, the procession moves on, directing its way to a rough altar a few hundred paces from the gate. This altar is built of rough stones upon the top of mud driven into the ground, upon the points of which are placed skulls of animals killed in hunting. As the late chief was a hunter, worship is paid at this spot by singing and dancing, particularly on the part of hunters, the corpse being kept there while this is going on. During the advance to the altar the different chiefs, with their clans grouped here and there about the slope, have been firing salutes (the honor done to the dead is measured by the quantity of powder expended); but the performance at the altar being over, the groups all converge towards the corpse, and surrounding it in an immense crowd of five thousand or more, musicians in the centre, they circle it continuously, chanting choruses, gesticulating, and leaping into the air as they moved unceasingly round and round. Only those incapacitated through old age seem to refrain from this wild abandonment. Viewed from a rising ground this is an impressive sight, seldom witnessed on so extensive a scale. The circling, swaying mass of black humanity, flecked with bright-colored cloths worn by the majority of them; the sea of heads being relieved by a variety of headgear, from a handkerchief or a soft wideawake to a silk hat or a policeman's helmet; the surface of the crowd continually broken by the men leaping with shouts into the air, in the ecstasy of the dance; the monotonous monotone of the chorus, pointed by explosive shouts from the whole crowd; the mellow tone of the pipes and thud of the drums heard at intervals from the lull of the chanting; all this is forgotten. This Africa not soon to be forgotten. This goes on for some two hours or more, when the incoming chief, who has been in seclusion in the Omabla, is sought for by some of the chief men, and escorted out to the crowd to be "crowned"—to receive the insignia of office from the dead chief and his consorts.

It is evidently a momentous ceremony for all directly concerned, as well as for the on-lookers. The chief takes his stand facing the corpse, still carried on the shoulders of two men; half a dozen or more chief men stand in a line on one side of the corpse, the same number on the other; the crowd closing round, gazing in superstitious wonderment at the performance. The chief, after a short address to the people, deprecating their choice of himself for the office, and expressing his appreciation of the honor shown him, commences an interloquution with the corpse, the latter being supposed to have power to move the bearers, who carry it backwards or forwards at its will, thus answering the questions put to it; forward being "yes," and backward "no." The interrogations are in

this wise: "You, my father, our chief! I have been chosen chief by the people in your place. I am not worthy of that position. There are many older chiefs than I am. You know me who I am. I was one of your family when you were here upon the earth. Is there anything to prevent my acceptance of the rulership of this people? Have I done evil that discredits me? Is there anything I have done that may prevent me from being chief in your stead? Speak, I pray you, and let the people know if I am worthy, or if you have any personal dislike for me."

There is a pause; the silence is oppressive. The suppressed excitement is not only felt by all the people, from those surrounding the corpse who can see its movements, back to the outskirts of the vast crowd, but the chief's strong commanding voice quavers, and the eyes of the old men are riveted on the bier in expectation of the answer. The two bearers, after standing motionless for some seconds, still amid perfect silence over the crowd, made tense by the suppressed breathing of the multitude, or the rustling of leaves stirred by the breeze in the trees near by, begin to sway slightly in their load; they incline a little to one side, then the other; then move back a little, and finally and distinctly they lunge forward. The answer is propitious; the chest of the chief heaves as he draws a deep breath. The old men breathe with a murmur passes from the centre to the edges of the crowd. The interrogation is continued in the same manner, and answered in the same way, until it is fully ascertained that the choice of the people entirely meets the wishes of the dead chief. Then the "master of the keys" of the old chief comes forward amid a murmur of applause from the populace, and hangs a bunch of keys that belonged to the dead chief around the neck of the new one—this being the insignia of his formal introduction to office.

The tall commanding chief, with much dignity and grace, but still under great excitement, now addresses the corpse again, covenanting to rekindle the fire in the Omabla, when the fires of the dead chief shall be put out, and to keep them going all his lifetime; to build up the place and restore it to its former glory, as a good chief should; to be a wise judge and a father to the people, calling on the dead and the living to be witnesses to his covenant.

Amidst murmurs of applause the crowd breaks up, and two processions are formed; one to escort the corpse to its resting-place with the remains of the former chiefs, and the other, headed by fifers and drummers, to conduct the new chief to his compound.

As one wanders in his way through the crowd in the evening twilight, back to the humble lodging that hospitality had provided for the white stranger, thoughts upon thoughts upon scenes just witnessed crowded one another. Among them this: Take away the servile superstition and fear from all those ceremonies, and there remains a substratum of native dignity, loyalty and respect that the gospel will one day transmute, enhance and glorify. Had the chief consulted the will of the people alone instead of the corpse; had he, with his dignified bearing and address, called upon the true God witness his fidelity; had he covenantated with Him and the people to be a good and true chief, it had been a most imposing ceremony.

It was the mission of the Church in the early Christian centuries to lift our forefathers in Britain from similar heathen habits and customs into the dignity of a Christian people, capable of producing in the times then to come an Alfred, a Cromwell, a Gladstone, a Florence Nightingale and a Queen Victoria. With the same power it is the mission of the Church of to-day to be the same instrument and to carry on the same transformation already begun in the dark land. It is the privilege of every Christian to have a share in it.

Devotional Service.

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

MAY 19.—"A NAMELESS GIRL HEROINE"

2 Kings 5: 14.

(A UNION MEETING WITH THE JUNIORS.)

HOME READINGS.

Mon., May 13. True courage 1 Sam. 17: 38-48
 Tues., May 14. Love flows a way Kath. 5: 1, 8; 7: 1, 6
 Wed., May 15. Children help John 8: 12-13
 Thurs., May 16. Bringing Juniors to Jesus Mark 10: 13-16
 Fri., May 17. Un-named but rewarded Luke 10: 40-42
 Sat., May 18. Christ's word to His own.

Luke 12: 29-34; John 10: 1-5

There are many heroes and heroines in the world whose names have not become famous. We hear much these days of heroes on the battlefield, and heroines in the military hospitals. Their names are made prominent in the newspapers, and their praises are sounded by the populace. It is proper thus to honor those who, with patriotic motive and self-sacrificing spirit, have risked their lives for their country's weal. But it is a great mistake to suppose that these are the only patriots, the only courageous men and women to be found. To live a quiet and consistent life for God in the sphere of activity that one is filling, often requires a higher type of heroism than is exhibited by the soldier in war. To stand and conquer sin and temptation, to steadily build a noble character, to live day in and day out, year in and year out, with "heart within and God's overhead," to set the life to the sweet tune of the Ten Commandments—in a word, to be a true Christian, this demands greater courage, higher heroism, steeper persistence, loftier aims, than to face the foe with rifle and cannon, and to endure the hardship of a military campaign. Such lives may not be so much talked about, may not be renowned, but they are honored, nevertheless. By God and man, and are adding to the glory of the nation in a greater and more endurable way than prowess in arms can ever do. The true Christian is the most valuable possession, and the highest type of heroism that our country contains.

A CONCRETE EXAMPLE.

The history of the little maid from the land of Israel is a case in point. Separated from her home and home influence, in a foreign land, subject to the whim of strangers, surrounded by the followers of a heathen religion, and upbraided for her religion, she proved mindful of her home-training, and faithful to her religious convictions. Greater than Naaman, greater than the King of Syria, with all their power and wealth, was this little Jewish maiden, resisting the tide of heathen tendencies, and upholding the honor of her God in a hostile foreign court. It was an example of heroism worthy the invitation of all boys and girls in Canada and every land.

SEVEN THINGS.

In studying this heroic type of girlhood for the benefit both of the Seniors and the Juniors, as the meeting is to be a joint one, we will try to find seven things about this girl heroine.

1. *She was a Jewess.*—She lived in the land of Canaan with her parents until she was taken captive by the soldier and carried to Syria. Abraham was the first Jew. To him and his descendants God was exceedingly kind. How God spake to them, what he did for them, and how he desired to bless them, is well known by all Bible readers. This young girl, probably about eight or ten years of age, was one of them. She belonged to the best land and the best people of the

times. What advantages she had! In this respect the young people of Canada are not only equal but superior to her. Compare Canaan and the Hebrews with Canada and Canadians at the present time, and it will be seen how much better we are than they in our privileges and opportunities. We have a complete Bible and a Saviour who has come to save and bless the world. We have advantages, commercial, educational, social and religious, the best the world has seen. Do not remember, young people, "Unto whomsoever much is given, of him shall much be required."

2. *She was a slave.*—The Syrians were the enemies of the Jews. They were in the habit of making raids on the land of Canaan, and carrying off grain, cattle and human beings. This little girl was kidnapped on one occasion. Think of her sad condition, forced away from her country, home, friends and parents, and taken to a foreign land to live among strangers! Many children have been in the same circumstances—some, indeed, at the present day. While the boys and girls of Canaan are free, many boys and girls in Africa, and other places, are slaves. But slaves cannot breathe in England or Canada. Why? Because education, government and, above all, the Gospel have had their sway. Should we not prize, honor and reverence the Good Book that gives us freedom, political and religious? Naaman was the general of the Syrian army, and a great favorite with the King. He had plenty of money and lived in a splendid house. This little girl was in his house, and waited on his wife—a lady's maid. From this we learn that, although young, she was clever, and did her work well. Young folk, imitate the Syrian maid in these things: do your work well. At school, at home, wherever you are, be careful and painstaking about what you have to do, and this, you will find, will be the best road to success.

4. *She was kind.*—Naaman was afflicted with a dreadful disease called leprosy. It was passed on to him, and incurable by man. Some girls would have been glad because the man who had made them slaves was sick. But this kind-hearted girl thought about her master's trouble and wished him to be cured. She was kind to one who had not been kind to her. This is one of the great lessons of life. It is easy to be kind to those who are kind to us, but to be kind to those who are cruel to us—this is hard; and yet not hard if we accept Christ and take him as our example. The spirit of Jesus was the spirit of kindness. Hear him and see him on the cross—"Father forgive them, they know not what they do." This beautiful spirit of any more than there can be a stream without a fountain. Let your prayer be: Create in me a clean heart, O God, and renew a right spirit within me.

5. *She was intelligent.*—She spoke with wisdom to her mistress about the master's sickness, and the prophet in the land of Israel. The prophet had never cured a leper. How, then, did she believe that he could cure her master? She reasoned this way—Elisha, by the power of God, could raise a dead body to life; and he could, if pleased God, restore a diseased body to health. Here we see the intelligence of this Jewish maiden—a quality to be desired by all. Learn to observe and to think and reason. Do this with your lessons at school, and with nature and men and events. In so doing you will have great pleasure to yourself and you will be able to push your way through the world.

6. *She was useful.*—She set a train of influences at work that did good. She cured her mistress; the mistress moved her husband; the husband, the Syrian King; the Syrian King, the King of Israel, the prophet. Naaman was delivered from his leprosy, and likewise from his heathenism. Besides, the whole narrative has been used

by thousands to illustrate the gospel, by which multitudes have been saved from sin to holiness. All young people can do some good—and can do it every day; and no one can estimate the results of a good life and noble deeds.

She was Rewarded.—A good life, a Christian life, always has its reward, both in this world and in the next. This young Jewish maiden was rewarded in many ways—by the attention that she received from so many in Syria; by obtaining a place in the Bible; by having thousands speak well of her; by having the approving testimony of her own conscience; by having the blessing of God granted to her. The case of this nameless girl heroine illustrates the scripture, "Them that honor me I will honor." She is nameless so far as the world is concerned, but her name was written in the Lamb's Book of Life, and her fame will ever be remembered.

Let Seniors as well as Juniors imitate her example and learn many useful lessons from these seven things about the noble Jewish maiden.

SPARKS FROM ANOTHER ANVIL.

1. No life is so sure to be a small and petty life as the one that is waiting for a chance to do great things.

2. Review your life: are not your happiest memories those of little deeds of kindness you have performed?

3. God could create a world as easily as a grass-blade, and yet how many grass-blades he creates, and how few worlds!

4. All great men have shown their greatness in their care for the little details of life. It is this that wins battles for the general, cases for the lawyer, and triumphs of invention for the scientist.

POINTS FOR THE PRESIDENT.

This meeting is a union one with the Juniors. Appoint a small deputation from the Senior League to call on the Junior League, a week or two in advance, and give the Juniors a cordial invitation to the union meeting. When they come, make them welcome. Have some extra decorations in the room—flowers, appropriate mottoes, etc. Have some of the Juniors take part in the meeting, such as a brief paper on the topic, a solo or duet, reading a portion of scripture. Have some be pleased to serve refreshments at the close of the meeting and spend a social time together.

MAY 26—"MISSIONS—PROMISES AND PROPHECIES."

Ps. 2.

HOME READINGS.

Mon., May 20. The Scripture and missions Isa. 9: 2-7
 Tues., May 21. God's amazing word Isa. 60: 1-11
 Wed., May 22. The promise of the cross John 19: 17-17
 Thurs., May 23. The fulfillment Matt. 16: 27, 28
 Fri., May 24. The fulfillment Matt. 16: 27, 28
 Sat., May 25. The kingdom coming Matt. 16: 27, 28
 Luke 17: 20-25

There is no need of discouragement in regard to missions at home and abroad when we consider the promises and prophecies concerning them in the scriptures. The promises of God are unfulfilling when the human conditions attached thereto are fulfilled. And there is nothing more inspiring and hopeful in the pages of the Old Testament revelation than the glowing pictures presented by the prophets of the progress and final triumph of the kingdom of God. It is for us as "workers together with God" to do our part faithfully and zealously and efficiently, and there is no doubt about the issue; it must be the ultimate prevalence of the spirit and principles of Jesus Christ throughout the world.

WHY WRITTEN?

It is quite impossible, says Perowne, to say what the event was that occasioned this poem. The older interpreters refer it to David and

the attacks made upon him by the Philistines (2 Sam. 5); but, though the poem was occasioned by some national event, we must not confine its application to that event. The writer begins to speak of an earthly king, and his wars with the nations of the earth, but his words are too great to have all their meaning exhausted in David or any Jewish monarch. The local and the temporal are swallowed up in the universal and eternal. The picture is half ideal, half actual. It concerns itself with the present, but with that only so far as it is typical of greater things to come. The true King, who, to the prophet's mind, is to fulfil all his largest hopes, has taken the place of the visible and earthly king. The nations are not merely those who are now mustering for the battle, but whatsoever opposes or exalts itself against God and his Son, Jesus Christ.

THE HOLY WAR.

In the character and history of David, we are quite justified in finding the rough outline and indication of the glorious ideal King, whose reign is a reign of righteousness, and whose kingdom cannot be overthrown.

In this poem we have a vivid picture of the opposition to the Messiah. Study the details of the picture:

1. *The Extent of the Opposition.*—Nations, peoples, kings, rulers, are mentioned as engaged in the opposition. "The spirit of the world is at enmity with God." The reign and kingdom of Christ has always encountered violent opposition. The decree is, "Rule thou in the midst of thine enemies," and Christ has ever had to contend with revolt against his generous aims for the welfare of mankind. He has encountered this opposition among all nations, the Jew, the Roman, the Greek; among all ranks, kings, peoples, monarchs, and mobs, have resisted the Christian faith and joined to crush it; in all ages, Christ was rejected by his own age, and the pages of Church History, continues Watkinson, are crowded with the records of a warfare that has never slept since the Church was founded.

2. *The Determination of this Opposition.*—It is deliberate opposition. They take counsel, they devise, they ponder in their heart and bring forth their strongest reasons and most subtle schemes. It is combined. They meet together for counsel. They form strange and unaccountable combinations against Christ and his claims. It is resolute. They set themselves with determined will. The word used here is the word used of Goliath taking up his station to defy Israel—a most resolute and defiant attitude. One would have expected that so great a blessing to this world should have been universally welcomed and embraced, and all the censures and sceptres of earth should have been laid at its feet. But, on the contrary, never was a system of philosophy, or plan for the betterment of men, opposed with such violence as the doctrine and government of Christ. "We will have this man to rule over us," is the spirit of multitudes.

3. *The Secret Cause of this Opposition.*—"Let us break their bands asunder and cast away their cords from us." We will not be controlled by the Almighty, is their inward motive. The law of God, as declared in Christ, is a law requiring great denials and sacrifices to men; and for this reason it is distasteful to many, and they reject it. Doctrines would be readily believed if they involved in them no precepts; and the Church may be tolerated in the world if she will give up her virtues and discipline. But this cannot be. The yoke of Christ is easy and his burden is light to the penitent and enlightened heart; but to the self-willed and intractable the law of Christ is as "bands and cords" which the yoked oxen are eager to cast off. Men may give a score of excuses for their hostility to Christ, such as the incredibility of miracles and faults of Christians, but the final excuse for his rejection is to be found in those laws of truth and love

and purity which regulate his kingdom, and which are bright as gold and soft as silk to the righteous, but which are to the disobedient and lawless hateful as the hangman's noose.

4. *The Uselessness of this Opposition.*—This opposition is unreasonable. Why do the heathen rage? No satisfactory answer can be given to this question. Christ is the most blessed King, and wherever he reigns blessing abounds. Why reject him? It is foolish and ruinous act. To all enemies we ask, "What evil hath he done?" Statesmen are against him, and yet they cannot shut their eyes to the fact that Christ's religion produces the highest type of nations. Philosophers are against him, and yet they cannot deny that he has lit up the intellectual sphere with the most precious and benign light. Moralists are against him, and yet they confess his character to be unique and unapproachable in its sublime beauty and goodness. Sinners are against him, and yet in their deepest heart they know him to be love, his law to be right, his kingdom to be the kingdom of heaven. To oppose Christ is madness, blind folly, for he is the sinner's Saviour and friend, and the desire of nations. This opposition is useless. The physical man might sooner hope to free himself from the law of gravitation than the moral man expect to shake himself loose from the law and dominion of Christ. It is God's declared will that Christ shall reign, and that all things shall be done under his feet. By virtue of his atoning work he has become King of kings, and he shall reign for ever and ever. God holds in contempt the enemies of his Son, and all the rage of the unbelieving shall fail to destroy Messiah's kingdom. The Church is oppressed but not suppressed, and one day it shall be supreme.

PRICELESS ADMONITION.

"Be wise," says the writer of this poem. Let the princes exalt Christ in their kingdoms and in their hearts. Let all know the folly and fruitlessness of resisting Christ. "Whoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." To grind to powder means a destruction utter, hopeless, everlasting, and without remedy. Christ, silent now, will begin to speak; passive now, will begin to act. The stone comes down, and the fall of it will be awful! Therefore, "I serve the Lord with fear," because of his greatness and holiness; "I rejoice with trembling," because his law is love and his service freedom; "I kiss the Son," do him homage, be reconciled to him and learn the blessedness of all those who put their trust in him. And this kingdom, against which there has been so much opposition and rebellion, shall have dominion from sea to sea, and all nations shall call its King blessed.

SPARKS FROM ANOTHER ANVIL.

1. The worst heathens are those at home that are opposed to missions.
2. Let no one expect an easy triumph for missions anywhere. The conquest of a world is not easy, but it is all the more glorious.
3. Missions are opposed, because they oppose worldliness. If missionaries merely sought to introduce a new form of worship, they would everywhere be welcomed.
4. Why should missionary workers expect a speedy time, when the first Missionary was crucified?
5. The average gift to foreign missions from each Protestant Christian in the world is less than forty cents a year.
6. Something you cannot do! read ten missionary biographies and not be, at the end of your reading, a missionary enthusiast.

POINTS FOR THE PRESIDENT.

As China has been brought into such prominence of late, make a study of our China missions, and the work of our Churches there. Have a map, locating the missions and missionaries, and give an interesting ac-

count of the work accomplished. Show that our givings to the cause of missions are doing great things. This will encourage our young people, and stimulate them to renewed endeavor. You might ask your pastor to give you a brief talk on "China and Christian Missions." Give a careful study as to the topic—an important one it is—help for the understanding of which will be found in the foregoing exposition.

JUNE 2—"HOW TO GET RID OF SIN."

1 John 1:5-10.

HOME READINGS.

Mon., May 27. Cease to do evil.....	Isa. 1:16-20
Tues., May 28. Learn to do good.....	Rom. 12:9-18
Wed., May 29. Cast out by prayer.....	Mark. 17:14-21
Thurs., May 30. The purified Saviour.....	Isa. 42:1-25
Fri., May 31. The saving love.....	Num. 31:1-9
Sat., June 1. Living near the Master.....	John 1:13-39

Without doubt the greatest question in life is, "How to get rid of sin?" Sin in this world is the greatest curse to the individual, to the family, to society, to the nation. It is the arch-enemy of the human race. It cost heaven its greatest sacrifice, and with its complete removal will come the paradise of God. Sin shuts man out of a pure character here, and a peaceful heaven hereafter. It destroys the finest qualities of the soul, and when it has done its work, it leaves but a blackened ruin in place of the lovely mansion, a shattered hull in place of the stately ship, a darkened, condemned spirit in place of a transfigured, glorified soul. How to get rid of such a terrible thing as sin should be one's greatest anxiety, one's greatest life work.

WHAT IS SIN?

Our catechism defines sin as "any want of conformity unto, or transgression of the law of God." In other words, sin is a willful transgression of the law of God. And "all have sinned and come short of the glory of God," says the scriptures. As the law of God is summed up in Jesus Christ, the great sin of humanity is the rejection of Christ, practical unbelief of the claims of Christ upon the soul for trust and service. "And this is the condemnation, that light is come into the world, and men love darkness rather than light." In this condition a man is, to continue our catechism, "without communion with God, subject to the miseries of this life, and is liable, through following the desires of his own heart, to the pains of hell forever."

MORE LIGHT.

It must be seen by the most ordinary reader of the Bible, and the most casual observer of human nature, that the essence of sin is not in any outward act at all, but has to do rather with the inner life of the individual. In a sense, all transgression of the law of God is sin. But it is clear that God does not hold anyone guilty of wrongdoing who either is not responsible for his act or is justifiably ignorant of God's will. Our Lord, in his interpretation of the Ten Commandments, clearly showed that their violation lay in the thoughts and intents of the heart. For example, he showed that murder lies not alone in the overt act itself, but in the spirit in which it is done. It is hardly proper to say, therefore, that anyone is a sinner by nature, if by that is meant that one is born a sinner. We may inherit a fallen nature, but strictly speaking there is no sin until there is a definite choice of the will. Sin lies, then, in the will. In harmony with this view, sin is defined as "the choice of evil for the supreme object of trust and service." This is a most comprehensive, as well as the most accurate, definition of sin that the writer has ever seen. It makes sin a choice. It makes the object of that choice not God, but self; and all the acts which appear to the casual observer, or to the sinner himself, as good

or had are really expressions of the supreme choice which he has made.

And salvation is the choice of God as the supreme object of trust and service. And when this is done, the whole external life and all its activities will conform to the character of this supreme choice.

HOW TO GET RID OF SIN.

Sin being in itself and in its effects the most dreadful thing in human life, it becomes important to know how one may at once and forever be rid of its guilt and its power. To make this plain, we will submit the substance of a "Decision Day" card, which we prepared for our Church, Sunday-school and Epworth League, and used on our Decision Day, which was celebrated on Easter Sunday. Our readers will notice how plain the "Four Steps into the Kingdom of God" are made, and how the scripture references illuminate the way. The prayer of the will is that multitudes of our young people may learn from it how to get rid of sin, to decide for Christ without delay, and to enter into the satisfaction and blessedness of the faithful followers of Jesus Christ the Lord:

Four Steps Into the Kingdom of God.

1. **Repentance.**—Repentance is a turning from sin to God with a full purpose hereafter of doing His will.

"I thought on my ways and turned my feet unto thy testimonies."—1 John 1:9.

See also Luke 15: 18-19, Isaiah 55: 6-7.

2. **Confession.**—Confession is an acknowledgment of our sins to God, with a desire for His forgiveness.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1: 9.

See also Proverbs 28: 13, Luke 18: 13-14.

3. **Faith.**—Faith is believing that Christ is the Saviour; trusting him in his salvation; and committing myself without reserve to Him and to His service.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1: 12.

See also John 3: 16, Hebrews 7: 25, Acts 4: 12, Ephesians 1: 7.

4. **Obedience.**—Obedience is doing the will of God. This is required of all who belong to the Kingdom of God.

"If ye love me keep my commandments."—John 14: 15.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him."—Colossians 2: 6.

See also Matthew 22: 37-39, 1 John 5: 4-5.

In all these steps the Holy Spirit is our Helper.—See John 16: 8, 13.

How shall we escape if we neglect so great salvation.

There is no doubt that all who take these "Four Steps," constituting God's way of salvation, shall not come into condemnation, but are passed from death unto life, and have become children of God with all the privileges and blessings of that glorious relationship.

SPARKS FROM OTHER ANVILS.

1. Sin, like a poisonous weed, re-sows itself.

2. Sin may be clasped so close we cannot see its face.

3. There never was a fire but it began with smoke. I would take alarm at even small sins.

4. The reflex action of transgression on the mind is spiritual blindness; on the heart, spiritual hardness; and on the will, spiritual bondage.

5. That is the little rift within the lute

That by and by will make the music mute,

And ever widening, slowly silence all.

—Tennyson.

6. A disease is will towards its cure when it is recognized.

7. To say, "I have sinned, but not so much as that other man," is to show that you do not understand sin.

8. I have observed that when a house gets a fire, men call the engines. They do not wait to ascertain how badly the house is afire.

9. Sin is separation from God. The two poles of a battery are separated, whether it is six inches or sixty; no current will flow. They must be together.

POINTS FOR THE PRESIDENT.

This meeting should be used to make direct appeals for the acceptance of Christ on the part of the unconverted. After the topic has been presented, and the "Four Steps into the Kingdom of God" taken up with serious thoughtfulness, enter into a prayer service with the express object of leading the undecided to accept Christ. Probably the most effective way, for young people, is to make the plea, then ask the members to bow their heads in prayer, or sing softly some invitation song, while hands are raised in token that their owners wish to become Christians. Then report the names. Direct appeal comes to the pastor, who will follow up the case with loving instruction. May this meeting be made the means of bringing many into the Kingdom of God.

JUNE 9.—"HOW TO ENTER CHRIST'S FAMILY."

Matt. 12: 46-50.

HOME READINGS.

Mon., June 3. In God's likeness. Gen. 9: 1-7
Tues., June 4. Our relation to God. Mal. 2: 2-4; 10
Wed., June 5. Purpose in creation. Acts 17: 22-28
Thurs., June 6. Securing citizenship. Gal. 3: 27
Fri., June 7. Sons and daughters. 2 Cor. 6: 14-18
Sat., June 8. One family. Matt. 23: 1-12

Speaking from an earthly point of view, the ideal family is the happiest institution in the world, and the names of father, mother, brother and sister are the dearest in human vocabulary. Father for righteous authority and providing care; mother for ceaseless sympathy and undying love; brother for high ideals and unselfish devotion; sister for tender companionship and abiding influences—what a galaxy of virtues, what a world of priceless possessions are found within the family circle! And Jesus, the Son of God, declares that he will establish such a relationship between himself and all who will do the will of his Father in heaven. Here is the highest aristocracy on earth, here the honors which this world bestows are as bubbles, entering into this divine relationship, we become possessors of present inestimable privileges, and heirs of those treasures which are incorruptible, undefiled, and that fade away.

THE SITUATION.

While engaged in teaching, the Saviour hears of some without who are desirous to see him. These were his mother and his brothers—his nearest of earthly kin. Why were these "without," and not within hearing of the Saviour's precious teaching, associating with his great work, and helping it forward by their presence and influence? They were his nearest of kin, but what did that amount to, unless there was nearness of sympathy and harmony of spirit and action? What did Jesus do when he heard of their presence? He did not stop his discourse. He went right on with his heavenly message, and used the interruption as an illustration to impress his hearers with the truth he was teaching. He did not at once come out to meet them and hear their communication. He was engaged at more important work than listening to family talk. Mere kinship, even of the closest kind, was not supreme in his eyes. Heaven's claims are greater than the claims of earthly relatives when there is a

conflict between the two. But as Jesus looked at his audience as he spoke, he saw that there were some amongst them who were doing the will of his Father in heaven. How did he treat these? Instead of being left unnoticed, like those who were "without," they were specially regarded and addressed. "Jesus stretched forth his hand to them" as they sat at his feet, and used the memorable words, "Behold my mother and my brethren." For whosoever shall do the will of my Father, which is in heaven, the same is my brother and sister and mother." Those standing without are related to me by the ties of nature, and so are you by those higher ties of trust and service. Here we see what is supreme in the eyes of the Saviour—identity of will in all things with His Father and himself. There is no greater glory than that of being a true disciple of Christ. And there is no surer test of it than that of harmony with his mind and purposes.

A DIFFICULT POSITION.

To Jesus this interruption presented a difficulty, which to less wise minds would have been painful. But how did the Saviour meet it? He makes use of the opportunity for giving a new and most winsome view of the kingdom of heaven as a happy family, united each to himself, and all to the Father, by the holiest bonds. Thus he opened up the paradise of a perfect home to all who choose to enter it, taking the sacred ties involved in the sweet words, "a brother" and "a sister" and "mother," and giving them a range, a dignity and a permanence they never had before. See what this means! It is beautifully logical. First, he himself is God's Son; then if he see any man doing his Father's will with zeal—"that must be a son of my Father," he will say; "for who but a son would serve him thus." And if he is a son, since I am a son too, he must be my brother." And again, as he looks, there is a youthful maiden, resisting the sinful allurements common to maidenhood, and hiding her pure soul in the love of Christ, and tuning her life to the music of the commandments—and Jesus says, "who could be so devoted to my father, but my daughter? She must therefore be my sister." Thus our blessed Lord owns his faithful followers and establishes a loving and abiding relationship to them.

THE VIRGIN MARY.

The course of events in later times has proved that the gentle rebuke involved in our Lord's reception of the message from his mother, the Virgin Mary, was not only necessary at the time for her, but for the centuries to come as well. It is needed today. Our young people must see clearly the false teaching of a Church which reverses the teaching of the Church's Head, not only elevating the earthly relationship far above the spiritual, but putting the mother in place of the son, and teaching an ignorant people to worship her and trust in her as mediator. This is a false and pernicious doctrine, young people, from which, let us devoutly hope, you are entirely free. "There is one God and one mediator between God and man, the man Christ Jesus."

INTERDENOMINATIONAL SYMPATHY.

The Epworth League teaches and exemplifies the principle of interdenominational sympathy. While loyal to their own Church, they extend the hand of fellowship to all followers of the Lord; they desire to form a League, offensive and defensive, with every soldier Jesus Christ. In this we imitate Jesus, the Head of the Church. He stretches out his hand toward his disciples, and then to all the world by that word, "Whosoever." This is no arm's length recognition. He takes all true disciples to his heart. And whosoever loves our Lord Jesus Christ in sincerity—that one constitutes a member of

the true family of God, and we welcome him as our brother in Christ.

"One family we dwell in him,
One church above, beneath."

And it behooves us to be united in sympathy and service for the establishment of the Redeemer's kingdom.

HOW TO ENTER THE FAMILY.

There is but one entrance into the fold—I am the door of the sheep," said Jesus. There is but one way into the family of God—I am the way, the truth, the life," said the Saviour. If we go not by this way into the divine family, we cannot go to all. If we enter not by the door into the sheep-fold, we cannot climb up some other way. It is the will of God that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life." We must, by the help of the Holy Spirit, accept Jesus as our Saviour, and Teacher, and Example, and Lord,—and then the door opens and we take our places in the divine domestic circle. "Whosoever shall do the will of my father in heaven," The emphasis on *doing*, in connection with these enduring relationships, is most meaningful. There must be love among the members of the family. But how is love to be shown? Our Saviour is careful to teach us, and he does so in these and like words: "He that hath my commandments, and keepeth them, he it is that loveth me." We show our love, therefore, to Christ and to one another, by knowing and keeping the commandments which he has left for our guidance, and thus we prove continuously our right to remain as permanent members of the family of God.

SPARKS FROM ANOTHER ANVIL.

1. A family is marked by unity of aim; so Christians should all work together.

2. When one member of the family is injured, all the other members suffer with him. So in the Church, all Christians should grieve over the sin or loss of any Christian.

3. In a family, the joy of one is the joy of all. So in the Church, we should feel as happy over the success of a fellow-Christian as over our own.

4. When one enters a family by marriage, he becomes responsible for its honor. So when you join the Church, the family of Christ, your dishonor becomes the dishonor of the great family, and your honor becomes its honor.

5. All that do God's will are members of his Church universal; and it is his will that they should be members also of some local church.

6. Is this a test of works? Yes, and of faith, also, since the works are impossible without the faith.

7. There are no degrees in the matter; either you belong to the family or you do not; either you are of Christ, or you are of Anti-Christ.

POINTS FOR THE PRESIDENT.

Again you have an opportunity of pressing the claims of Christ upon the individual conscience. Each one in the meeting either belongs to the family of God or does not. Which is it? If a member of the divine family, it is a matter for great rejoicing. If not, it is ground for great lamentation and immediate action. Christ touches the strongest emotions of the soul, and bids us come to him. Beware! His "come" shall one day be changed into "depart." You might arrange for two papers to be prepared, 1. "Who were the earthly relatives of Jesus, and what do we know of them?" 2. "Who are the relatives of Jesus in the spiritual sense, and how do they become and continue such?"

Bibles in Demand.

Not until recently have the Japanese bookstores been willing to carry the Bible in stock, for fear of offending their Buddhist patrons. Now, however, Bibles are so eagerly sought that they are kept on sale in all the prominent bookstores in Japan. Buddhist priests are frequent purchasers of the Bible. In one case, a priest had not the money, but begged in order to get a copy.

The Benefit to China of Chinese Missions in America.

Rev. Dr. Noyes, who has been a missionary in China for over thirty years, said several years ago: "Nearly all the Chinese in the United States come from four districts in the Canton province. Twenty-five years ago there was not a Christian chapel or school in all that region. Now there are few places in these districts where there is not a mission chapel within a distance the Chinese can easily walk. Every one of these sites was obtained by the help of Christians who had returned from California. Of the thirteen native assistants who have labored at these stations, six were converted in California, one in Australia, and one received his first serious impressions from a member of the Chinese Church in California, on the steamer crossing the Pacific."

From the Worship of Idols to the Law of God.

Rev. Mr. White, who labored for years in the very part of Canton province from which our Chinese have come, has said: "Time was when those who had made confession of Christ in other countries did not dare to confess it at home among their own kin. But it is not so now. Such immense numbers of them have seen with wondering eyes the incredible prosperity of Christian countries, that they have lost considerable faith in their idols. Though they are not Christians, they are bound to acknowledge the truth of Christianity. It is difficult in some places to secure funds necessary for idolatrous ceremonies. Many of the ancestral temples have no tablets and no incense now. I spent a night in the house of an elder of the Chinese Church in San Francisco. He had been building a new house, and in the part where the heathen place a shrine—before which incense is lighted—he had put the Creed, the Ten Commandments, and the Lord's Prayer."

Christian Science Applied.

"I suppose it was wrong," said a well known member of the Detroit bar, with a grin. "But I couldn't afford to let the opportunity pass. My wife has become a convert to the mind-cure fad, and for the last month I have heard nothing but the power of mind over matter. I said little, hoping that she would tire of it and drop it. But I was doomed to disappointment, for the longer she harped on it the worse she became.

"This morning she discovered that a water-pipe was leaking, and she went at it with that universal woman's tool, a hairpin, with the result that she only made the hole larger, and caused a small jet of water to be shot into the room. Clapping a finger over the hole to stop the flow of water, she called loudly for me, and when I appeared on the scene I took the situation in at a glance.

"What's the matter, my dear?" I asked. "There's a hole in the pipe," she said. "Get a plug while I hold the water back for a moment." "There is no leak there if you will only think so," I said, soothingly. "Put your mind on it and remove your finger."

"John Henry"—she began, but at that

moment her finger slipped and a jet of water hit her in the eye, and the valuable remarks that she was about to make were lost for all time.

"John," she snapped, "can't you see that the wall paper will be ruined if I let go?"

"Well, my dear," said I, ignoring her question, "It is time that I was going down stairs; besides, I am afraid that if I remain here I may interfere with the calm, reposeful working of your mind. Convince yourself, my dear, that there is no leak and remove your finger." With that I left her. I took the precaution, however, to send up a plumber, but what I heard when I left I am afraid that her mind was far from being in a reposeful mood. —*Detroit Free Press.*

On Health.

Better is a poor man, being sound and strong of constitution, than a rich man that is plagued in his body. Health and a good constitution are better than all gold; and a strong body than wealth without measure. There is no riches better than health of body; and there is no disease above a bitter life, and eternal rest than a continual sickness. Good things poured out on a mouth that is closed are as messes of meat laid upon a grave. Give not over thy soul to sorrow; and afflict not thyself in thine own counsel. Gladness of heart is the life of a man; and the joyfulness of a man is the length of days. Love thine own soul, and comfort thy heart, and remove sorrow far from thee; for sorrow hath destroyed many, and there is no profit therein. Envy and wrath shorten a man's days; and care bringeth old age before the time. A cheerful and good heart will have a care of his meat and diet. —*The Watchman.*

Alone With Jesus

Alone with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charges of Satan, the accusations of the world and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale to the ear of Infinite love, tenderness and compassion!

Alone with Jesus! How different a front would Christianity present to the world if the Lord's people were oftener there! What humility and gentleness and love would characterize all their dealings! What holiness stamped on every brow, that all might read! What few judgments passed on others, how many more on ourselves! What calmness and resignation and joyful submission to all the Lord's dealings!

Be much "alone with Jesus!" Then will the passage to glory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven. —*F. Whitfield.*

Going Upward.

It is said that the Mississippi River at one point runs up hill for three miles. This seems impossible from a natural standpoint. But look about you at some of God's people, who for years and years have kept steadily on in their upward march. We wonder how they hold out. It is not wonderful when you think that they have the law of God stamped upon their hearts. Police who have to do with criminals will tell you "there is no use in doing anything for them." Cannot God, of old stamp of crime on them." Cannot God, of the other hand, put His stamp on our hearts so indelibly that we must go on in the upward path; it is natural to do so? Is it not possible, after God has made this second covenant with us, that we get such a trend towards God that we will be heavenward as naturally as we once went towards hell! —*Rev. A. McLean.*



Junior Department.

All communications for this Department should be directed to REV. S. T. BARTLETT, Box 216, Niagara, Ontario. He invites the cooperation of all Junior workers in making these pages both bright and profitable.

Weekly Topics.

MAY 19TH.—"A nameless girl heroine." 2 Kings, 5: 1-4. (A union meeting with the older Society.)

Naaman is the type of popular hero. He was a successful soldier. Under his leadership the armies of Syria had been victorious. The world has always loved such a military idol. The idea of a hero has generally been associated with martial renown. Caesar, Alexander, Wellington, Napoleon, Blucher, Garibaldi, Grant, and others of past generations; Buller, Kitchener, Roberts, Dewey and others still living, have been almost idolized at times, because of their heroic leadership on the field of battle. Indeed, the popular conception of a hero has been that of one noted for extraordinary and conspicuous bravery on the battlefield. This is at best only a partially correct idea. Heroes may be found in many places and in almost every walk of life to-day. You may be one, and you will be to do the right every time you will be one. Our study this week is about a little heroine. Not Naaman, the great man and brave soldier, but the young captive maid, whose name we do not know, is to be our example of heroism to-day. Of this little girl we are told the following things: (1) She was young; (2) she was a servant; (3) she was in a strange land; (4) she knew and believed in God; (5) she had heard of Elisha's great deeds of mercy; (6) she thought a captive, she sympathized with Naaman, because he was a leper; (7) she recommended Elisha to the great Syrian, and expressed full confidence in the prophet's power to heal the leper.

"Well!" you say, "where did the heroism come in?" If you consider well the following points, you will see that she was a brave girl.

(1) She was a girl. Girls generally are thought to be weak, nervous things. This is a mistake. Boys have no monopoly of bravery.

(2) She was a "little" girl. "Children should be seen and not heard" is not always a safe axiom. Little ones have a place and a duty in life. "A little child shall lead them."

(3) Her youth would be considered sufficient evidence of her inexperience. But she knew something, and what she knew she could recommend. There are some great things that even little girls may know. They may be sure of God's love and power, and speak plainly and definitely of the Saviour's grace and mercy.

(4) It took courage to speak up and tell even Naaman's wife, "her mistress," what she knew. We all have felt our weakness, even when we have wanted to speak for God. She was not "bold," as we usually speak of "a bold girl," but she was brave in overcoming her timidity, and in daring the possible anger of her mistress in thus recommending such unlikely treatment as Elisha would give.

(5) It seems very likely that she kept on telling until the message reached her master and he went to Elisha. It costs us the very highest courage to persevere in doing a good and kind thing to any person; but to act thus to one we may have reason to call an enemy is the sublimest kind of heroism. This young girl did so. She had no reason to love those who had stolen her away from home and friends, and yet she acted in a truly Christian spirit in returning good for evil.

So we, Juniors or Seniors, may imitate her bravery and act heroically in the battles of life.

(In preparation for this meeting, the Superintendent might well solicit aid from the Juniors in illustrating the heroic spirit among the young. Ask them a week ahead to look up an account of some brave act by a girl, and to bring it to read at the meeting. From the items so brought, select the best and read, thus enforcing the thought that such acts are being still performed.)

MAY 20TH.—Missions: lessons from heroic lives. (The committee will take different missionaries and describe their lives.) 2 Cor. 11: 23-28.

Our last week's topic was about a heroine. Have you read the story of the young Chinese boy hero, as given in the last number of our paper? If not, have it read to-day. As the Juniors hear of his brave and courageous journey, they will surely learn that everywhere Christ's love prompts His children to deny themselves for others. Such present-day heroism is abundant evidence that the spirit of the martyrs is still alive and operative in the Church of Christ everywhere. The Superintendent is also recommended to issue a missionary, and, either by short papers or an address, give the outline facts and impress the main lessons of his life. Material is abundant. Few better subjects can be found than "The Apostle of the North," Rev. James Evans, and the book bearing the above title (one of the present Epworth League Reading Course, by Egerston K. Young) will afford splendid matter to interest and inform the Juniors of work among the Indians in our own country by one of our own brave missionary heroes.

JUNE 2ND.—Jesus in our meetings. John 20: 19; Matt. 18: 19, 20.

Do our Junior League meetings belong to us or to Jesus? They are His first, and ours in order to improve for His glory and to use in His name. Every meeting we hold should be considered and treated as one in which He is expected to be present to bless. We should therefore ask ourselves if we are ready in going to meeting to enjoy His presence and benediction while there. His promise is, "Where two or three are gathered together in my name, there am I in the midst." It is very important, then, that we ask why we go to our meetings, why they are held, and what the aim is in conducting them in a certain order. If we are to have Jesus in our meetings, we must—

1. Come in the proper spirit. He can bless only those who want to meet Him. The proper spirit is (a) Devotional, i.e., we must come to worship. (b) Praise: He deserves our thanks for all His gifts from day to day. (c) Prayer: Every one of our meetings should have our petitions prominent. (d) Order: Every item of the programme for the day should be well arranged, so that every member in the meeting should be reverent and attentive. (e) Union: All should want the Lord's presence, and all should so love one another and help one another that the Saviour shall see them "with one accord in one place." (f) Study: Our meetings from week to week are for the improvement of us and of our members, and we must come to "learn of me," as the Lord said. (g) Obedience: To do what we learn is the great duty. If we are anxious not only to have a good time in meetings, but to do work for Jesus between meetings, He will love to meet with us and teach us. So we will then—

2. Go in the proper spirit to live that when we come together again we will have good grounds to expect Jesus to be there.

Hence, coming to the meetings and going from them, we will have Jesus with us to bless us both in learning and doing His holy will.

(Catechize your Juniors on this question: "What keeps Jesus out of our meetings?" and so seek to show that if He is not there

every day the fault is ours, not His, for His word of promise cannot fail.)

JUNE 9TH.—"Lessons from Bible kings."

History teaches by examples. Kings, because of the prominence of their station, are more than merely good or bad men. They lead the nation after them. Many of the kings named in the Bible were both good men and wise rulers, others were both bad in character and in influence. Some remembered that the Great King over all is God, and thought of everything to God's glory, the latter though only of their own place and power. The kings that honored and served the great King of Kings were wise, strong, and prosperous; those who dishonored or forgot God were soon overcome by their enemies or destroyed by their sins. Among the first class were David, Herodiah, Josiah and Jehoshaphat; of the bad kings Ahab, Manasseh, Nebuchadnezzar and Herod are well known. Many methods may be employed to interpret and enforce the important lessons of some of these Bible kings; but such questions as the following (given out the week ahead, for careful study at home, and to be answered by the Juniors holding them, in the meeting) may interest the greater number.

What king showed a very jealous disposition, and how?

What king was once a shepherd boy, and how did he become very great?

What king showed a very covetous spirit, and in what way was he punished for it?

What king commenced his reign with a prayer to God for wisdom and help?

What king's life ended in a very dreadful and painful way?

What king suffered greatly because of his great pride, and how?

What king commenced to serve God when very young, and how did he prosper?

What king's life was spared in answer to prayer?

By what king were God's people carried into captivity?

What king consented to their return from captivity to their own land?

Why in your judgment was the greatest king mentioned in the Bible? Give reasons for your answer.

Name five of the leading characteristics of King Solomon, and prove your answers from scripture.

(By such questions, adapted to the varying abilities of your members, you may teach many important lessons in an entertaining manner, and so utilize many in the week's programme.)

JUNE 16TH.—"The law of kindness." Jas. 2: 8; Prov. 12: 10.

Many people who are unkind are not naturally cruel; but they are a thoughtless habit. "Put in yourself in his place" is a good piece of advice. Only by doing this can we form an idea of another person's need of us. . . .

It is easy to become unfeeling if we are not thoughtful of others. Unselfish prompts us to observe the Golden Rule. No one has so much love as Jesus; but everyone ought to have the same kind of love of cold water about doing good. "Because His heart was so kind, His hands were full of blessing and He was generous and benevolent to all. To do as He did we need His disposition. Boys and girls often mistake the value of a truly kind word or act. The motive is what gives worth. If we "give a cup of cold water" in the custom of Christ it is more precious than a golden goblet. A single kind word spoken to-day means not only blessing to the person spoken to; but it helps form a very excellent habit in the speaker. "Kind words can never die." Many people have made a habit of cross words, sour looks, and hasty actions, who might as well have grown into a bush of scattering sunshine and happy smiles all around. We should be kind regularly—not just once in while, or to simply

those we like; but to—all—even those who do us an injury. Kindness has and has "coals of fire" on many heads, and has made many friends. To whom should our Juniors especially be kind? e.g., everybody in their own homes. It is a sad thing when a girl or boy is pleasant away from home; but kindness among their children, and nothing will do more to make and keep some happy than the law of kindness shown in the daily family life. . . . Their teachers. When teachers seem cross it is very often the result of over-anxiety for the growth of their pupils. Considerable kindness on the part of the learner will greatly assist the teacher. . . . Their companions. "Keep sweet" with your young playmates and school friends. Be pets. Never act cruelly to any animal. Be merciful to even the weakest and do not take sport out of even a mouse's pain or a fly's distress. So the law of kindness helps "bear one another's burdens" and shows forth the spirit of Jesus, who was ever merciful and gracious, slow to anger, and of great compassion."

Letter from Mrs. Large.

BELLA BELLA, B.C., Jan. 23rd, 1901.

To the Junior Leagues of Toronto Central District:

My Dear Friends,—We have to thank you very much indeed for the generous box of supplies which we received by last steamer. Of course it did not reach us in time for Christmas, but that, as it turned out, was not such a dreadful thing after all, as our usual Christmas festivities were quite upset this year. We were not able to have our usual Christmas tree, but instead for the children we had them come to the school house and have a good play in the afternoon, and Miss Beatty managed to gather enough together so that each child had some small gift. None of the children living at the new village came down, so there were only a few to provide for. Then in the evening Dr. Large had a magic lantern entertainment, which they all enjoyed very much. The gifts in the box we have sorted over and packed away till next winter when they will be just as much appreciated as they would have been had they arrived in time for this year's entertainment.

I suppose you would like to know the reason we did not have the same good times this Christmas that we have had other years, so I will try and explain a little to you. You know in olden times the Indians used to have a great many heathen customs that when they become Christians they must promise to give up. They gave the muskets and the man giving the feast gave away great numbers of gifts of blankets or goods of some sort to his guests. They also had dances and sang heathen songs, and did many things which their people say they have given up. But some of these people are still very fond of these old customs, and in their minds when they are giving parties to their friends it is a great temptation to them to go back a little to them. They have promised the missionaries here and again that they would never go wrong this way any more, but still nearly every year some one has something at his feast that he ought not. This year, at one large feast, they went further than usual, and Dr. Large told them that when they broke their promises like that and did what they knew was wrong, he could not let them have their usual Christmas entertainment in the church every night of Christmas week, and let them have time to think over their wrong-doing and be sorry for it. They were very angry at first at being punished like that, but now are nearly all feeling ashamed and sorry for their wrong-doing; so we are hoping that next year, if we are spared, we

may be able to give them a happier Christmas and they will try to do better. Christmas night we had service and afterwards a magic lantern, showing views of the life of Christ and some pictures not religious. So, you see, your box not arriving in time for Christmas was not the disappointment it would otherwise have been, and we have the things in good time for next winter's tree. We have had a week or so of cold weather here lately, with a little snow and frost. We do not like snow as a rule that the children do not know much of winter sports, but when this cold snap came they all had flat boards, sliding down the hills with much enjoyment. I think it was as good for them as if they had been real sleds. A few of the boys had skates and they took a few days' sport out of them on a little lake about a half mile back of the village.

We are expecting the boat south-to-morrow, so are all busy to-night preparing mail for Dr. Large joins me in wishing you a very successful year's work in your League meetings and a very Happy New Year to each member. Yours very sincerely,

(Signed) ISABELLA G. LARGE.

Fred's Lesson in Chivalry.

Fred was lying on the couch in the sitting room, reading and squirring. One could always tell when he reached a critical point in the story, for he either gave a bounce that tried the springs of the couch, or wavered a foot excitedly in the air. As his little sister Ruth once said:

"When Pug wags his tail he wags all over, and when Fred reads he reads all over."

He read on, unconscious of the little figure perched on the arm of an easy chair, regarding him with pleading eyes. She did want to talk to him, and yet she knew how he hated to be interrupted when he was reading.

"Fred," she said, timidly, at last.

No answer.

"Fred," a little louder.

Still no answer.

"Please, Fred?"

"Well, what do you want?" he growled, glaring at her over the top of his book in a manner that justified her worst fears.

"Oh, Fred, Lucille Baker is going away, and she wants me to write in her album—"

"Album? Autograph? Oh, take it away," cried Fred. "Do you mean to say that those things have come around again?"

"It isn't a common autograph album," said Ruth, with dignity, holding it up.

The inside leaves were cut from cardboard in the shape of oak leaves, and the outside ones from birch bark, and all were tied together with pale green ribbon.

"Lucille made it herself. She has had a pleasant time here, and she may never come back again, she wants a souvenir, and wants all her set to write in it. I don't belong; I belong to the younger set, but Lucille likes me, and she says I write a beautiful hand. And she says she wants us to know what that means. Mamma is gone, write something means. Mamma is gone, and Uncle Phil is awfully busy, and I have to give it back to her in the morning, for there are so many to write in it yet, and—"

She stopped short, for she saw that Fred was deep in his book again.

"Please help me, Fred," she said.

"Go 'way," shouted Fred, in exactly the same tone that he used a few moments later, when the pug came seeking armingly into his face. "Writing in albums is all silly girls' nonsense, and I won't have a thing to do with it."

Ruth went. She went up to her room and cried, having first put the precious album away in its tissue paper wrapper.

Presently Uncle Phil came into the sitting

room. He passed beside the couch, and peered over it.

"Having a good time?" he asked.

"Yes, sir! Fine!" cried Fred, promptly, sitting up.

Uncle Phil was a personage, and one cannot snub a distinguished war correspondent as one does a little sister.

"It's 'Perseus and Andromeda.' Great, isn't it?" he continued, enthusiastically. "I'll tell you life was worth living in those days. Of course, I know this is a myth," he added hastily. "But the days of the old chivalry, and the tournaments and all that, are the days for me! Life's a deadly grind in this age."

"Sometimes I fear that the very spirit of knight-hood is dying out," said Uncle Phil, thoughtfully.

Fred's astonishment fairly lifted him to his feet.

"No, sir," he cried, as he sat down on the edge of the couch. "Just give it a chance, and you'll see."

"Risk your life to rescue a fair lady, eh?" asked Uncle Phil, smiling.

"Yes, sir, I would," replied Fred, flushing almost imperceptibly under the tan.

"And so would any of the fellows."

"Not long ago," said Uncle Phil, looking at his watch and beginning to speak very rapidly. "I heard a maiden in dire distress, and the only knight within hail deliberately turned his back on her. I don't doubt that she is weeping yet."

"W—what's that, Uncle Phil?" stammered Fred, the red beginning to ooze through the tan.

"I would have rescued her myself," continued Uncle Phil, shutting his watch, but these letters had to be written, and I have barely time to get them on the train. After that I have an important engagement," he added, hurrying out of the room.

Presently Ruth peeped into the library. Her face grew redder when she saw that Uncle Phil was gone.

"Well, did you succeed in finding a sugar-honey-and-lasagne?" asked Fred.

The words were not encouraging, but there was something in his voice that brought her flying across the floor.

"Oh, Fred, you will help me?"

"How would this do?"

"If any little word of mine
May make a life the brighter;
If any little song of mine
May make a heart the lighter;
God help me speak the little word
And take my bit of singing,
And drop it in some lonely vale
To set the echoes ringing."

"Oh, how beautiful," cried Ruth. "Where did you find it, Fred?"

"It's one of the memory gems I had to learn at school when I was a kid."

"Oh, I wish our teacher did that." Then her face grew sober. "But are you quite sure it's ch-characteristic, Fred?"

"Quite so," said Fred, looking quizzically at the quaint, serious-eyed little creature perched on the edge of his big armchair.

"Miss Conscientious" was Uncle Phil's pet name for her.

She brought a pencil and paper, and wrote the words at Fred's dictation. Then she sat looking at him admiringly for a moment.

"Oh, Fred, you are a dear," she said.

He dodged, but not in time to escape the birdlike kiss that lit plump on the end of his nose, causing him to bury his face in a big sofa cushion and mutter some ungallant things about "gushing girls."

But little Ruth was happier still when Lucille, with a tender look in her eyes, and the sweet, motherly smile and caress that big girls sometimes bestow on little ones, said:

"You dear little thing! Your verse is the loveliest of all, and so characteristic."—*Cincinnati Enquirer.*

Get After the Boys.

Preachers are complaining that so many business men are not in the Church, and they are trying to reach them. Good, but the effort is rather late. These men were boys once, and that not long ago. They went to Sunday-school, and were willing to go. Then was the time to get them. The teacher and the pastor together could have fastened them to the Lord and to the Church with ties that would never break or give way.

Thanked by the Queen.

It is said that Queen Victoria, while visiting the wounded at Netley, was greatly distressed by the appearance of one poor man whose face had been terribly injured by the fragment of a shell. "Is there nothing," said the Queen, "that I can do for you?" The soldier replied, speaking with difficulty owing to his injury, "Nothing, your majesty, unless you would thank my nurse for her kindness to me." The Queen turned to the nurse, who was standing close by, and said, with tears in her eyes, "I do thank you with all my heart for your kindness to this poor wounded son of mine."

A Good Motto.

The eccentric John Randolph once sprang from his seat in the House of Representatives, and with his piercing voice exclaimed, "Mr. Speaker, I have found it!" And then, in the stillness which followed this strange outburst, he added, "I have found the philosopher's stone; it is, Pay as you go!"

He might very properly have added the words once spoken by a rich uncle to his spendthrift nephew, "If you can't pay don't go." To which the nephew replied, "If I had as much money as you have I would not be so careful of it." The uncle answered, "That is the reason you never will have as much as I have."

He "Just Walked In."

It is seldom, says the *Washington Times*, that anyone who is not entitled to the privilege of the floor of the Senate manages to slip by the keen-eyed doorknockers who guard the entrances. Their watchfulness is untiring, yet last week they had to admit themselves outwitted, and by a book agent at that. The feat was accomplished through a combination of unlimited assurance and prosperous appearance. About half an hour before the opening of the day's session a middle-aged man, with a few books under his arm, walked rapidly through the Senate reception room and, as though he had been accustomed to do it a dozen times a day, turned into the lobby. He made his entrance with such an air of authority that no one stopped to question him. Entering the chamber, he sought out Senator Dolliver, sat down beside him, and engaged him in conversation. In a few moments the gentleman opened up in praise of the books he carried and exhibited the specimens, dilating upon the rare excellence of the bindings, the paper and the print. Senator Dolliver was naturally taken by surprise to find himself besieged right in his senatorial chair by a book agent, but recovered himself enough to ask: "How did you get here?" "Oh, I just walked in," replied the canvasser. "Just walked in," echoed the Senator. "Well, then," he concluded, "the sergeant-at-arms of the Senate will assist you to 'just walk out,' and the commercial gentleman was officially shown to the door.

When a man becomes too busily engaged to attend to the obligations of his Church life he is in a good condition to backslide.

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