

THE CANADIAN

EPWORTH ERA

Christian
Endeavor

Vol. VI

JULY 1904

No. 7

Missionary

"An Aggressive Religious Force."



HERE can be no doubt that the Epworth League has not only kindled a more positive and devout religious life among hundreds of thousands of young people, but has also in many places stimulated the pulse of evangelistic efficiency and achievement and of contributions to our great benevolent collections. Its future must depend on its fidelity to the great purposes announced by the General Conference in founding it, namely, "promoting intelligent and vital piety among the young people of our churches and congregations, and training them in works of mercy and help."

The League has some function of social entertainment and of innocent recreation, but should never be allowed to degenerate into a mere social club or committee on amusement; and it should in every place furnish intellectual stimulus by suitable literary exercises; but its great office is always and everywhere to be a positive, aggressive, religious force.

Its leadership should be such as to bring the League into constant and vigorous co-operation with the pastor, with the class-leaders and other officers of the Church; and in no case should attendance at the League meetings cancel in the minds of the members their obligation to the regular morning and evening preaching services, nor to the regular midweek prayer-meeting, which summons and needs the co-operation of the entire membership of the Church. If the Epworth League evermore rallies round the Cross, and points young people to the Saviour, it will live and grow.—From the Bishop's Address at the recent General Conference of the Methodist Episcopal Church.

Social



Literary

... and so I decided to start at once." He's here with us now booked for a six months' course. Thought, before he got our letter, that schools fizzled out in June—closed up entirely in July and August.

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Newspaper Enterprise

While Mr. William Johnston, of Belleville, was away on the Jerusalem tour, The Belleville Intelligencer, with commendable enterprise, followed the itinerancy closely and every day had an item referring to Mr. Johnston's doings in the Orient. In order to furnish interesting and up-to-date "information," the editor was frequently forced to draw upon his imagination, but was always equal to the emergency. On the day, when the Jerusalem party was billed to visit Malta, The Intelligencer gravely announced to its readers that "Mr. William Johnston is in Malta to-day, and will purchase one hundred Maltese kittens for the members of the primary department of Bridge Street Sunday-school." Brother Johnston's arrival home must have been looked for with considerable interest by the little folks of Belleville, and probably he had a rather interesting time making explanations.

"Out of Work Ag'in"

An old colored man once asked a white man if he could give him work. The white man asked the negro if he had a boat. When the negro replied, "Yes, boss," the white man, says Young People, made the following proposition: "You see all that driftwood floating down the river?"

"Yes, sah," was the reply.
"Well, then," continued the white man, "you row out in the river and catch the driftwood, and I'll give you half you get. Will you do it?"
"Yes, sah."

The colored man worked hard for a while, when all of a sudden he stopped and pulled for the shore. On being asked the reason for his return, he replied:

"Dat wood is jest as much mine as 'tis his. I ain't gwine to give him any, and so I'm out of work ag'in."

Informal Creeting

Bishop Potter, who is a good American, and has a sense of humor, tells a story of himself, which Harper's Weekly records. In England, where a bishop is "my lord," Dr. Potter was often so addressed.

This was not easy for a good democrat to hear with comfort; but Bishop Potter says he got accustomed to it, and was in a fair way of becoming spoiled.

Finally a little incident delivered him and levelled him again to the plainest democracy. When he came home from a visit to England he was greeted at the gang-plank by a friend, an old vestryman, who was hurrying on board to receive his wife and daughters.

Pausing midway up the plank, he grasped Bishop Potter's hand and shouted: "Why, hello, Bish! How are you?"

The Important Comma

A short time ago, a business man posted in his shop window a notice which read as follows: "Boy wanted about fourteen years." A lad of that age, with little that was prepossessing in his appearance, came into the office and stated that he had read the notice.

"Well, do you think you would like to have the position, my boy?" asked the merchant, gazing patronizingly over the rims of his spectacles at the unabashed youth.

"Yes," came the prompt answer, "I want the job, but I don't know that I can promise to keep it for the full fourteen years."

Then the merchant remembered that he had left out a comma on his sign, but he told the boy he might have the position.



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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VI

TORONTO, JULY, 1904

No. 7

Troubles We Never Have.

The youth that lies so far away,
That seemed to end so long ago,
Might still be sweetly claimed to-day

By many a man whose step is slow,
If, somehow, he might borrow back
The days his foolish fears made sad,
The days through which he sighed,
"Alack!"

O'er trouble that he never had.

As careless prodigals we waste

The years through which youth blithely
skips,

And many a bitter dose we taste

That never comes to touch our lips.

Before our time we droop and die,

And leave the scenes that were so sad,

Despoiled and fooled and broken by

The troubles we have never had.

—S. E. Kiser, in *Chicago Herald*.

A High Place.—

The venerable Dr. Theodore L. Cuyler made an address before a Methodist Conference in which he said: "Bear this in mind, that no presidential chair, no emperor's throne, was ever yet built high enough to be within ten leagues of the pulpit in which the fearless preacher stands winning immortal souls to Jesus Christ."

✕

A Great Battle.—The educational struggle in England still goes on. About twenty thousand summonses to passive resisters have been issued, to which many more are being added, says Rev. John Clifford, D.D., who is president of the Passive Resistance League of England and Wales. But the cry comes up from all over the land, "No compromise." Dr. Clifford thinks "the fight will be long and the needs great."

✕

Chief Hope of the Church.—The address of the Bishops of the General Conference of the Methodist Episcopal Church has this reference to the Sunday-school: "The chief hope of the Church and of the world's evangelization is in the children. Their dedication to God by pious parents in their infancy and even before their birth, the training of myriads of them, born in irreligious homes, by the Sunday-school; the pre-occupation of their earliest thoughts with verses of Scripture and religious hymns; their early conversion and wise instruction in sensible, practical piety, so that "as plants grown up in their youth," they may come naturally into full membership in the Church—this is the vastest, richest harvest field to which the Church is summoned, and the harvests are ever ready for the sickle. But the Sunday-

school has a wider scope; its work is not confined to children. It is the fit and effective training-school for young people and adults in Biblical knowledge and in Christian doctrine and practice."

✕

Value of Education.—During the anniversary of the Educational Society at the recent session of the New York Conference, Chancellor Day, of Syracuse University, said: "I would send a son of mine to college if he was going to drive a humble mule through the streets behind a coal cart, because I would want to have as much distance as possible between my son and that mule. The bare chance that there may be one great inventor in a whole century pays the bill of every university, every college, and every seminary from the Atlantic to the Pacific, from the Northern snows to the Southern palms."

✕

Stuck to his Post.—"Faithful unto death" might well be the epitaph of Engineer Andrew Fagely, who lost his life in a head-on collision on the Pennsylvania Railroad recently, near Pottstown, Pa. Fagely was running at high speed a passenger train, which ran into a coal train which had crossed to the main track. He stuck to his engine, and was instantly killed. He had boasted for years that he would never desert the throttle of his engine under any circumstances. For thirty-six years he had escaped an accident. When the test came, he kept his word. Society always has need of the man who can stand a test.

✕

In a Class by Itself.—The *Chicago Record-Herald*, after its correspondent had carefully inspected the World's Fair grounds, buildings, and exhibits at St. Louis, says editorially: "As a matter of fact, with respect to magnitude, artistic arrangement, beauty, and grandeur of buildings, landscape effects, natural scenery, general artistic effect, and the many other things which go to make up a great fair, the St. Louis Exposition is in a class by itself. This is not eulogium but cold fact, which the exposition management is entitled to have the public know." This, coming from Chicago, where the memory of the magnificent Columbian Exposition still lingers as a justifiable pride, is high praise.

✕

Salvation and Sanitation.—Bishop Potter, addressing recently some candidates for ordination, told of a visit he once made to an Italian tenement. In an old woman's room he saw, between the pictures of the Virgin and the Crucifixion,

a portrait of Colonel Waring, the late street cleaning commissioner of New York. The Bishop asked the woman if she prayed to Colonel Waring, "No," she replied, "but every time I pray to God I think Him for the man who made the streets clean and safe for my children!" It is an important part of the mission of every true minister to make the world, so far as possible, hygienically as well as morally "clean and safe" for the multitudes about him. Cleanliness is next to godliness, which means that it ought to accompany it. Salvation and sanitation have an affinity the one for the other.

✕

See Jerusalem.—Whatever visitors to the World's Fair at St. Louis may miss they should certainly plan to visit the representation of Jerusalem. This is not a panorama or cyclorama but an actual city built outdoors, ~~of~~ roof and staff, and it is no toy city, but is of actual size so far as the area that is being rebuilt goes. This reproduction of Jerusalem occupies over eleven acres of land. It includes practically all the features of the Holy City which are of interest to the Bible student. Nothing will be lacking in "The New Jerusalem," to show life in the modern city of the Great King as it really is—with Moslem and Jew and Christian dwelling in separate quarters or mingling together in the curious and quaint marts of trade. About one thousand inhabitants of Jerusalem have been brought to St. Louis, to take up their residence during the seven months of the exposition inside this eleven-acre walled city.

✕

By Every Tongue.—The *St. Louis Christian Advocate* says that a sensation was caused in a Protestant church in that city a few Sundays ago by the entrance of a party of Hairy Ainus, the aborigines of Japan, a number of whom are now on the World's Fair grounds in this city as a part of the ethnological display of strange peoples. They were on their arrival supposed to be pagans and of course no attempt was made to provide for their religious wants. To the astonishment of the managers on the first Sunday after their arrival, they informed the gentleman in charge of them that they were Christian people and asked to be directed to a Protestant church. A guide and transportation were furnished them and when they entered the church they surprised the congregation by reverently kneeling, saying their prayers, then taking seats and waiting quietly for the services to begin. They set an example that might well be followed by many thousands of the citizens of St. Louis.

Father Bone and His Floating Parish.

BY REV. J. R. PATTERSON.

THE youngest old man on the Niagara frontier is the venerable Mr. Thomas Bone, affectionately known as "Father Bone," agent of the Upper Canada Tract Society and missionary on the Welland Canal. Almost any day during navigation, he may be seen among the locks between Port Dalhousie and Thorold carrying the Gospel to the "sailor man" of our inland marine. Few men are better



REV. THOMAS BONE.
The Sailor's Missionary.

known on the great lakes. For nearly two score years he has carried on this work. He has probably boarded more vessels and shaken hands with more boatmen than any other man in Canada. Time has not cooled his enthusiasm nor chilled the genial current of his soul. With unalloyed zeal he still pursues his chosen calling; and his beaming countenance, cheerful voice and genial humor make him a welcome visitor to the ships.

Missionary work on the Welland Canal dates back to 1867. Mr. Bone, however, did not begin his labors until 1868. At that time work on the Canal was not what it is to-day. Then the locks were small, and between St. Catharines and Thorold they were huddled closely together. Those were the days of the small lake schooners, and instead of being towed through the canal by steam tugs, they were hauled through by horses. Barns, in which the teamsters stabled their horses, were built along the canal. On the banks, and particularly among the locks, hotels and low groceries abounded. Drunkenness, profanity and general ungodliness were fearfully prevalent.

Yet there were some compensations under the old order of things. Sunday traffic was unknown, except during a few weeks late in the fall. On Saturday, all shipping in the canal tied up and waited until Monday morning. This gave the missionary a chance to make Sunday a field day, and so, in the village of Merriton at Lock 17, where the great Riordon Paper Mills now stand, a sailors' Bethel (or chapel) was built by Mr. Bone's predecessor, where regular preaching services were held. Making this his headquarters, Mr. Bone carried on his work, as preacher and colporteur, on the old canal, for thirteen years.

Quite different is the work on the new canal to-day.

Preaching is out of the question. Nine hours of navigation on Sunday during the summer, and twenty-four hours of navigation on Sunday during the late fall, make the Bethel services of former days impossible.

Vessels passing through the canal of to-day have to ascend or descend 328½ feet. This is accomplished by means of twenty-five locks, extending from Port Dalhousie to above Thorold, a distance of about nine miles. To pass through these locks takes from eight to twelve hours, according to the size of the ship. It is while the boats are in the locks that Mr. Bone now finds access to his parishioners.

Mr. Bone has not only a floating parish, but a moving one; and to make the most of his opportunities he must be on the alert. For example, early in the morning our missionary goes to the telephone at St. Catharines, and learns that a "down" vessel has just passed Welland. At once, he knows that, by taking the street car, he can meet her at lock 25. And so, when the vessel ties up at the brow of the mountain, the missionary steps on board. How long he remains depends on circumstances—on the number of men accessible, and on the number and position of the ships in the canal. On a busy day, a ship will not go far down the locks before she will meet another coming up, which, of course, the missionary will board. Sometimes, after visiting a boat the missionary will go back a few locks and meet another boat which is following. During a lull in the day he will have the opportunity and privilege of conversing with and distributing literature among the lock tenders and other employees of the canal.

Let us follow Mr. Bone over a ship's side and see how he goes about his work. On the largest boats there are not more than two score souls, and of these more than half are asleep or on duty. It is evident that the missionary's audience will never be large, and that most of his work will be of a very personal nature. But yonder is a group of four or five men. There is no time to waste. Attention must be arrested at once. What he says the missionary must say quickly. So he approaches the group and salutes them. Then he adds:

"Boys, have you heard the news?"

"What news?" they ask.

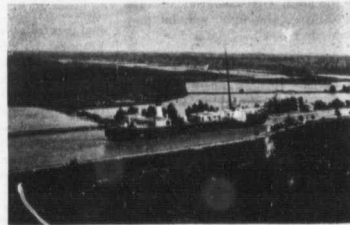
"The bank is broken."

"What bank?"

"Adam's bank. The old man is clean bankrupt, and all his bills are bogus."

And with this for an introduction, he tries to show them their need of a Saviour.

But the talk to the group is only preliminary skirmishing. The real work of the visit begins, perhaps, an hour later, when we see the missionary engaged in earnest conversation with one or two men—likely one—in a quiet corner. Possibly, he has found a Christian who needs counsel and encouragement. Possibly, he has met some former enquirer who wishes further instruction; or, it may be, that a sinner's heart has been touched. In any case, the missionary will



STEAMER ENTERING LOCK '9, WELLAND CANAL.

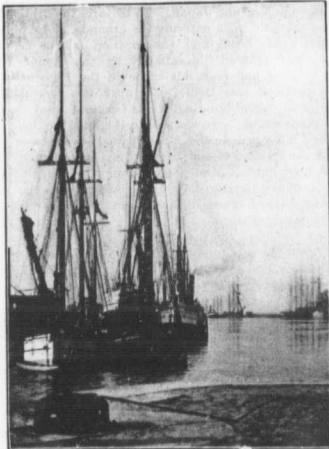
enter his name in a little book and daily bring him before God in prayer.

Nor are the officers overlooked. Sometimes the missionary meets the captain in his cabin or dines at his table. But to officers and deck hands alike he is Christ's ambassador.

In visiting the ships the missionary is usually made welcome. Nearly every sailor has heard of him; many of both the officers and men have conversed with him, and not a few

have pleasant recollections of his former visits. Here and there is an avowed Christian to whom his visits are an inspiration and delight.

Yet without courage, resourcefulness and tact, no man, however pious, could hope to succeed in this field. Mixing



WELLAND CANAL, ABOVE LOCK 2, PORT DALHOUSIE.

freely with officers and men, Mr. Bone comes in contact with every degree of intelligence and every shade of character. It is not a pleasant thing to face wicked men when their mask of conventional propriety is thrown aside. And among some of the "lewd fellows of the baser sort," who sail our lakes, wickedness is naked but not ashamed. To attempt to bully the open sinner would be as fatal as to blanch before him. Nothing but courage mixed with courtesy will meet the needs of such a situation.

Sometimes a "smart Alex" will attempt to be funny at the missionary's expense. But whoever does so is green on the canal, or, at least, he is not well advised. Long years of dealing with every variety of the *genus homo* has made the mild-mannered old gentleman a past master in pungent repartee. Godly wit is an excellent defensive weapon against a flippant gainsayer on a grain boat; and he is a rash man who will try to badger the veteran missionary.

Men of all creeds sail our lakes; and the sailor, like the landsman, is better at expounding his theology than at giving his experience. So he will try to sidetrack the missionary by provoking a doctrinal discussion. One day an officer said to him:

"What Church do you belong to?"

"The first church," was the reply, "to the general assembly and church of the first born."

"Yes, but to what section of the Church?"

"Oh, I belong to the High Church—the Church whose names are written in heaven."

"Well, but what is your religious persuasion?"

"I am persuaded that neither death nor life, nor principalities nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Then the officer gave it up, while the missionary "preached to him Jesus and the resurrection."

Not every sailor can be talked to, but Mr. Bone has other means of reaching his parishioners. Strapped over his shoulders is a capacious leather bag, filled with literature—not out-of-date, cast off, creased and grease spotted stuff; but recent, fresh, clean, racy and pointed tracts and booklets, together with papers and magazines. Copies of the Bible and the New Testament are always carried. These with the other literature are sold or given away.

In addition to books and papers, Mr. Bone carries a supply of sailors' comfort bags, made by friends of the mission. Rolled up, they look like large woollen wallets; opened, they reveal pockets filled with sewing and darning needles, buttons, thread, yarn, etc. No bag is complete without a New Testament, and frequently a letter from the donor is added.

The season of navigation is from April 15th to December 15th. But, during the winter months, Mr. Bone is not idle. Space will not allow a description of his work at the industrial school, the hospital, the jail and on the market.

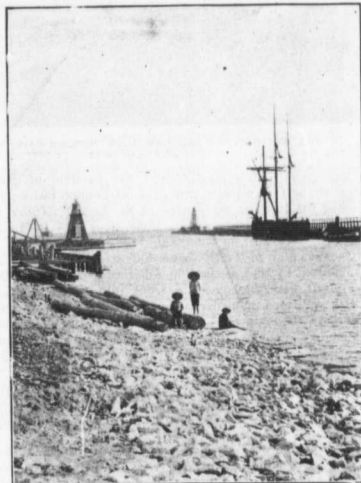
Once a year, while the canal is closed, Mr. Bone makes a tour of the towns and cities of Western Ontario, and receives from the Christian people the contributions by which his work is supported. Readers of the ERA will be glad to know that last winter (1902-1903) these contributions reached high water mark.

"Toiling, rejoicing, sorrowing," Mr. Bone has spent over thirty-five years among the locks of the Welland Canal. He is one of the few living links that connect the old regime with the new. He has seen the towing horse supplanted by the steam tug, and watched the schooner give place to the whaleback. He has ministered to two generations of sailors and is making the acquaintance of a third. He has labored on two canals and has lived to hear the proposition of a third canal discussed. The Welland Canal and Thomas Bone are so associated that one can hardly be thought of apart from the other. But in time the present canal must give way to another of larger capacity and better equipment. And in time a new missionary will shepherd the souls of a new generation of boatmen. But he will be a remarkable man who in courage, tact, rich mother wit, incisive speech, hard common sense and unfeigned piety will excel the present sailor's friend, dear old Father Bone.

Thorold, Ont.

MANY a young man knows the sort of man he wants to be when forty years old. But there is one thing he forgets, and that is that he cannot go one way for thirty-nine years and in one year become like his ideal.

I know a young woman who looked upon a kind-hearted,



WELLAND CANAL, AT PORT OOLBORNE.

Looking into Lake Erie.

helpful Christian woman of forty years of age as a model woman, and at once began to do the same sort of acts of mercy and kindness which her model did. These acts created at once a great desire in the soul of this young woman to become a helpful woman. She followed her guide. She did what she did. At forty years of age she is like her guide.

July.

July, by heat mad langrous, feels the need
Of running water and the rich green mead ;
Birds, beasts, and flowers look up with drowsy eye
For welcome cloud upon the hazy sky.

At eve the heavy dew gives all delight,
They bless the long, restoring hours of night,
Like some fair matron through a garden sweet,
July slow paces with reluctant feet.

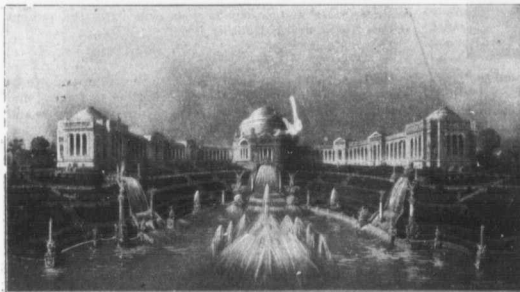
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The World's Fair.

BY REV. H. S. DOUGALL, B.A., B.D.

I HAVE been asked by the editor to write an article on my trip to the World's Fair at St. Louis, which I made during the first two weeks of May. I had not seen the Chicago Fair, so my expectations and imaginations had not been tuned for St. Louis. Beautiful and educative as was the Pan-American, still it is a far cry from the Exposition of which the buffalo was the emblem to that of the Missouri mule. In my search for appropriate adjectives I have chosen, "stupendous," "magnificent," "marvellous."

It is not to be forgotten that the Fair at St. Louis is a "World's Fair," and therefore a microcosm. There are the people and the products of every tribe and nation, and for the housing thereof the commissioners have erected palaces,



THE ART GALLERY AND CASCADES, WORLD'S FAIR, ST. LOUIS.

many and great. How small would the pavilion of glass and steel of the first world's exposition at London feel in the presence of the gigantic structures of St. Louis! Think of the Palace of Agriculture alone—dimensions 525 by 1,600 feet, or 23.4 acres, cost \$550,000.

The general plan of the St. Louis Fair struck me as having been suggested by that of the Pan-American. In the centre a great plaza, with the lagoon in front into which the cascades fall, and lined on either side with the palaces. Only we must think of the main plaza of St. Louis as being so immense that much of the entire "Pan" could be placed in it, and that this central plaza is paralleled by other piazzas, each with its lagoon and its far reaching lines of palaces.

The general color-scheme is a simple, plain cream, unrelieved by anything except by the white statuary and the innumerable flags, bespeaking nearly every national symbol under the sun.

To my regret, I found that while the palaces were ready for the exhibits, the exhibits were not ready for the palaces. Not one fifth of the stuff was in place. In one night 400 car loads arrived, and 30,000 workmen and workwomen were making the vast caverns of the tremendous structures roar with the sound of hammer and saw, sickening with smell of banana oil and redolent with strange smells from foreign climes, and every where confusion worse confounded. Here is Italy unpacking priceless marbles—statuary most wonderful, most lovely, and ancient—and here is Austria carefully unwrapping porcelain which for uniqueness of design, glory of coloring and magnitude of price surpassed my most exalted imaginings. California is unloading a car of seedless oranges; Pennsylvania is

erecting a great castle of "black diamonds," and putting inside of it a miniature coal plant. China's pig-tailed sons are garrulously arranging grotesque barbarities—and so it goes, until in the multitude of sounds, sights and smells, the brain reels and the desire palls.

Of the national exhibits I must mention those of two countries—Canada and Japan. To be sure, the first thing a Canadian must do upon entering the grounds is to purchase an official guide book, find the location of the Canadian Pavilion, and proceed immediately to pay honor to his country beloved and place his name in the register. Such were my patriotic intentions. But upon my arrival at the beautiful colonnaded building, I was informed that I was a "little too previous." It was still in the hands of the decorators, and not yet dedicated. "Dedicated" is the word down there for the opening of a state building. Sounded delicious to me at first, but not after I had read the account of the dedication of the German Pavilion. After that, the pagan ceremonies of the Chinese in the opening of their building were very much more religious to my way of thinking. There were more joss sticks, but less beer.

Well, after the Canadian pavilion, where next? Go a few hundred feet farther past the floral clock 100 feet in diameter, climb the stairway to the Agriculture Palace, take the entrance farthest to the left, and go straight down that aisle until you arrive at the Canadian exhibit. Then stand, admire, and be proud of your country. Seek our Mr. Hays, the Canadian manager, congratulate him, and he will show you around.

Many are the unique and beautiful designs in this enormous area of exhibit, but none more so than ours. Always say "ours." It is a reproduction of the upper portion of the Library of the Parliament Buildings, Ottawa, all covered most ingeniously with the various grains and grasses of the Dominion. It is a thing of beauty to any one, and a joy forever to the Canadian. Mr. Hays has not been too modest in his declaration. Blazoned upon a tablet is this legend: "Canada, a land vast in area, rich in those resources essential to national wealth, the future granary of the British Empire, and the home of a people vigorous, hardy, and self-reliant." When you read that, you say, "That's us," and your heart swells, your chest projects, and you are ready to set your hat on the side of your head in the face of all the world.

And as for Japan—all those little Japs! They are little giants. They had secured large space in nearly every palace; yet when Russia resigned the place allotted to her these Japanese, with an effrontery as cool as it may be prophetic, requested that space to be given over to herself. Japan in the exposition is ubiquitous. Her quaint and handsome displays catch the eye immediately, and the peoples of the world are going to be amazed at the marvellous progress being made by this lately awakened people.

Oh, that I had opportunity to tell you of the three palaces of Fine Arts and the picture around which so many people continually cluster. It is from Belgium, and called "Death and the Woodcutter." In the evening hour, as the silence of the night approaches, the people emerge from the palaces and in speechless wonder watch the gradual illumination of the buildings, silhouetted against the sky with millions of golden bulbs. In silence they remain, or speaking softly, until the flash of the water falling down the cascades, with the sweet music of various bands in the distance, and with the multitudes of all nations and kindreds and peoples and tongues—it seems no irreverence to think of the Golden City which John in Apocalyptic vision saw coming down from heaven.

Merritt, Ont.

SYMPATHY and love go together as naturally as the perfume and the blossom; and just as the blossom under the influence of nature's forces ripens into fruit, so the love and sympathy of a Christian life develop into fruit for the blessing of humanity and the glory of God.—A. S. Gumbart, D.D.

Abide with Me.

BY NORMAN C. HENLEY.

THIS hymn stands high among the popular hymns of our mother tongue. A sure sign of the worth of any literary production, be it a poem, a book or the popular novel of the day, is its translation into the various foreign languages. We know Damas to be one of the greatest of French novelists because his complete works have been translated into our language. The same might be said of Hugo, Dante in Italy,

death. It is redolent with the peace and comfort of another world. The immortality of the human soul is behind it.

The ethics of our Protestant belief is embodied in it, the ever-present Christ to comfort, strengthen and keep. We need Jesus in life, in the struggles of life, in its sorrows, in its woe and suffering. We need His presence every passing hour, to hold us from the "snare of the tempter." How many men have lived and died, longing so much for the spirit of this hymn, yet finding it not; living in hope that they might find something to satisfy the longing of a human soul reaching out after Truth. I remember reading a little poem, written by the Latin philosopher and poet, Lucretius. Though the beautiful pathos of the verse is destroyed in translation, the idea is still there. It would read something like this: "Suns may rise and set; but for us, when once our brief lamp of life has gone out, there is only one long, unending night." This but expresses the belief of the Romans, prior to the birth of Christ. Compare it with the inimitable lines which close this hymn:

"Reveal thyself before my closing eyes,
Shine through the gloom and point me to the skies:
Heaven's morning breaks and earth's vain shadows flee,
In life and death, O Lord, abide with me."

Let us then, as Christian young people, take this Jesus to abide with us all through life. To take Him means life. To take Him not means death. Let Him have dominion over your soul, the only attribute you can carry beyond this life. Then when the eventide of your life falls fast, as fall it will, you will not enter into any long, unending night, but will see the shadowy clouds of earthly doubt roll away, the mists will clear, Heaven's morning will break and all the brightness, glory and grandeur of Paradise will shine forth to your wondering gaze, and wondering you shall have rest. Truly this is a priceless hymn.

Deseronto, Ont.

A Model Church Service.

BY THE EDITOR.

IN visiting various churches one cannot fail to notice the difference there is in the manner in which the services are conducted. Some are marked by order, decorum, reverence, punctuality, while in others there is an absence of one or all of these desirable elements. As it is always more pleasant to commend than to criticize, I propose to briefly describe what came the nearest to being a model church service of any that I have attended during the past ten years.

It was held on a June Sunday evening in the Metropolitan Methodist Church, Toronto. Those who have ever attended public worship here know what a splendid temple the Metropolitan is. Though built nearly thirty years ago, it is not surpassed by any of the modern edifices that have gone up all about it, and everything considered is doubtless the finest Methodist church in the world. Recently, through the munificence of Mrs. Massey Treble, a new organ has been installed in the Metropolitan, which can only be characterized as magnificent. It has added very much to the already attractive musical service for which the church has long been famous. It is not my intention, however, to describe any of these special features, which can only be enjoyed by wealthy congregations, but to speak of a few things which are within the reach of the smallest and humblest church in the country.

In the first place the people were in their pews before the service started, like the congregation referred to in the tenth chapter of the Acts of the Apostles, when Cornelius said to Peter: "Now, therefore, are we all here present before God, to hear all things that are commanded thee of God." There was no rush of late-comers through the aisles after the opening prayer, as is witnessed in so many churches, but nearly the entire congregation was seated before the first



A WORLD'S FAIR VIEW.

Goethe in Germany, Tolstoy in Russia, Homer in Greece, etc. We find, all through, that only the finest works of any land are translated into a foreign tongue. The French judge English epic by Paradise Lost, and rightly so. They judge our drama by Shakespeare, and still more correctly so. If this law holds good with respect to books and poems, it also holds good with respect to hymns. When we notice that "Abide with me" has been translated into the languages of all the foreign Christian countries, we make the natural inference that it stands at the head of our best hymns.

This hymn is the very essence of comfort. The first phrase, "Abide with me," shows the loneliness of the person giving utterance to the words. We ask for human friends because we are lonely. If I have a friend, I have an antidote for loneliness. Some one to laugh when I laugh, to share my joys as well as my sorrows, to encourage me by example, to help me

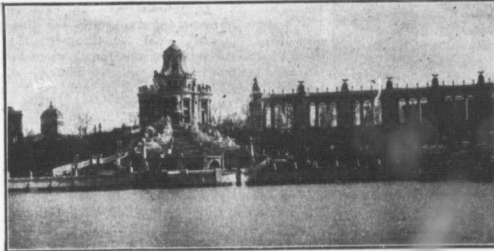


NORTH END OF GRAND BASIN, WORLD'S FAIR, ST. LOUIS.

when I need help, to give me confidence in return for my confidence and trust. Has not every one need of such a friend? Can any man live unto himself? Christ says not. And what is more like Christ than that love and sympathy which He exemplified? And what then is better for man than a true friend? Thus if his intellect and heart call for a friend, how much more does the soul need a comforter. And it is right here that this hymn fulfils the mission for which the writer intended it. Its words sparkle with hope. Many and many a time has it comforted the Christian in the hour of

hymn was announced. Of course, there is a very urgent reason for this punctuality in the Metropolitan, as those who arrive at the church doors after seven o'clock on Sunday evening are almost invariably turned away by the remark from the ushers: "The church is full and we can seat no more." All the same, it is fine to see a service commence under such conditions. Similar promptness is not beyond the reach of any congregation.

Dr. Torrington, the veteran organist, is usually in the church before any one else, and at ten minutes before seven begins to play. Kindly note the fact that the organ music



COLONADE, WORLD'S FAIR, ST. LOUIS.

starts before seven. At some places the organist does not take his seat at the organ until after seven, and then plays for nearly ten minutes, which is an awful aggravation to those who love promptness. I do not know whether the Metropolitan choir is provided with a time-keeper or not, but at exactly two minutes before seven, the members of the choir commence to come in. They enter two by two, and proceed to take their places, remaining standing until all have entered, and the minister is also in his place. Precisely at seven o'clock the choir and the great congregation join in singing the doxology. This is worthy of special mention, because it very rarely happens that a church service begins exactly at the time announced. I have not known it to occur more than half a dozen times in the hundreds of services that I have participated in all over the country. And yet there is no really good reason why it should not be the general rule where clocks and watches are so generally in use.

The pastor, Rev. Dr. Sparling, is a fine looking man, with a very pleasing voice and manner. It is no purpose of this



VARIED INDUSTRIES BUILDING (AT NIGHT), WORLD'S FAIR, ST. LOUIS.

article to report the sermon, but those who attend the Metropolitan regularly say that the pastor's sermons are always first class.

The invocation is simply a sentence or two, asking for the divine blessing upon the service. Then the first hymn is announced, which is No. 804. "Sun of my soul, thou Saviour dear."

There are six stanzas in this hymn, but the pastor says: "Sing the hymn through." The second is No. 28. "Glory to God on high" This contains six stanzas of six lines each, equal to ten stanzas of a common metre hymn, but

again it is sung from first to last. The closing hymn is No. 656, which is also sung in its completeness. It is positively delightful to attend a service where there is no mangling of our beautiful hymns, by cutting out verses here and there without regard to the sense.

And how the people do sing at the Metropolitan! It is like the sound of many waters when choir, big organ and congregation join in praising God. The choir does not have a monopoly of the singing, by any means, for it seems as if almost everybody in the great auditorium is taking part. There is something so inspiring about the way in which organ and choir lead off that the people can scarcely help joining in. The same old tunes are not sung over and over until they are threadbare, but Choirmaster Torrington almost invariably selects the tunes attached to the hymns in the Methodist Tune Book. The members of the choir at the Metropolitan, like several other city choirs, are dressed in black gowns, with a little white at the neck. Very little unfavorable comment about this is heard. Those who can lay aside preconceived ideas and prejudices are usually pleased with the general effect. There is a quiet impressiveness about the general appearance of the choir that adds much to the dignity and reverence of the service, and very few lament the absence of the startling variety of colors in the ladies' hats and gowns, which is so often seen in the choir gallery. I am not recommending this innovation, by any means, but simply giving the

impression which it made upon my own mind. It will, however, probably be a long time before such a change is made in the majority of our churches, and the members of our choirs should be encouraged to dress quietly and modestly, avoiding all extremes.

The music does not overshadow the sermon, as there is but one anthem and one duet, in addition to the hymns, but, of course, these are splendidly rendered.

The opening prayer is exactly seven minutes long—quite long enough, by the way. Some ministers make their services tiresome by praying from ten to fifteen minutes, and sometimes even twenty. They pray the people into a devotional frame of mind and then pray them out of it. Those who lead public services should remember that it is not necessary to refer to everything under the sun upon every occasion of public prayer. Probably more preachers err in this respect than in the length of their sermons.

The announcements are made in a clear, distinct voice, and do not occupy more than about three minutes, although a number of matters were referred to. A layman, not long ago, made the remark that he judged a preacher's ability largely by the manner in which he gave out announcements. Certainly there is much room for improvement in the way this part of the service is conducted in many churches. To make announcements immediately before, or immediately after, the sermon is a mistake. In the Metropolitan it is done before the singing of the second hymn, which is the right time.

When the collection has been taken, the stewards walk up the aisle together, two by two, instead of straggling up in the "don't care" style so often witnessed. After depositing the plates on the table, they remain standing, while the pastor invokes the divine blessing upon "the offering" which has just been made. The fellow who has put five cents upon the plate feels rather ashamed of himself when he finds that the pastor is praying over it, and that the offering has been made such an integral part of the worship. Very likely there may be some who determine to do better next time.

The ushers at the Metropolitan church do their work in a quiet and dignified way, and seem to please everybody, although it must be a difficult task to anti-factorially seat so many strangers without interfering with the rights of pew-holders. They do not allow those who come first to plant themselves on the outside of the pew, forcing all others to crowd past them, but the "early birds" are politely asked to move in as far as possible, thus leaving room for the conven-

ient seating of others. Ushers in other churches might take a hint from this.

The lights in this church are so arranged that, while every part of the building is brightly illuminated, there is no glare of light in the eyes of the people. The acoustics of the auditorium seem to be almost absolutely perfect.

It is a pleasure to find this old historic church renewing its youth and bringing the gospel message to such multitudes as now through its aisles from Sunday to Sunday.

We Forget.

So many tender words and true,
We meant to say, dear love, to you;
So many things we meant to do,
But we forgot.

The busy days were full of care;
The long night fell all unaware;
You passed beyond love's pleading prayer
While we forgot.

Now evermore through heart and brain
There breathes an undertone of pain,
Though what has been should be again,
We would forget.

We feel, we know, that there must be,
Beyond the veil of mystery,
Some place where love can clearly see,
And not forget.

—Ada Foster Murray, in *Harper's Magazine*.

Homes, Not Houses.

BY ELLA BARTLETT SIMMONS.

OH, there is such a difference between a mere house and a real home! But is there not danger that in this modern, fastidious age, where the houses must be built so beautifully and so evidently for entertaining large and small companies, that the cozy little home rooms will be omitted? Is there not a tendency to make too much of the house, too little of the home?

I often think of the man who said his wife was perfectly at home in literature, in art, in science, in history, in philosophy and philanthropy, but that she was not at home at home. Oh, the pity of it! Not at home in her own home. Where she lived—no matter how elegant the house—there was no true home, for, say what you will, it is the mother who makes or unmake the home. She should be the beloved queen of the household realm, and her devoted subjects should obey her slightest command, and cheerfully run to do her bidding.

We have, of late, all been reading so much of the lives of John and Charles Wesley, that we realize, as never before, what a marvellous influence their mother had in shaping and moulding the lives of her children. I found the following tribute to her memory, in my reading, and for the helpful, true thought in it, I pass it on:

"Susanna Wesley, with the song of praise and the gospel of peace in her heart, bore and gave to the world two sons, whose spiritual achievement in song and sermon set in motion a wave of blessing that has carried peace to many souls."

We cannot be Susanna Wesleys, but we can be true mothers, and stamp our impress in our homes. To care for our children and to train them to lives of usefulness is pre-eminently our work as mothers, and should be given our best thought and effort. Our training should by no means end with the doctrine that they must obey; there is a soul training that should not be denied them; their moral natures must be developed.

Ruskin in thus beautifully expresses it: "Home is always around a woman. Only the stars may be over her head, the glow-worm in the night-cold grass may be the only fire at her feet; but home is yet wherever she is, and for a noble woman it stretches far around her, better than celled with cedar or painted with vermilion, shedding its quiet light afar for those who else were homeless."

Ah, yes! the world will become purified in proportion as our homes are pure. Homes should be places of peace and of shelter from the world's storms. Homes should be armories

in which to don and prove the weapons for the battle of life. They should also be drilling-grounds where our darlings should be thoroughly skilled for the warfare. Our children will meet the battles and temptations of life all too soon. Their weapons should be in such good repair and so perfectly fitted that they will be impregnable to the darts of the evil one when these same boys and girls shall have left our roof.

Our houses will be homes if we win and keep the confidence of our children. We must be one with them, sympathize with them; enter into their joys and sorrows; nothing that pertains to them is of too trivial account to be taken notice of. A child is of importance not merely for what he is, but for what he is to be; he is the future custodian of the weal or woe of the world. In the home he will receive impressions and imbibe ideas that will remain with him so long as time shall last, then continue out, and on, and on, through the ages of eternity.—*Central Christian Advocate*.

Eben Holden's Lesson.

"**W**AL," said Uncle Eb, thoughtfully, "I'm mber one year, the day before Christmas, my father gin me two shillin'. I walked all the way 't Salem with it. I went in a big store when I come 't the city. See 's many things couldn't make up my mind 't buy nuttin'. I stnd there feelin' uv a pair o' skates. They wuz grand—all shiny with new straps an' buckles; I did want 'em awful, but I didn't have enough money. Purty soon I see a leetle bit uv a girl in a red jacket lookin' at a lot o' dolls. She was ragged an' there were holes in her shoes an' she did look awful poor an' sickly. She'd go up an' put her hand on one o' them doll's dresses and whisper:

" 'Some day,' she'd say, 'some day.'

"Then she'd go to another an' fuss a minnit w' th its clothes an' whisper, 'Some day.' Purty soon she as't if they had any doll with a blue dress on fer three pennie."

" 'No,' says a woman, says she, 'the lowest price fer a doll with a dress on is one shillin'.'

"The little gal she jus looked es if she was goin' t' cry. Her lips trembled.

" 'Some d'y I'm go'n' t' hev one,' said she.

" 'I couldn't stan' it, an' so I slipped uv an' bought one an' put it in her arms. I never'll forgit the look that come into her face then. Wal, she went away an' set down all by herself, an' it come cold, an' that night they found her asleep in a dark alley. She was holdin' 't the little doll with a blue dress on. The girl was half dead with the cold, an' there was one thing about it all that made her famous. She hed took off her red jacket an' wrapped it round the little doll."

" 'It's one of those good old stories,' said I. 'Of course she died and went to heaven.'

" 'No,' said he, quickly, 'she lived an' went there. Ye don' hev t' die to go to heaven. Ye've crossed the boundary when ye begin t' love somebody more'n ye do yerself, if it ain't nobody better'n a rag doll.'—*Ireing Bachelier*.

The Mission of Sport.

"**T**HE greatest hindrance to Christianity to-day is the love of sport."

So the speaker said, and he said it from a pulpit. If it had been from a platform many would have clapped, for there are people who have entirely forgotten the games of their youth, and who have lost all sympathy with that universal instinct which finds expression in the frolics of kittens and squirrels, as well as in the fun and merriment of healthy human beings.

Yes, it was a well-rounded, uncompromising, out-and-out declaration of war; but for all that it was not true.

It is true that the inordinate love of sport, like the love of money, is a root of all kinds of evil. When the cycle, the bat, the foot-ball and the oar take up the whole of our leisure thoughts and crowd out higher things, sport becomes a fungus on the tree of character, absorbing its vital energies and slowly destroying its nobility. Put such a melancholy result is not necessary. Rightly controlled, there is a place for sport, not outside, but inside the Christian life.

Sport, as a word, claims descent from an old English verb which originally meant to "cease from labor." It belongs to the playtime of life. Its mission is to re-create, to discipline,

to develop the physical powers. Herbert Spencer speaks of "physical sins," and we may just as fairly speak of "physical rightousness," and sport is the force which, rightly used, will make for righteousness.

In young vigorous lives there are powerful physical energies for which sport finds a healthy safety-valve. Sit on that safety valve and you inevitably bring about an explosion, to which you at once give the hard name of vice. In older people there is a neglect of physical laws, which results in all kinds of ailments and often early decay. These ailments are punishments of sins against the body, which reasonable recreation would have prevented.

The one supreme principle to be guarded is *self-control*, and behind self, King of the body as well as the mind, there must be the Living Christ.

A Better Way Than Handcuffs.

THE following incident, from the "Report of the Superintendent of Neglected and Dependent Children," recently published by the Ontario Government, shows that there is a certain amount of chivalry inherent even in the worst boys, and if that can be successfully appealed to then reformation can be accomplished. Lads who defy police

that was ever cuffed about and unsympathetically handled by thoughtless officials. A few kind words and an appeal to manly instincts will ever be more effective than the policeman's club or the prison cell. Unless all child-saving and reform efforts are directed by the spirit exhibited by the lady above mentioned, we might as well give up the work and seek a vocation where our efforts will at least not do harm if they fail to do good.

The Gospel in the Open Air.

NOW is the time for holding open air services. Many people who do not care to go into a close room on a summer evening, will attend a religious service out-of-doors, providing it is bright and interesting. The park, the street, the vacant lot, the common, the factory yard, afford opportunities for holding such services. The great mistake made by many who conduct such meetings is that they do not prepare for them, having the idea that any sort of commonplace talk will do, whereas the greatest care should be taken in arranging the programme to provide something good. Both the speaking and the singing should be the very best obtainable.

The illustration on this page shows a gospel service in pro-



McMASTER EVANGELISTIC BAND, CONDUCTING A NOON-DAY SERVICE AT THE MASSEY-HARRIS WORKS, TORONTO.

officers and gaolers can be led anywhere with a silken thread in the hands of a delicate woman, who could not exercise the slightest control if they chose to disregard her authority. A lady connected with a reform institution gives an incident that aptly illustrates this: It happened that during her visit to the town a boy had been committed to the institution for a term of years, and hearing of it she offered to have him accompany her if he were brought down to the station. When she got to the waiting room the boy was there in charge of two policemen, who watched him very closely to prevent any attempt at escape. She greeted the boy in a kindly way and told the officers they could depart. "But," they remonstrated, "he will get away from you within five minutes after we leave." "No," she said, "if he will give me his word of honor I will trust him fully." The boy readily assented and the officers departed, but only to go to another end of the building where they could watch proceedings without being themselves observed. The lady talked pleasantly with the boy, sent him to buy her ticket, gave him him her valise and parcel to carry, and by her evident sincerity in trusting him completely won his regard. When they were comfortably seated in the train the boy said, "You know, I would have run away from those cops in a minute, but I would go anywhere for you." And the same spirit animates every boy

great at the Massey-Harris Works in Toronto, conducted by the evangelical band of McMaster University. This band is composed of about a dozen talented and devoted young fellows who speak and sing the Gospel in a most interesting and convincing way. A similar band has been organized by the students of Victoria University, to hold evangelistic meetings in various parts of Ontario during the summer. Such a movement ought to be productive of much good.

Heroes of Peace.

WHEN the storm howls on a winter night, and from the shelter of a comfortable home one hears the snow or sleet driven against the window-pane, it is natural, at least for those who live near the sea, to think of the perils to which sailors are exposed. With this thought may well be blended some recognition of the brave men who are waiting to give succor to vessels in need.

From nearly two hundred stations on the Atlantic and Gulf coasts, and from seventy more on the Great Lakes and the Pacific, the crews of the life-saving service patrol the coast on such nights, keeping a sharp lookout for vessels in distress. It rarely happens, when a ship goes ashore anywhere along the extended American seaboard, that the life-

savers are not at hand to give aid. Few know their names, and their daring deeds are seldom mentioned in the newspapers; but they are as ready to risk their lives as if their names were to be gazetted for bravery.

In 1898, the serious work of the crews began early with the great blizzard which swept the Atlantic coast late in November. Nearly two thirds of all the recorded loss of life on the coast for the year occurred in that single storm. All together, the crews saved nearly 4,000 persons who were on board of vessels which had met with some disaster; and they saved also more than six million dollars' worth of property.

There is little danger that the heroes of war will be denied the glory which their courage merits; but these heroes of peace, who risk and sometimes lose their lives to save others, deserve recognition also.—*Youth's Companion.*

A Work For Every Willing Hand.

There is never a hand so weak and small,

If it be but a willing one,

But into its palm some task will fall,

To be sweetly and wisely done,—

Some work that none other could do so well

As the one in whose hand the little task fell.

There are little griefs that a loving heart

Will ever be glad to share;

The bearing for some in their sorrow a part,

Too heavy alone to bear,

Shall be kept in remembrance by One who knows

How heavy to bear are some griefs and woes.

A cup of cold water a child may give

To the stranger beside the gate;

Though a simple act, it may always live,

While deeds that are counted great

May be forgotten and lost from sight

In oblivion's silent and starless night.

—*Hon. S. B. McManus, in "Rural Rhymes."*

The Love of Nature.

BY SIR JOHN LUBBOCK.

WE are told in the first chapter of Genesis that at the close of the sixth day "God saw everything that He had made, and, behold, it was very good." Not merely good, but very good. Yet how few of us appreciate the beautiful world in which we live!

Many of us, however, walk through the world like ghosts, as if we were in it, but not of it. We have "eyes and see not, ears and hear not." We must look before we can expect to see. To look is indeed much less easy than to overlook, and to be able to see what we do see, is a great gift. Ruskin maintains that "The greatest thing a human soul ever does in this world is to see something, and tell what it saw in a plain way." I do not suppose that his eyes are better than ours, but how much more he sees with them!

The love of Nature is a great gift, and if it is frozen or crushed out, the character can hardly fail to suffer from the loss. I will not indeed say that a person who does not love Nature is necessarily bad, or that one who does is necessarily good; but it is to most minds a great help. Many, as Miss Cobbe says, enter the Temple through the gate called Beautiful.

There are doubtless some to whom none of the beautiful wonders of Nature; neither the glories of the rising or setting sun; the magnificent spectacle of the boundless ocean, sometimes so grand in its peaceful tranquillity, at others so majestic in its mighty power; the forests agitated by the storm, or alive with the song of birds; nor the glacier and mountains—there are doubtless some whom none of these magnificent spectacles can move, whom "all the glories of heaven and earth may pass in daily succession without touching their hearts or elevating their minds."

Such men are indeed pitiable. But, happily, they are exceptions. If we can none of us as yet fully appreciate the beauties of Nature, we are beginning to do so more and more. For most of us the early summer has a special charm. The very life is luxury. The air is full of scent, and sound, and

sunshine, of the song of birds and the murmur of insects; the meadows gleam with golden buttercups; one can almost see the grass grow and the buds open; the bees hum for very joy, and the air is full of a thousand scents, above all, perhaps, that of new mown hay.

The exquisite beauty and delight of a fine summer's day in the country has never, perhaps, been more truly, and therefore, more beautifully, described than by Jefferies in his "Pageant of Summer." "I linger," he says, "in the midst of the long grass, the luxury of the leaves, and the song in the very air. I seem as if I could feel all the glowing life the sunshine gives and the south wind calls to being. The endless grass, the endless leaves, the immense strength of the oak expanding, the unalloyed joy of finch and blackbird; from all of them I receive a little." In the blackbird's melody one note is mine; in the dance of the leaf shadows the formed maze is for me, though the motion is theirs; the flowers with a thousand faces have collected the kisses of the morning. Feeling with them I receive some, at least, of their fullness of life. Never could I have enough; never stay long enough."

Religion at Home.

I HEARD once of a young person who went to live in a home supposed to be a thoroughly religious home. She said afterward that from what she saw in that home she was inclined to think there was very little in religion. She saw disagreement and contention, and strife, and unkindness, which did much to lead her toward infidelity. Lovers of Christ, is there not for us a solemn lesson in this? How closely all we do and say is watched by the world; and if they see in us exhibitions of temper, anger, passion, unkindly feeling, censoriousness, etc., how greatly it will tend to undo all the influence of our professions and our efforts for the cause of God.

One of the great wants of the age is more of Christ in the homes. Let us get so much of the religion of Jesus that we will everywhere exhibit the mind and temper of Christ. Christ said: "If I be lifted up, I will draw all men unto me." He may be lifted up in our lives, and if so, the drawing influence may be felt. It matters not how gifted the minister or leader, or Christian worker; if there be exhibitions in his life of those things not in harmony with his teachings, it neutralizes his best efforts. Nothing can take the place of a consistent life. Jesus is saying to-day: "Return unto thine own home, and show how great things Jesus hath done unto thee." We can show by mild Christian temper what He has done, and the world will be powerfully drawn to Him.—*Primitive Methodist.*

A Wish for Youth.

FOR the good of those who live with you, as well as for your own, I make this wish for you—the disposition of a good soldier, warm hearted, cool headed. After the battle, won or lost, if he is unharmed, he has his well-earned rest, then furishes up his arms and goes again afield; if he is wounded, he takes care of himself and dreams of going. If he fails, he leaves to others a gallant example. At thought of him their courage burns anew. . . . If only I might be a soldier like that, I would begin each day with a ringing song. That should be my morning prayer, and the faintest hearts, hearing it, would grow strong again. O God, is not this life, happy life, true life, in spite of all its miseries!—*Charles Wagner.*

How absurd it is to dread growing old! Young people look forward to fifty, sixty, seventy years and say, "We shall have all the good times we can while we are young. It must be dreadful to be old." Yes, it must be, if one takes pains to pack the memory with sorrows and grievances, and grows crabbed and morose over the troubles which will probably come now and then. But why not drop these things from the mental register, and make the memory a record of red-letter days—of kindnesses received, of friendships made, of new beauties discovered in God's fair world! It is a matter of choice, and quite possible to live in the spirit of Browning's words:

"Grow old along with me!

The best is yet to be,
The last of life, for which the first was made"

—*Forward.*

Anecdotal

Full of Glory.

William Dean Howells, the "dean of American letters," says that when his talented daughter Mildred was a child, she looked up suddenly from her breakfast one bright morning, and said:

"Father, I am full of glory."

"What do you mean?" said Mr. Howells.

"Why," said the little girl, "a sun-beam just got on my spoon, and I have swallowed it."

Willing to Cry Quits.

A colored man was arrested in Richmond for beating his wife savagely with an axe. He remained in jail three months before his trial came off. When he was brought to trial Judge Witt said: "Well, old man, have you anything to say?"

"Judge, said the prisoner, "everything that these folks say is true. I did hit her with the axe. But I have been in jail now nearly three months, and have had time to think it all over, and, judge, I've about concluded to let the matter drop."

His Bark was Worse than His Bite.

In 1846 a lady wrote to the Duke of Wellington on behalf of an orphan boy whose father had been killed in the battle of Roropere, and whose mother died on the voyage from India to England. The Duke sent her in reply one of his terribly stiff letters, saying that he had no power to spend one shilling of public money on any account whatever, and that his sense of duty prevented him from interfering with the Secretary of War, who had the sole control of making allowances to officers' orphans. Having relieved his feelings in this way, his Grace afterwards directed Lord Fitzroy Somerset to inform the lady that the Duke had obtained for the boy a presentation to Christ's Hospital—the famous Bluecoat School.

A Fog Horn's Echo.

The commander of a British liner running to the Cape of Good Hope was once steaming down the English Channel, when a thick fog came on. At such times he never leaves the bridge, and keeps on sounding the fog horn himself.

On this occasion, after sounding the signal, he heard a fog horn in reply right ahead. He turned the ship's head a point to avoid a collision, and then sounded again. Again the reply came, "bo-o-o-o," right ahead as before. The vessel's head was put back to the same position as at first, and once more the fog horn was sounded. Still the reply came as before, right ahead, "bo-o-o-o."

"It was very strange; I could not make it out," said the captain, telling the yarn. "I tried again; still the same 'bo-o-o-o' right ahead. A feeling of superstition began to creep over me, and I was giving myself a mental shake to

pull myself together, when the lookout man forward called, 'It's the old coo, sir.' And so in truth it was—the milch cow kept on the forecastle for the use of the ship. She, no doubt, took the 'bo-o-o-o-o-ing' of the signal for the cry of a companion in distress, and gave a sympathetic response."

Rather Extremz.

Rather gloomy, Sabbatarianism, some years ago, was carried to great extremes in Scotland. To day there is danger of the pendulum swinging too far in the opposite direction.

Lord Playfair, at one time Professor of Chemistry in the University of Edinburgh, passing his nursery door one Sunday he actually overheard the Scotch nurse-girl soothing the baby and saying, "Whisht, whisht, my bonnie lamb; it's the Sawbath, or I would whustle you a sang, but I'll sing ye a paraphrase."

Prejudice could hardly go much further than in the case of the Highland minister, waited upon by his elders, because he had been observed to saunter along the hillside in meditative mood after service. He declined to admit the sinfulness of the transaction, and was good-humoredly about to remind them of the famous Sabbath walk when the disciples plucked the ears of corn, when he was interrupted by his critics with the remark: "Ou aye, sir; but, for my part, I hae never thocht the better o' them for breaking the Sawbath."

Wise Man Rebuked by a Fool.

When Queen Caroline, the wife of George IV., was tried in 1820, the sympathy of the people went out to her, not because she was good, but because she had been ill-used. Court and government treated her with studied discourtesy, requiring (amongst other insults) the clergy of the Established Churches to leave out her name in public prayers. At that time a well-known character in Dumfries was a "dafty" called Jock Gordon.

One Monday the Rev. Dr. Wightman, the minister of Kirkmahoe, met John in the street.

After a few remarks, Jock said: "They tell me, Doctor, ye d'na pray for the Queen noo."

"That is so, Jock, for I am afraid she is a bad woman."

"Weel, Doctor, I'm a pair daft body and maybe ken nae better, but I aye thocht the war ye were the mair ye wanted prayin' for."

Dr. Wightman turned on his heel in silence, unable to face the "dafty" who had taught him for once both love and wisdom.

Every Man to his Trade.

A young lawyer, in one of our northern towns, had an old Scotchman in the witness box for three hours, and questioned him without mercy, during the progress of a somewhat important case. Some weeks after, at a railway station the lawyer noticed the old Scotchman, standing in a group of men, smoking his pipe. As the legal light passed by he said:

"Good morning, Mr. McNish."

The old man looked up, and quietly remarked:

"I dinna ken ye."

"Why," said the lawyer, my name is Mr. B. Don't you remember I had you in the witness box for two hours, in that case?"

"Oh, yes," responded the Scotchman, "I ken you noo, and I ken ye are the biggest leear in all the world."

The crowd enjoyed this frank declaration hugely, and the fun was not lessened as the Scotchman went on to say:

"Mind ye, I do not blame ye for leein, because it's your business. It's all right for a man to stick to his trade."

The lawyer suddenly remembered that it was about time for his train to start.

Circumstantial Evidence.

It is a rule to which good lawyers usually adhere, never to tell more than one knows. A newspaper tells a funny story of a lawyer who carried the rule to the extreme.

One of the agents in a Midland Revision Court of England objected to a person whose name was on the register, on the ground that he was dead. The revising barrister declined to accept the assurance, however, and demanded conclusive testimony to the point.

The agent on the other side rose and gave corroborative evidence as to the decease of the gentleman in question.

"But, sir, how do you know the man's dead?" demanded the barrister.

"Well," was the reply, "I don't know. It's very difficult to prove."

"As I suspected," returned the barrister. "You don't know whether he's dead or not."

The barrister glanced triumphantly round the court, but his expression gradually underwent a change as the witness coolly continued:

"I was saying, sir, that I don't know whether he is dead or not, but I do know this: they buried him about a month ago on suspicion."

Neither Length nor Depth.

Congressman Cyrus R. Sulloway attended a church service last summer when the sermon was preached by a young student whose self-assurance was unusual. The young man hastened up to Congressman Sulloway as soon as the service was over, and made a strenuous effort to induce the gigantic statesman to compliment him on his discourse. At last he said, "Congressman, I hope you weren't annoyed by the length of my sermon."

"No," said Mr. Sulloway, "nor by its depth either."

Stanley used to relate the following funny story: One day while he was conversing with a friendly tribe during his travels one of the chiefs present inquired how many wives he possessed. Upon Stanley replying that he had none all those present stood up like one man and unanimously exclaimed: "What a splendid liar!" They intensely admired the apparent calmness with which he had, as they thought, tried to pass off on them a wondrous traveller's tale.

Hints for Workers.

The Power of a Godly Life.

A poem perhaps you never could write,
A beautiful song you could not sing;
Yet the poet's thought in your life may
be wrought,
And that is a godlier thing.

The picture that thrills you, you never
could paint,
Though you yearn for the painter's art;
Yet all on your way you may paint every
day
Some light on a desolate heart!

It is noble to lift by the power of a word,
It is nobler still to lift by a life;
For the word, it may perish, yet the life
we will cherish,
And its lesson abides 'mid the strife.

—Selected.

Give God Time.

They have preserved in Bedford, England, the door of the jail which was locked upon John Bunyan. I looked at it long and earnestly. I thought of the many prayers which Bunyan must have pleaded behind it that that jail door might swing open for him. Yet for twelve years the bolts of that door stood undrawn. But the delay was how affluently fruitful. Dreams were going on behind that door, and the world needed them. When "The Pilgrim's Progress" of which Bunyan dreamed had taken shape and tangibility, Bunyan's Lord, who had never for an instant forgotten him while the slow years passed, swung that jail door wide. Let us give God time. Let us trust His wisdom. Sometimes quick answer would be worst answer. Let us learn Adam Slowman's so needed lesson for our impatient hearts, that "delays are not denials."—Wayland Hoyt, D.D.

Locked on the Inside.

A speaker—possibly more verbose than practical—was urging upon his group of hearers the duty of doing good and "opening the door to every heart with the key of kindness."

"Some of them doors is locked on the other side," muttered one of the listeners.

Alas! his comment was true, whatever motive prompted it; there are doors so fast locked on the inner side that neither friendship nor help can enter. Love, sympathy, a sincere desire to share the toil and lift the burden are forced many a time to turn away from some closed portal unanswered. Even the Master says of himself: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him"—only if he opens. The Lord himself turns away from the door that is obstinately locked on the inside, yet there are many who mourn their lack of friends, of opportunity, of the brightness and blessing that gladden other lives round them, who have themselves shut the door against all these things, and will not turn the key. Whenever we find our hearts lonely and desolate, when we miss the

comfort of the old faith, when we grieve over the alienation of some friend, it is wise first of all to make sure on which side the door is locked.—Forward.

Personal Magnetism.

There is something in a magnetic personality which cannot be expressed. It is intangible. It eludes biographers and photographers alike. This mysterious something, which we sometimes call individuality, is often more powerful than the ability which can be measured or the qualities that can be rated. It makes a man popular and successful far beyond one who, though having more ability, is lacking in this indefinable power.

Politicians and statesmen know its value. James G. Blaine had it in a remarkable degree. The mere mention of his name in a convention or an assembly would be greeted by an outburst of applause, while the names of other men, as able in many ways as he, would not arouse the slightest enthusiasm. Henry Clay, also, had this wonderful gift of a magnetic personality. Calhoun, on the other hand, although Clay's equal intellectually, utterly lacked it.

Many women are endowed with this magnetic quality, which is entirely independent of personal beauty. It is often possessed in a high degree by very plain women.

At a social gathering, when conversation flags and interest is at a low ebb, the entrance of some bright woman with a magnetic personality may instantly change the whole situation. She may not be handsome, but everybody is attracted toward her and considers it a privilege to speak to her.

People who possess this rare quality are frequently ignorant of the source of their power. They simply know they have it, but cannot locate or describe it. While it is, like poetry, music, or art, a gift of nature, born in one, it can be cultivated to a certain extent.

Much of the charm of a magnetic personality comes from a fine, cultivated manner. Tact, also, is a very important element—next to a fine manner, perhaps, the most important. One must know exactly what to do and be able to do just the right thing at the proper time. Good judgment and common sense are indispensable to those who are trying to acquire this magic power. Good taste is also one of the elements of personal charm. You cannot offend the tastes of others without hurting their sensibilities.

—Selected.

What God Cannot Bless.

My friend S— is a stammerer; yet withal a most effective public speaker. When he gets "going," hesitating now and then as he gathers himself together for some strong utterance, he is singularly powerful. His sense of proportion is keen, and he rarely misses the high mark. He was trying to illustrate the way in which we interfere with God's best purposes concerning us, when he told this parable:

"I was very tired one night, and as I turned to ask God's blessing on my rest, I asked him to give me a good night's

sleep. The Lord said to me: 'S—, what did you eat for dinner?' I said, 'Well, I had some p-p-pork and c-c-cabbage; had s-s-some good g-gravy; h-had pickles and olives; h-had some ice cream; and—and—a f-fine piece of m-m-mince pie!' The Lord said to me, very quietly, 'Well, S—, I'll do the best I can for you!'"

I was thinking of my friend's parable the other day while discussing some of the things which God cannot bless—and which he will not bless. But the theme so enlarged itself on our hands that there were some things said which will be worth reading—and heeding, I sincerely hope. Here is one man who ridicules thorough preparation for the work of the kingdom; he says that it is not necessary to spend so much time in getting ready; did not Jesus say that the disciples should not take thought as to what they should say? And does not the psalmist put these words into the mouth of God: "Open thy mouth wide, and I will fill it!" Just so. Yet the man who thinks that all these things are honorable excuses for laziness, that God therefore delights in blessing a vacuum in a man's head—has made the greatest mistake of his life. In the long run, as in the short run, the more you bring to God the more will He have to bless. The richer the preparation the greater the blessing of God.

There used to be a notion that a man dishonored God if he prepared himself too thoroughly; that he was likely to interfere with the workings of the Spirit if he spent too much time in getting himself ready for a certain service. The writer passed through that experience in his early boyhood. And what a "mess" of things some of those old-time men made of it! They followed Mr. Spurgeon's advice in not a few efforts: "When you have nothing to say—shout!" And they often shouted! As beneath a blessing on "nothing," and a blessing on something, there seems to be no question which blessing sensible folks should choose.—Baptist Union.

Same Kind of Digging.

Mr. W. C. Pearce, the well-known International Sunday school worker, tells an incident of his boyhood which needs no moral affixed. He says that his father set him to work digging out stumps one day. He dug steadily until every one was out except one very large, uncompromising-looking stump. That one he left. His father came and looked the field over. "A very good job," he said. "But why did you leave that one stump there?"

"I suppose because it was so big, father."

"Willie," said he, and when he said "Willie," like that I knew the stump was coming out. "Willie, it don't take any different kind of digging to take out a big stump from what it does for a little one—it only takes more of it."

Pour a bucket of water on the fuel before you touch a match to it; fasten an iron weight to the leg of your horse before you start out for a drive; expect to set an engine in motion without fire—rather than put at the head of one of your committees an individual who doesn't think anything can be done.—Lookout.

Quiet Hour.

A New Version of the Twenty-Third Psalm.

BY REV. JOSEPH HAMILTON.

My Shepherd is the Lord Most High;
Therefore my wants shall be supplied
In pastures green he makes me lie,
Where quiet waters sweetly glide.

He rescues and restores my soul;
In righteous ways he leads me on;
And oft his grace and sweet control
Is for his own name's sake alone.

Yea, though I walk through death's dark
shade,

No evil thing my heart shall fear;
I shall not need to be afraid,
Because I know that thou art near.

My table thou hast richly spread
In presence of my bitter foes;
With oil thou dost anoint my head;
My cup with plenty overflows.

Thy goodness and thy tender love
Shall follow me till life shall end;
And in thy home in heaven above,
The everlasting years I'll spend.
Mimico, Ont.

Spiritual Growth.

BY MISS ETTA CAMPBELL.

What we want is not so much new ideas on this subject, as the power and the will to use the truths we already know—the truths we hear uttered from the pulpit and the platform from time to time—the power and the will to translate these truths into life and conduct. How shall we get this power? How shall we live in order to grow spiritually? Let us take a lesson from Nature. Why do plants grow? Why does your body grow? Because they are surrounded by the conditions of growth. If you would have your soul develop you must surround it with the conditions of growth. What are they?

The growth of your body depends upon the food you eat, the atmosphere you breathe, and the exercise you take. Your soul needs for growth the same three conditions, food, atmosphere and exercise. The food you need to develop you spiritually is Bible study, prayer and meditation. The atmosphere you will need to breathe is the presence of God, living in conscious communion with Him, day by day, hour by hour. The exercise your soul needs to make it grow is working for others, and just here is where we grow our greatest growth. "Give and it shall be given unto you." One grows more in a year by teaching a class in the Sunday-school than by being a member of the finest Bible-class. The test of a great useful life is not "What can I get?" but, "What can I give?" The supremest height Christ reached in His earthly life was the cross, giving His life for others. Surround your soul then with these three things, food, atmosphere and exercise, and it must grow. Neglect any one of them, it will be stunted in its growth.

Deseronto, Ont.

Internal Peace.

We cannot make the world quite about us; its noise cannot be hushed; we must always hear its clatter and strife. We cannot find anywhere in the world a quiet place to live in, where we shall be undisturbed by ourselves. We cannot make people around us so loving and gentle that they shall never have anything harsh, unfeeling, or unkindly to offend us. The quietness must be in us, in our own heart. Nothing else will give it but the peace of God. We can have this peace, too, if we will. God will give it to us if we simply take.—*Westminster Teacher.*

He Leadeth Me.

The little child toddles along by its father's side taking two or three steps to his one; but it is content and happy, knowing that papa is near. And if it should grow weary it knows that the strong, parental arms will be its support. Oh for the sweet confidence of a little child! To walk happily by our Father's side and fear no evil! trustfully, day by day, and feel no danger, to faithfully, joyfully, strive to keep step, to go where He leads and keep cheerful, to stand still when He bids us wait, to be silent when He lays His finger on our lips—into the valleys, into the shadows, the pastures green or the waters dark, and yet through it all to be able to sing:

"He leads me, He leads me,
And I no want shall know."

The Sentinel of the Soul.

Those who indulge fretful feelings, either of anxiety or irritation, know not what an opening they thereby give to the devil in their hearts. "Fret not thyself," says the Psalmist; "else shalt thou be moved to do evil." And in entire harmony with this warning of the elder Scriptures is the precept of St. Paul against undue indulgence of anger: "Let not the sun go down upon your wrath, neither give place to the devil." Peace is the sentinel of the soul, which keeps the heart and the mind of the Christian through Christ Jesus. So long as this sentinel is on guard and doing his duty, the castle of the soul is kept secure. But let the sentinel be removed, and the way is opened immediately for an attack upon the fortress.—*Bishop Huntington.*

Looking Off Unto Jesus.

If men in the city walk the pavements with their eyes fixed upon the gutters, what does it matter though all the glories of a sunset are dying the western sky? They will see none of them; and if Christ stood beside you, closer to you than any other, if your eyes were fixed upon the trivialities of this poor present, you would not see Him.

If you want to see Him, shut out competing objects, and the dazzling cross-lights that come in and hide Him from us. There must be a "looking off unto Jesus." There must be a rigid limitation, if not exclusion, of other objects if we are to grasp Him. If we would see, and have our hearts filled with, the calm sublimity

of the solemn white wedge that lifts itself into the far-off blue, we must not let our gaze stop on the busy life of the valleys or the green slopes of the lower Alps, but must lift it and keep it fixed aloft. Meditate upon Him, and shut out other things.—*Alexander McLaren, D.D.*

"Rock of Ages, Cleft for Me."

There is no greater hymn, perhaps, in the language; there is none more universally familiar. It has been the comfort of thousands in their last hour; when many years ago a ship sunk in the Bay of Biscay, a man who was saved was asked what the passengers were doing. He said that the last he heard was "Rock of Ages," sung by all who could sing. In multitudes of cases, in joy and in sorrow, in times of danger and amid scenes of peace, it has been the language of the heart. And yet, familiar as it is, and precious as it is, possibly there may be those to whom it is not quite clear what Toplady meant by the figure in the first two lines of the hymn. In Isaiah xxvi. 4, is the expression "everlasting strength," but the marginal reading is "rock of ages." It is probable that the poet got his imagery from here. But to the writer the real meaning has been brought out with beautiful clearness since reading of the circumstances under which the lines were written. There is, not far from the place where Toplady used to serve as curate in charge, a great rock rising up by the side of the road. In the midst, as it were between two massive towers, is a deep cleft. One day in passing he was driven into the shelter of this cleft to escape the fury of a thunderstorm, and it was while waiting there, it is said, that he composed his great hymn.

Why I Memorize the Bible.

I am a busy housekeeper, but every day brings tasks that employ my hands, leaving my mind idle. It is while doing these things that I learn verses from the Bible or review those already learned. The results are surprising, but there is no secret about my success, except that I began and kept on. Sometimes I am too tired and dull to learn, and then I wait until the next day, and try again.

I find that this memorizing is good mental discipline. At first, being unused to such study, it was difficult for me to learn even one verse correctly, but with a determination to have every "and" and "the" right, I can now commit to memory accurately and rapidly.

I find, too, that the constant repetition of high thoughts and noble language improves my own thought and expression, especially in prayer.

While committing the Bible to memory, cares, worries, bitter thoughts, vain regrets, morbid fancies, and all the jumble of things that lumber an unoccupied mind are crowded out. By frequent repetition, rich meanings often stand out clearly in the lines, which would otherwise escape my notice. This growing familiarity with the Bible makes it ready for use in guiding my own way, and in helping others. How can I walk and talk with God unless I have in mind

some word of his to which I can respond or which satisfies my own questions and aspirations!

Some time I may be deprived of reading, and then what riches I shall have in store of Bible verses hid in my heart! Often at twilight or in helplessness hours I say the sweet words over with a sense of comfort and companionship, that otherwise I should miss. Then, besides all this, I believe that one of the greatest joys in heaven will consist in tracing out God's providences in the light of His Word, and for that reason I can never be too familiar with the Bible.—*Bible Reader.*

At the Close of the Day.

At the close of each day we should go to Jesus and tell him of all that we have done or tried to do during the day. We must not forget to tell him about the day's failure. Did we lose our patience? Did we yield to temptation? Did we neglect to speak for our Master the word we ought to have spoken? Were we unkind to any one?

At many a setting sun we come, weary and sad, with empty hand. Sometimes we are tempted to stay away from the Master and make no report. Let us tell Him all.

This is the kind of an evening secret prayer that will bless us. It will make us very watchful all day if we remember that we report to Jesus all we say, or do, or fail to do; it will keep us in more intimate relations with Him.—*Dr. J. K. Miller.*

A Schoolmaster's Morning Prayer.

Thomas Arnold, who wrote this prayer—and prayed it—was the head master of Rugby School, and one of the greatest leaders boys have ever had:

"O Lord, I have a busy world around me. Eye, ear and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to Thee. Do Thou bless them and keep their work thine, that, as through thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times when my mind cannot conspicuously turn to Thee to commit each particular thought to thy service. Hear my prayer, for my dear Redeemer's sake! Amen."

Living As We Pray.

At a recent Sunday meeting of the Young Men's Christian Association in the Sheffield Scientific School of Yale University, the young man leading the meeting said to the speaker who had been invited to address the men: "Mr. —, I am not used to this sort of thing. I am no speaker myself." Then he opened the meeting and led in prayer, his sentences separated by little pauses, but each one clear and complete. And he closed his prayer with the petition, "And, O Lord, help us to live as we pray!"

Have we any right to live otherwise? Is it sincere and honest?

Then the young man went on to repeat

the Lord's Prayer, and the other students followed him. Do we live by this prayer?

Do we treat God as our Father?

Do we reverence and hallow His name?

Do we live for the coming of His kingdom?

Do we do His will?

Do we help Him to feed the poor, and do we work faithfully for our own bread?

Do we forgive those who trespass against us?

Do we stay away from evil, refuse to look at evil posters, or to read evil books or papers?

Do we recognize that all we have and are belong to God, to be used for Him?

If not, we are not living as we pray.

Let us test our own lives and prayers on this touchstone.

In the King's Service.

Surely the people who do know their God should bring with them the time of the singing of birds; and should woo the flowers from their graves, and tip the very thorns with fragrant blossoms and beauty. The bare memory of the happy hired servants saved the prodigal—servants who looked as if they had enough to be thankful for. As he sat amidst the swine, shivering and hungry, he thought of the little lad who went whistling to his work; he saw again the sturdy ploughman, what a cheery fellow he was; again he heard the maid-servant who made the place ring with her music all day long. What an infinite mercy would it be if we could get rid of the grumbling, fault-finding folk who call themselves Christians; whose souls are ill-fed, ill clad, and perishing with hunger! They are a libel upon the bounty and faithfulness of our God. We need some island in the tropics where those frozen souls may possibly be thawed, and where their evil influence may be limited to each other. Serve the Lord with gladness—my soul, be that thy marching order, thy motto, and thy aim. Keep the flag flying and let the music cheer thy way: thou art in the King's service, and His Presence goeth with thee ever.—*Mark Guy Pearce.*

A Beautiful Impression.

Many of us would, no doubt, be surprised could we know the impression we make upon those who know us slightly. May we endeavor to be remembered as pleasantly as was the lady described in "Leaves of Light."

She called at the house of a neighbor on an errand; but, as the family were away, she asked the hired man to tell his employer that she would call again. Being in a hurry, and not thinking but that the man knew who she was, she did not leave her name. The lady of the house returned before the rest of the family, and the man told her that a lady had been there who said she'd come again.

"Who was it?" inquired Mrs. H.

"Oh, I don't know her name," replied the man.

"But you should have asked her," said Mrs. H., "so we would know who had been here. Can't you tell me anything by which I can know who came? Where does she live?"

"I don't know," said the man, "but she's the one that always smiles when she speaks."

The pleasant look and the courteous manner in which the lady had spoken to the servant had been noticed and remembered, leaving a sunbeam in that man's heart.

His Banner Over Me.

Surrounded by unnumbered foes,
Against my soul the battle goes.
Yet, though I weary, sore distressed,
I know that I shall reach my rest.

I lift my tearful eyes above,
His banner over me is love.

Its sword my spirit will not yield,
Though flesh may faint upon the field;
He waves before my fading sight
The branch of palm, the crown of light.

I lift my brightening eyes above,
His banner over me is love.

My cloud of battle dust may dim,
His veil of splendor curtain Him;
And in the midnight of my fear
I may not feel him standing near.

But, as I lift my eyes above,
His banner over me is love.

—*Gerald Massey.*

God's Sky.

He was a very little fellow, but he wanted to say something comforting as his childish eyes turned occasional wondering glances toward the troubled face beside him. The mother's heart was sad at leaving the dear old home and its scenes, the hills, the river, the woods; she should miss them all. Suddenly the little face pressed against the car window brightened with a joyous discovery.

"Why, mother," he cried, eagerly, "God's sky is over us yet; it's going right along with us!"

The mother smiled. "Sure enough, dear. God's sky is going with us wherever we go, and it will be with us always," she answered, taking to her heart a deeper comfort than the child could know. All that was around might change, but that which was above remained secure. Dear, familiar scenes, old friends, the sweet and happy past may all be left behind—must be left behind as life goes on—but overhead are the heavens still with their tender blue, their cloud and sunshine, their countless stars, and the love that rules them all. Everything of earth may change, but "God's sky," with its hope, its promise, and its enfolding, is over us still to tell us that we are yet in His world, and so in His care.—*Forward.*

I am needed for the world! This is a truth that will cleanse me and keep me clean. I am needed, every coin, every minute, every thought, every shred of talent, every atom of strength.—*Amos R. Wells.*

Early friendships are the deepest and sweetest; early ambitions make or mar the man. Why should early religion be scoffed at, then, except by the ignorant and foolish? The earlier Christ comes into any life, the safer and happier the life will be. "Early Christians" are what the modern church needs, in this sense.

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Editorial.

The Trend of the Times.

Rev. Dr. Hillis, of Brooklyn, does not believe that the people who have, during recent years, been confederating railways and factories, transforming all plans of doing business, and organizing trusts and combines for saving dollars, will be satisfied to allow the waste to go on which the multiplication of churches involves. He is doubtless right. This is an age of concentration, and very likely the present remarkable feeling in favor of church union is due, to some extent, to the trend of the times in other matters. Sentiment in regard to the history, doctrines, and polity of our church may perhaps weigh heavily with some people as an obstacle to organic union with other churches, but this should not be allowed to prevent the adoption of the best means for advancing the Kingdom of Christ. If it can be shown that by uniting our forces there will result a large saving of men and means for carrying on the work of Christ in other lands then sentiment must give way to utilitarianism.

Across the Line.

Our friends of the Methodist Episcopal Church made some sweeping changes in the officary of the Epworth League, at the recent General Conference. Dr. J. F. Berry, editor of the *Epworth Herald*, from its inception fourteen years ago, was elected a Bishop on the first ballot. His splendid success in the editorial chair led some to regard his removal from this position as a mistake, but it was felt by the majority that he had fairly earned the advancement which the larger sphere of work offered. It is a satisfaction to know that he will not be lost to the Epworth League cause, but will probably be made President of the organization, an office which will afford fine opportunities of rendering helpful service.

The new editor of the *Epworth Herald* is Rev. Dr. Herben, an able and experienced journalist who has, for some years, been Dr. Buckley's assistant on the *New York Christian Advocate*.

The new General Secretary of the Epworth League, Rev. E. M. Randall, D.D., is forty-two years of age, and he looks even younger. He has been a successful pastor, and for the past year has been President of the University of Puget Sound, Tacoma. The *Daily Christian Advocate* characterizes him as "a man of achievement." Certainly his new appointment opens up a great field for his consecrated talents.

Saved the Five Cents.

In a sermon delivered a few weeks ago, in the Metropolitan Church, Rev. Dr. Potts told of a lady who brought him a cheque for \$1,000, to be given to missions, during his pastorate of St. James' Church, Montreal. When the time came for her to leave, Dr. Potts suggested that she wait a moment or two for a street car. To his amazement the lady replied: "I have plenty of ways to spend five cents without giving it to the street car company. I intend to walk." Perhaps it was because she had taken such good care of the five-cent pieces that she had the thousand dollars to contribute to the missionary cause. Young people should start a bank account as soon as possible, and beware of despising small savings.

Highly Commendable.

The best magazine we know of is "*The World To-Day*," which is published in Chicago. It aims at giving its readers a good general idea of what is going on in all departments of human activity. The articles are written in a most interesting style, and many of them illustrated magnificently. The price has been three dollars a year, but the announcement is now made that the magazine, in future, will be sold for ten cents a copy, or one dollar a year, while keeping up its general excellence. It has been felt that if magazines, filled largely with light and worthless fiction, can be successfully published at ten cents a copy, there is surely room for one first-class, popular publication dealing with the realities of life. This action is highly commendable, and those who have taken it deserve to succeed.

The Book for the World.

At the great Bible Society meeting in Albert Hall, London, the Archbishop of Canterbury made a splendid address which fascinated the audience with its wit and freshness. According to *The British Weekly*, he read a list of unknown languages into which the Bible had been translated, but not a hand was raised in response to his appeal for geographers who could locate the outlandish names.

Very admirable was the Archbishop's recognition of the Divine origin of Holy Scripture in the fact that it could be rendered so happily into every tongue. "When translations of Homer and Tacitus appear, the preface usually tells us that it is almost impossible to give the precise meaning of these writers in English. The sacred books of the East are almost untranslatable, and the work, when it is done, is singularly ineffective. But the Bible speaks to every man in the language in which he was born." Equally good was the point made by Sir George Smith, when he quoted the saying of a mandarin, who had studied the Bible, "This much I know, that whoever made that Book made me."

Organized Play.

The Government Superintendent of Neglected Children, for Ontario, in his annual report makes a strong plea for more organized play, with a view to developing the healthy physique of the young. He believes that the marked tendency of the age toward sedentary occupations and crowded city life may be attributable to some extent at least that few children learn to play with zest. There is doubtless much truth in this. Very little attention is given to the play life of our boys and girls. The play grounds attached to our schools are so small, and other play grounds in our towns and cities so few and far between that one would almost suppose it was wrong for a child to run or jump about. A similar condition of affairs exists in regard to providing for the physical needs

of young men. In the city of Toronto there are but three or four gymnasiums, and as for swimming baths there are only a couple of very small in-door tanks which afford no opportunity whatever for learning or practising the art of swimming. In most of the towns and cities of the Pacific coast there are splendid bathing houses which are patronized all the year round. We ought to have them everywhere.

Three Kinds of Delegates.

The last speaker at the Friday evening Conference reception service is to be pitied, for he is usually brought on about ten o'clock and has to face a moving audience. Rev. John Locke at the Toronto Conference, hit off the situation very well when he said: "There are three kinds of delegates in this audience just now: ministerial delegates, lay delegates, and walking delegates." There are two ways to remedy the evil: let the people who come to this meeting stay it out as they do a church service, and in order that they may do so the authorities should shorten up the programme.

THE Methodist ministers of St. Louis intend holding evangelistic services during the fair at the Epworth Hotel Auditorium and Roof Garden, which seats 3,000 people.

THERE are now three Canadians on the Board of Bishops of the Methodist Episcopal Church, Bishops Fowler, Berry and Warne. Canadians in the United States nearly always come to the front.

THE following advertisement once appeared in a daily paper: "Wanted, a nice cottage and grounds in exchange for a lot of choice liquors." Thousands make the exchange every year, and find drunkard's graves.

THERE are some people so regular in their attendance upon public worship that when their pew is empty it is understood that they are either sick or out of town. What an inspiring congregation it would be if all its members were of this class!

THE officers of Toronto West District deserve great credit for what has been accomplished in the missionary department. A few years ago Toronto West was away behind the other city districts. Now it is "at the head of the procession." (See the annual report in another column.)

THE Epworth League as an organization has nothing to do with the Epworth Hotel in St. Louis, but it is under the management of reliable Methodists of that city. The Christian Endeavor Hotel is another big building, which, like "The Epworth," will be run on strictly temperance principles.

It is rather remarkable that the bicycle is not used more than it is. For those whose occupation keeps them in doors most of the day, it provides an ideal recreation, and an expeditious method of locomotion, while the fresh air and the exercise are worth more than can be estimated in dollars and cents.

THIS number of the EPWORTH ERA goes to press too early to give any definite information concerning the membership of the Epworth League for the past year, but we are pleased to note that the Montreal Conference reports an increase of 347 members. If the other Conferences do anything like as well we shall have a fine advance on last year.

WHAT a pity it is that so many of our church buildings are such failures! Many of them are architecturally ugly, and in a large number the acoustics are simply wretched. When a new church is to be built, it would pay the Building Committee to send one or two of their number, together with the architect, abroad to see other churches which give satisfaction to those who worship in them.

OUR contemporaries, the *Epworth Herald* and the *Nashville Epworth Era*, have been jubilating, the former over having reached its fourteenth birthday with a circulation of 125,000, and the latter upon attaining the position of independence, as it is now able to pay its own way. Congratulations are extended to both of these excellent journals. They deserve the success that has come to them.

NEW ministers will occupy many pulpits on the first and second Sundays in this month. Very much depends upon first impressions. Help the new pastor by talking him up among your friends. Give him the help of a good start and a hearty welcome. Do not be afraid of making the welcome too hearty. Most ministers and their families are more or less homesick during the first few weeks in a new charge.

AN exchange informs us that "a correspondent wrote to Lord Roberts and asked whether his Lordship did not think it would be possible to utilize Sundays for the purpose of drilling volunteers. In replying, the Commander-in-Chief said he feared it was neither practicable nor desirable that a system of Sunday parades for drill purposes should be established." This is in refreshing contrast to the remarks of prominent military men in Toronto.

It is surprising how much tyranny men will submit to in the name of freedom. The labor unionist, in seeking to throw off the yoke of the capitalist, often puts himself under the heavier yoke of the walking delegate. The demands made upon the rank and file of some labor unions are enough to give thoughtful men pause. One such organization makes fidelity to the union take precedence of every other obligation, social, political or religious. Popery, in its most arrogant days, never demanded more.

THE Presbyterian General Assembly and nearly all of our Annual Conferences have approved of the proposed union between the Presbyterian, Methodist and Congregational Churches. Everything seems favorable just now, but when the Joint Committee get down to the work of drafting a basis of union, it may not be quite such smooth sailing. There seems, however, to be a general feeling that there are no insurmountable obstacles in the way of consummating the union.

REV. E. A. PEARSON, of Aurora, has become acquainted with the young men of the town by playing ball with them. That he obtained some hold upon their affections is evidenced by the fact that the base ball club presented him with a handsome gold watch and chain on the occasion of his leaving Aurora. All pastors may not feel called upon to play ball with the boys, but there should be a general recognition of the fact that the first step toward influencing young men in the right direction is to get to know them. When a young fellow realizes that the pastor is his personal friend it is a strong tie binding him to the better life.

Prominent People.

The daughter of Dr. David Livingstone is erecting a memorial hospital at Zambesi, South Africa, in honor of her noble father's life and work.

Rev. Archibald G. Brown, of London, prides himself on his punctuality in ending his addresses to time. He told a meeting the other day that outside his own church he once heard some one say, "I don't mind going to hear old Brown, he always shuts up to the minute."

The richest man in the world is said to be Alfred Belt, who controls the South African diamond fields. He is forty-eight years old, is said to be worth a little less than \$1,000,000,000, lives in London, and draws ten millions a year in profits from the diamond fields.

Emperor William, of Germany, it is reported, says that he feels ever so much better since he left off drinking beer and spirituous liquors. During his Mexican ransan trip he practically was a teetotaler. He rarely touched alcohol. Since his return to Germany he has adhered largely to this new programme.

Mrs. Nation made a bet the other day that the President of the United States uses tobacco. The foolish proceeding had one good result; it provoked from Secretary Loh a telegram stating positively that the President does not use, and never has used, tobacco in any form." Mrs. Nation lost her fifty dollars.

At the World's Sunday-school Convention held recently at Jerusalem, Dr. Monro Gibson said: "I should like to appoint Dr. Potts, with that stentorian voice of his, to go up into the highest minaret of the city, and sound from that height a wuezzia call to the whole world to prayer." Spontaneously there burst from the convention the song, "All Hail the Power of Jesus' Name!"

Dr. Theodore L. Cuyler, that grand old gospel preacher, seems to feel that his writing days are about numbered. In sending an article to the syndicate of religious papers some weeks ago, he said that he had determined to use his pen now "only for soulwinning." "At eighty-two," he says, "I feel that my ministry through the press is almost over, and I want to do all I can with my remaining strength."

Commander Peary has announced that it will be impossible for him to start for the North Pole this summer, as the guarantee fund of \$200,000 has not yet been fully subscribed. He will send a preliminary expedition north in July to establish a coal depot on the coast of Greenland, opposite Cape Sabine, and soon will let the contract for his own ship, in which he will start for the Pole with his main expedition in July, 1905.

Passing the home of Admiral Dewey recently I found the hero of Manila out in front attending to the crushed foot of a dog that had been struck by a street car. The poor little creature looked up gratefully into the great admiral's face as he bound the wound. The bandage was fastened with a safety pin from—no matter where—the admiral was equal to the emergency. A great, tender-hearted man is Admiral Dewey.—Joe Mitchell Chapple, in National Magazine.

King Edward is not a Puritan in the matter of Sabbath observance, but he has one trait which is especially pleasing. On the first day of the week his servants and his horses are given as large a share of complete rest as is possible. Seldon indeed are the times when the royal horses are taken from the stables on Sunday. The royal example is largely followed by the English society, and Sunday driving is the exception. The King believes that as a rest-day the Sabbath is absolutely essential to man.

Methodist Chat.

Dr. Robertson Nicoll says the Forward Movement of the Wesleyan Church "is the most successful evangelizing agency in Great Britain."

The Wesleyan Methodist Conference has opened a training-school for evangelists and local preachers under the leadership of Rev. Thos. Cook. Free training will be given local preachers who are recommended by the Examining Committee.

The Southern Methodist Church has inaugurated a Sunday-school movement in Japan by appointing Rev. K. Mito, of Utsunomiya, Japan, to travel in Japan and organize Sunday-schools. He is to be supported the first year by the St. Louis Epworth League Union.

The following facts were given in the Episcopal Address delivered to the General Conference at Los Angeles, Cal.: During the quadrennium the increase in membership has been 138,925, giving a total membership of 3,031,318. The total of Sunday-school scholars, teachers, and officers is 3,124,644.



REV. E. M. RANDALL, D.D.
General Secretary of the Epworth League, Methodist Episcopal Church.

The Wesleyan Church in the Transvaal reports an increase in membership for the past year of two thousand eight hundred, with six thousand on trial. For several months past a new chapel has been dedicated every week, and the work is growing in every direction, both the colonial and native churches sharing in the prosperity. An urgent appeal has been sent home for additional ministerial supply.

The Prince and Princess of Wales have consented to open the large hall of the new Laysian Wesleyan Mission premises, in City Road, London, on Monday afternoon, July 11. Lord Strathcona, the Canadian High Commissioner, who laid the chief foundation-stone last April, will take part in the proceedings, and a strenuous effort is being made by the old Laysians to raise the whole cost of the structure (£112,000) before the opening day. Some £74,000 is now in hand.

Dr. Potts, the fine leader of Michigan's Methodist hosts, and the virile, progressive editor of The Michigan Christian Advocate, in discussing the question, "Is Methodism decadent?" says pertinently: "For the new-time battle, Methodism should strike herself; our preachers should make kindling-wood of their old

barrels of sermons, and antrache of their old books of homilies, and out of the garbled, twisted, disorderly elements which would turn society into chaos, find the sermon-stuff with which to meet God's present-day demands."

Literary Lines.

Ralph Connor—Rev. Charles W. Gordon, B.A., of Winnipeg—will publish this fall a new story, to be entitled "The Prospector," a tale of mining life in the west.

How foolish is he who, attempting to keep up on all new books, lives without the knowledge of the old masterpieces, not only the so-called classics, but such as "Tom Brown," and "John Halifax," and "Adam Bede," and "Ivanhoe," and "David Copperfield."

The type of the "thumb nail edition" of the Bible is too small to be read without a microscope; but in spite of that fact there is a great demand for that edition in England. The British and Foreign Bible Society reports a sale of more than 6,000,000 Bibles during the last year.

There have been rumors for some time that Rev. R. J. Campbell, of City Temple, was to enter the field of religious journalism, and it is announced now that on October 1st next he will assume responsibility for "The Young Man," hitherto owned and edited by Mr. F. A. Atkins. Some of Mr. Campbell's friends have financed the transfer.

A dean of the Church of England recently described the reading of novels as "intellectual dram-drinking and mental sipping." This criticism would have been more effective if he had thus referred to certain classes of novels. There are novels that cheer, but do not inebriate. But too much sipping idly and aimlessly at miscellaneous writings of any kind tends to the stupefaction and enervation of the power of thought.

Here is a good story from The Publisher's Circular, told by a bookseller. A lady entered his shop and asked for the "Memoirs of Oliver Wendell Holmes." "I am sorry, madam, but we haven't it." "Oh, yes, you have," said the lady pleasantly, "my sister bought one here yesterday." She looked at him doubtfully. "Don't you know—Holmes, the man that came alive again?" Suddenly she exclaimed: "There's the book, on that shelf. How odd that you should not know about your own books!" The book was the "Memoirs of Sherlock Holmes."

Christian Endeavor Notes

A Spanish Endeavor Society of forty-six members has finished its first year very successfully in New York City.

Within the last month or so, six new Christian Endeavor societies have been started in the Church of England in Sheffield alone.

In the flotilla of United States torpedo boats that recently completed the 15,000-mile voyage to the Philippines, were fifteen Floating Endeavorers.

An Endeavor Society of seventy-five members has been found by Rev. Horace Dutton, in the Polytechnic Institute, of London, with its 4,000 young men.

Dr. Collins, the new Bishop of Gibraltar, recently addressed the Christian Endeavor Society at that famous place, and asked to be enrolled as an active member, signing the book, "Wilhelm E. Gibraltier." Preaching in the cathedral on the following Sunday, he spoke of his keen personal interest in the Christian Endeavor movement.

The Evangelist of New York says: "That the youthful enthusiasm which marked the earlier history of Christian Endeavor, with banners and badges and immense conventions, has passed, is probably true; but is not the same true in all the denominational young people's societies? And it is incident not to the purpose and spirit of the societies, but to the transient impulse in enthusiasm of youth. The gashy, raving period of Christian Endeavor may have abated, but Christian Endeavor stands a living power, educating Christian young people for fuller and better service, culminating into larger fellowship of all believers."

The importance of keeping Christian Endeavor principles and methods prominently before the students in the various theological training colleges has claimed the earnest attention of the British C. E. Council. Correspondence has been entered into with the principals of about sixty of these colleges in the United Kingdom, offering to send a deputation from the Council once every year to address the students and to provide a free copy of the Christian Endeavor Times for use in the college reading rooms. Very courteous replies have been received from most of the principals, and requests for C. E. literature from some of them have been complied with.

Rev. Dr. F. E. Clarke has been accorded a great reception in Australia. He reports that "in New South Wales, as in Victoria, the 'Increase Campaign' was taken up with great vigor and enthusiasm. The fifty-three societies which were in existence twelve years ago, when I last visited Sydney, have grown to four hundred and twelve, with many more unregistered societies; but the New South Welshmen do not intend to let the good be the enemy of the best. They have 'not yet attained, neither are they already perfect'; but, like their brethren in the other states of this vast Commonwealth, are going on to larger and yet larger things in the name of the Lord of hosts."

The annual report of the Christian Endeavor of Great Britain shows that the secretary had received statistical returns from 3,997 societies, showing a total membership of 179,352—viz., active, 118,352; associates, 44,171; honorary, 1,609. As the returns represent only about half of the registered societies in this country, it will be safe to double all these figures in gauging the actual Christian Endeavor membership in the United Kingdom. It is a most encouraging fact that though the returns are from half of the societies only, they report that 10,566 of their active members have joined the churches during the year, and 6,977 of their associates have been transferred to the active list.

Interesting Facts.

In 1885 there were only 16,000 in the city of Jews in Jerusalem. Last year in 17,000 they numbered at least 41,000. In all about 150,000 are actually living in Palestine.

Russia's population in 1903 was 141,000,000, divided as follows: Russians, 60 per cent.; Poles, 7 per cent.; Finns, 5 per cent.; Turo Tartars, 9 per cent., and Jews, 3 per cent.

There are more than a dozen business women in Chicago enjoying incomes of from \$3,000 to \$10,000 a year resulting from their own enterprise, promoted and managed by themselves.

A telephone service between France and a number of provincial towns in England, including Liverpool, Manchester and Leeds, has just been inaugurated. Another chain binding the nations together in the fellowship of goodwill.

Japan furnishes one-twelfth of the raw silk consumed in the world—about 9,000,000 pounds. The war is not likely to effect the production, as all the work is done by women and girls.

Lord Kelvin and Edward Roberts have constructed for the Government of India a marvellous complicated machine which does the work of twenty expert mathematicians. The machine indicates the time of ebb and flood tide at any and every point on the coast of India.

Eight hundred tons of sulphur were used in France last year in making matches. The daily consumption of matches was three per head of the population. Matchmaking is a monopoly of the French Government, yielding an annual revenue of five million dollars.

The Boston Globe says that in a shirt factory a piece of cloth can be started on its rounds and come out a finished shirt in six and a half minutes. Just seven girls work on it. One machine can make 16,800 buttonholes in a day, or twenty-eight a minute, and in ten hours a man can cut two hundred and fifty dozen, or three thousand shirts.

The Scientific American reports an instance in Ohio where a plough was attached to an automobile car and a furrow quickly drawn to stop the progress of a grass fire. The experiment was successful enough to lead the owner to attach his "auto" to a mowing machine. It did the work in one-third the time of a horse-drawn mower.

There are afloat 13,381 sea going steam vessels of over 100 tons. Of these Great Britain has 6,929, aggregating about 14,000,000 gross tons, while the United States has 846, aggregating little more than 1,500,000 tons. The merchant fleet of Germany is one-fifth that of Great Britain. The United States ranks third among the nations in amount of steamer tonnage and second in sailing vessels.

The first British steamship ever built in which the whole of the interior space, exclusive of engines and bunkers, is to be devoted to the transportation of fruit, was recently launched from a Thames dockyard. The steamer will carry a dead weight cargo of 5,000 tons of bananas. Cool air is kept circulating through the whole of the fruit space. The annual importation of bananas into England has increased in three years from 1,500,000 to 5,000,000 bunches.

Temperance Notes.

In Illinois, where local option prevails and high license is the rule, the average savings bank deposits per capita are \$20.75. In Maine, under prohibition, the average per capita of savings deposits is \$103.76. From these figures the prohibitionists argue that even from a purely monetary standpoint total abstinence pays.

In prohibition Kansas the annual consumption of liquors per capita is less than two gallons, as against nineteen in the country as a whole. Forty counties in the State of Kansas do not have a pauper. The jails in thirty-seven Kansas counties are without a single inmate. Prohibition in Kansas prohibits more than 95 per cent.

In 1840 Robert Warner, a Quaker, applied for an English life insurance company for a policy, and was told that, as a total abstainer, he would have to pay an extra premium, the company holding that the moderate use of liquor tended to prolong life. Warner did not believe this theory, and started an insurance company of his own. Warner's company divided the risks it took into two classes, one made up of total abstainers and the other of men who drank in

moderation. In the thirty-three years from 1866 to 1898 the deaths in the list of moderate drinkers were 97 per cent. of those expected; in the list of total abstainers the deaths were only 70 per cent. of those expected. In other words, the death-rate among moderate drinkers was nearly 40 per cent. more than among total abstainers.

Smiles

Mr. McCorkle: "This statue you speak of was an equestrian one, was it?" Mrs. McCorkle: "No, it was just a man on horseback."

Old Grim: "Remember, young man, there is always room at the top." Young Sprawley: "O, I know that. I'm waiting for the elevator now."

Caller: "I never saw two children look so much alike. How does your mother tell you apart?" One of the Twins: "She finds out by spank'n' us. Dick cries louder'n I do."

Mamma: "What did you learn at cooking school to-day?" May: "There wasn't any school. 'Teacher was sick." Mamma: "The grip, I suppose?" May: "No, ma'ma, indigestion."

Aunt Hetty: "You must have had them slippers all of ten years. Don't you think it's time to get another pair?" Uncle Josh: "O, they're comfortable. I hate to be allus mak'n' changes."

Amy: "My brother, the explorer, was telling me that in some parts of Africa you can buy a wife for a few old sardine cans and beads." Mr. Crustymugg: "Well, a good wife's worth that."

"Both of my grandparents on my mother's side were nonagenarians," said Mrs. Oldcastle. "Is that so?" replied her hostess. "My folks was all Baptists, but Josiah comes from a Methodist family."

A farmer wrote to his lawyer as follows: "Will you please tell me where you learned to write? I have a boy I wish to send to school, and I am afraid I may hit upon the same school that you went to."

Inventor: "I should like to get you interested in my improved fly paper." Capitalist: "What makes you think it will be successful?" Inventor: "Because each sheet is got up to imitate a bald head."

The Visitor: "It's heartrending to hear your baby. He has been crying for the last hour." The Mother: "O, yes. But it's a strictly scientific, hygienic, lung-expansive, and non-tissue-destroying cry."

"How much is your candy?" asked little Joe. "Six sticks for five cents," replied the dealer. "Let me see," mused Joe. "Six sticks for five cents, five sticks for four cents, four sticks for three cents, three sticks for two cents, two sticks for one cent, one stick for nothin'. Gimme one stick, please."

"Mister Jedge," called out the colored witness, after he had been on the stand a full hour, "kin I say one word, suh?" "Yes," replied the judge. "What is it?" "Hit's des dis, suh; ef you'll des make de lawyers set down an' keep still two minutes an' gimme a livin' chance, I'll whirl in en' tell de truth."

Never say again that a newspaper writer is not a master of diplomacy. One of the fraternity was to write up the history of an old lady of ninety-eight. He was told that she had never so much as learned her letters. Did he blurt it out in print? Not a bit of it. He merely stated in his finely written article that "she can read the finest print as well as she ever could."

Practical Plans.

How We Woke the Sleepers

The Impromptu Club. A Delightful New Plan for Every Society.

BY J. P. SUTER.

In our society a few take part; the remainder listen quietly.

However, the self-satisfied members have decreased during the last few months, and the ranks of the workers have become stronger. There is more snap, more life in the speeches, and more interest in the attitude of the listeners. Why? The Impromptu Club, of course!

So far as we know, the club is unique. It is not a debating club, not a social society, not, in fact, a religious organization. It is simply the Impromptu Club, and as such it started humbly some six months ago, and as such it has flourished exceedingly.

The germ idea of the movement is that the Christian Endeavor Society needs more and better speakers, that one who can speak impromptu upon a subject can also speak after preparation.

Our method of procedure is to pass two blank slips of paper to each member of the club; upon each slip the member writes some common, interesting topic. The slips are collected, and placed face downward upon a table. Then the important moment has arrived. The first member chosen to speak—it matters not how he is chosen—advances to the table, and selects at random one of the topics. If he feels that he cannot speak upon it, he is permitted to take another, but beyond that there is no further choice. Upon this subject he must deliver a brief, impromptu speech, after which he names his successor, and the process is repeated until all have spoken.

Then the critic—who, in our club, is elected for three months—discusses, in detail, the various speeches, and points out whatever defects or excellences he may have noticed, whether in thought, grammar, choice of words, or delivery.

That, as I have said, is the germ idea; but it is varied in many ways. For instance, the speaker may, before he begins to discuss his own subject, allow his successor to choose a topic. This will give the latter a short time in which to collect his thoughts, although the speech will still be impromptu.

Another innovation, which was tried recently, and which proved very interesting, was to provide a number of short poems for the members of the club to read impromptu, after the regular speeches. It is surprising how difficult it is upon a first reading, to do justice to a good poem.

Still another feature, which is so well liked that it has become a permanent part of the meetings, is to have one set speech by a member before the impromptu speeches. The speaker is given two weeks in which to prepare his oration, that being the time between meetings; and he is allowed to choose his own subject.

During the recent agitation in Cleveland with regard to the Salvation Army's Christmas dinners to the poor, two members were chosen by the club to talk upon this subject. There was in no sense a debate between them, for the second speaker retired from the room while the first expressed himself, and neither knew which side the other would take. An impromptu discussion among the various members of the club followed the speeches, and when the meeting concluded there was probably no one who had not been enlightened on some point.

Occasionally, one of our members, who has studied parliamentary law, conducts a brief drill upon the subject. He occupies the chair, and the first person call-

ing him in a breach of parliamentary rule takes his place. Before the drill is over there have usually been several chairmen.

All these special features are subordinated to the original idea of impromptu speaking, which is the main business of every meeting. While the form may vary from time to time, the general plan is followed closely. This, then, is one reason why our society is brighter and more wide-awake in its meetings than of yore. The old oratorical standbys are firmer than ever; and the younger members, who were wont to shun public speaking as they would the fever, have lost their ancient horror. All can think more easily on their feet, choose their words more surely, and speak more directly and briefly than before—which, after all, is, next to religion, a great beauty of a Christian Endeavor speaker.

Let other societies try our plan, and note the results.—C. E. World.

An Ideal League Programme

Rev. W. J. Sipprell, B.D., principal of Columbian College, New Westminster, B.C., makes the following practical suggestions on League programmes in the four departments:

RELIGIOUS.

1. Discussion of the Topic.
 - a. Brief addresses.
 - b. Brief essays.
 - c. Brief prayers.
 - d. Short hymns.
 - e. Skillful questions.

Remarks: It is not intended that all these shall be used every evening in connection with the discussion of the topic, but as occasion demands. Generally speaking, two addresses are better than one; they are more apt to be brief, pointed and practical and they set more people to work. Use essays very sparingly. Sing often; two verses of two hymns are better than four of one hymn. Ask questions on the topic from your audience. Find something to accept in every answer if possible.

SOCIAL.

1. Entertaining programme.
2. Intercourse and hand-shaking.
3. Address of welcome.
4. Special entertainments.
 - a. Cup of tea.
 - b. Well-chosen games.
 - c. Extempore remarks.
 - d. Question drawer.

Remarks: Don't think that every one who can sing must have a place on every programme. Arrange for lectures from outsiders. Let the addresses of welcome when given be as informal as possible. Make use of any strangers present who might be able to say something of interest.

MISSIONARY.

1. Geography of Missions.
2. History of Missions.
3. Heroes of the mission field.
4. Our own missions.
5. Trials and delights of mission work.
6. Missions the genius of the Gospel.

Remarks: Here is a wide field. No. 1 would suggest a map or blackboard show, in which missions are and what their relative strength may be. It would give some idea of the portion of the world where no missions are. Distances, routes and methods of travel, isolation, etc. No. 2 could deal with periods of mission work. Periods until now, No. 3, an evening with Carey, or Morrison, or Hunt, or Gardiner, or any other missionary, showing their labors, difficulties, triumphs and the harvest they have gathered in. No. 4, the map again, showing where our church is operating, who represent us, how they are supported, etc. Nos. 5 and 6 are suggestive of them-

selves. For information get Epworth Era, Missionary Outlook.

LITERARY.

1. An evening with some good writer.
2. The Bible as a literary book.
 - a. O. and N. T. canon.
 - b. O. and N. T. introduction.
 - c. The poetry of the Bible.
 - d. A Bible hero—Moses the statesman, law-giver, leader and man of God.
 - e. Animals, minerals, plants, fruits, flowers, etc., of the Bible.
3. Miscellaneous topics. Why no more books. Who wrote it. What are the contents? Probable date, purpose and scope of books. For what readers intended, etc.
4. Debate. Choice Readings. Addresses. Reading Circle.

Remarks: The above programmes are sufficiently clear, except, perhaps, a and b. These indicate such points as: How we come to have a Bible. Why its present form, phraseology, etc. Why no more books. Who wrote it. What are the contents? Probable date, purpose and scope of books. For what readers intended, etc.

How to Secure Answers

An Epworth League worker tells how she secures answers to her letters. During 1900-1901, when she was second vice-president, she wrote eighty-eight letters, and received eighty-six answers. Last year, when she was secretary, she wrote 250 letters and 44 postal cards. Every one which called for a reply was answered, 170 in all. She was asked how she managed it, and, as might have been expected, the method is so simple that it will be passed by without special interest by many who are seeking for an effective plan. But evidently it works.

She says: "Since we cannot visit the local chapters, we must write them by writing. In our letters, what encouragement do we send? Are they just business letters, in which the only thought is, 'I must have a report of the work you have done,' without adding a word of cheer and encouragement? This is the 'I don't care letter.' It carries the thought, 'Now, I am not concerned about this letter, but since it is my duty as a district officer, I suppose I must write it.' How soon do you think such letters, especially to the small country chapters, will be answered? Write to the local officers as though they were the only officers in your thought. Some one says that would be too much of my time. But the method which brings no results takes still more time. Give some new suggestions. Tell of what your own chapter has been doing. Suggest their writing to the central office for League help. Show them that you are willing to help them in any way possible by writing; that you have an interest in their chapter, as well as in your own. Of course, there will be a number of letters and cards of only a line or two, confined to reports and business; but after you have written a nice, friendly letter, the local officer expects the short letters and cards on reports, and will be sure to answer them."

The Convention That Failed

Began late.

Had four welcome addresses.

Had five responses thereto.

Had a big programme—on paper.

Met in cold, gloomy room.

Had officers who feared it would fail.

Was afflicted with long papers.

Had three "big" speakers who didn't come.

Had more solos than singing.

Spent four hours in electing officers.

Had no time to discuss missionary work.

Called the singing of "Loyalty to Christ," and the reading of the first Psalm, "devotional exercises."

Anecdotal.

Her Case is Hopless

A little girl became so accustomed to exaggeration and misstatement that nobody could believe her, and her parents were greatly annoyed by the unfortunate reputation that she was acquiring.

One afternoon her mother said to her: "Now, listen, Lillian, and heed my words. What has happened to one sinner may easily happen to another. You know what happened to Ananias and Sapphira, don't you?"

"Yes'm, I do. They fell dead on the street corner, and I saw 'em carried into a drug store."

Not Concerned About It

The following is from "The Creed of Presbyterians," by Dr. Smith—a book every young Methodist minister should read at this time:

"An exaggerated illustration of Presbyterian indifference to things about which we have no commandment from the Lord is the exclamation of a noble old Scotch elder when sounded on the burning question whether or not his minister should wear a gown: 'Let him attend to his own wardrobe; he may preach in his shirt-sleeves for aught I care, if he only preaches sound doctrine.'"

Not too Drunk to Tell the Truth

It happened on a crowded car. A seedy-looking man, very much the worse for liquor, rose to give his seat to a lady, when a robust man slipped into the vacant seat, leaving the lady still standing.

"S-a-y, you—you fellow, you," said the boozey but chivalrous individual, as he swayed to and fro hanging to a strap, "I—I'm drunk, I know, but I—I'll get over it, I will; but you—you're a hog, and you'll never get over it in this world—no, sir, never!" And the other passengers agreed with him.

Had no Money to Burn.

"I worked for John D. Rockefeller once," said a Boston landscape gardener. "One morning I was out in the grounds doing some work among the flowers and plants, and as I worked I smoked. Pretty soon the old man strolled out that way and when he came up to where I was said in a quiet way, 'I never had any money to burn.' I didn't tumble for a second, and he stood there looking at me. 'I have managed to put away a few dollars,' he continued, 'but I never had any money to burn.' It came to me all at once what he meant, and I threw the cigar away. Next morning, when he came around there, I wasn't smoking. He came up with a smile on his face and said, 'Well, the stove isn't going to-day.'"

Pie at Any Cost

Most people like pie, apple pie, pumpkin pie, mince pie, especially about Thanksgiving and Christmas. During these seasons boys have an eye to the cupboard, and resort to all sorts of devices and stratagems to get at its guarded treasures of toothsome pastry.

But it is doubted if any boy or girl ever devised anything more ingenious to get a piece of pie than what a well known naturalist tells us of some ants that he had been observing. A pie had been

placed on a shelf in a cupboard, with a wide ring of molasses encircling the plate.

The ants discovered it, and wanting pie for dinner set out to get it. They first marched carefully about the ring, leaving an ant here and there at places which were seen to be less wide than the rest of the ring. Then selecting the narrowest place, and going to an old nail hole in the wall, they formed an endless stream of porters, each bringing a grain of sugar.

Thus they built a causeway of these bits of lime over the molasses, and in three or four hours from the time of discovery were eating pie.

He Got the Information

A good story, which may have more than one lesson, is going the rounds. It was told by George F. Baer, president of the Reading Railroad, at a dinner a little time ago.

"There is an old man up the State," said Mr. Baer, "whom I can't help admiring. This old man, in a recent letter to our main office, asked for rates, distances, time, and so forth, for many important kinds of freight over our principal lines. The letter probed deep into our traffic business; it was indicative of a keen mind; in plainity its writer, provided he got fair treatment, would become a valuable patron of the line.

"So we sent post-haste, one of our brightest young traffic agents to see him. The agent got off at his station, and had to walk five miles through the cold to reach his house. Arriving, with some disappointment, at a small farm, the agent took from his pocket the long list of rates that three clerks had spent half the night in composing, and he said to the old man:

"I have come from the Reading offices to answer your recent letter in person. Here on these papers you will find each of your questions treated in detail. May you hope to do some business with you?"

"The farmer looked over the list with a grunt of satisfaction.

"You're from the railway, eh? he said. 'Well, you can't hope for no business from me, but I'm obliged to you just the same for all this information. It's for my son. You see, he's got to take an examination next month, and a lot of it will be about railway, so I thought I'd get him some railway facts first hand.'"

The Child's Orthography

Clara, a serious-minded college girl, who is astonishing things in everything mathematical, was by nature a very poor speller. Her reasoning powers were excellent, but she could not remember from day to day the spelling of the simplest words.

She was desirous, of course, of overcoming this difficulty; and to this end frequently asked the girl who sat next to her at table to give her words to spell. This practice, Clara claimed, helped her more than did any amount of silent study, and as she grew more proficient she began to plead for longer and more difficult words.

"Give me a hard one," she begged one day. "A long, long one."

"Well," replied her mischievous neighbour, after thinking for a moment, "here's a splendid one, with three syllables. Be careful now, Clara, it's a tremendous one. Spell 'Iota.'"

Clara wrinkled her mathematical brow, got her reasoning powers in good working order, and pondered deeply for several moments; then she spelled it—"Eye-ough-taigh."

Better Grass

Doubtless other ministers than the one named in this incident may have had occasion to remonstrate before now with delinquent parishioners. It may be, too, that there has been occasion for the position taken. In this case the parson was talking with a member who was a shepherd.

"Well, John, I have missed your face in church."

"I dinna doot that."

"And have you not been to church all this time?" was the parson's next question.

"O't aye have I; I've been many times in the kirk over the hill."

"Well," said the parson, "I'm a shepherd myself, and do not like to see my sheep wandering into other folds and among other pasturage."

"Well," said John, "that's a difference, ye ken; I never mind where they gang if they get better grass."

A Great Speech

A lawyer, whose eloquence was of the spread-eagle sort, was addressing the jury at great length, and his legal opponent, growing weary, went outside to rest.

"Mr. B— is making a great speech," said a bystander to the bored counsel.

"Oh, yes, Mr. B— always makes a great speech. If you or I had occasion to announce that two and two make four, we'd be foolish enough to blurt it out. Not so Mr. B—. He would say:

"If, by that particular arithmetical rule known as addition, we desired to arrive at the sum of two integers added to two integers, we should find—and I assert this boldly, sir, and without the fear of successful contradiction—we, I repeat, should find by the particular arithmetical formula before mentioned—and, sir, I hold myself perfectly responsible for the assertion I am about to make—that the sum of two given integers added to the other two integers would be four."

Something to Praise

The story is told of some Scotchmen who were dining together, and after the usual toasts, songs were proposed. After all but a Dr. Macdonald had thus contributed to the entertainment, he was pressed to sing, but declined.

"Come, come, Dr. Macdonald," said the chairman, "we cannot let you escape."

The doctor protested he could not sing. "As a matter of fact," he explained, "my voice is altogether unmusical, and resembles the sound caused by the act of rubbing a brick along the panels of a door."

The company attributed this to the doctors' modesty. Good singers, he was reminded, always needed a lot of pressing.

"Very well," said the doctor, "if you can stand it, I will sing."

Long before he had finished, his audience was uneasy. There was a painful silence as the doctor sat down, broken at length by the voice of a brow Scot at the end of the table.

"Mon," he exclaimed, "your singin's no' up to much, but your veracity's just awfu'! Ye're richt about that brick."

Brief and Pertinent

Senator John C. Spooner says that the best introduction speech he ever had was given by a German mayor of a small Wisconsin town, as follows: "Ladies and gentlemen, I asked had been to introduce you to the honorable Senator Spooner, who to you will make a speech, yes; I had now done so, and he will now do so."

From the Field.

A Successful Prairie League

Matchettville is six miles from Treherne, which is its nearest post office and railway station. It is surrounded by a fast improving settlement, consisting mostly of Methodists of the good old-fashioned Ontario type, who have not forgotten to bring with them, and keep while here, those sterling qualities which make the locality a success. Seven years ago nothing could have been seen in this district but an occasional bachelor's shack, few and far between (in fact the district had been named derisively but appropriately by the name Bachelorville), while in the immediate vicinity of the present church site, mud, water, scrub, and trees present their uninviting view. But now the scene is changed, and this locality is one of the most progressive and well-to-do, and is supported by as good natural advantages as can be found anywhere in the province.



EPWORTH LEAGUE EXECUTIVE, MATCHETTVILLE, MAN.

Back Row (from left side)—Geo. Matchett, Cor. Sec.; Ed. Pollon, 3rd Vice-Pres.; A. Harland, Representative to Dist. E. L. Executive; G. S. Staples, Treas.; Cecil Matchett, 4th Vice-Pres. Front Row (from left side)—Miss Edna Halsewood, 1st Vice-Pres.; John L. Pollon, Pres.; Miss Florie Pollon, Organist; Miss May Matchett, 2nd Vice-Pres.; Rev. E. G. Pritchard, Hon. Pres.

The Epworth League here was organized a little over two years ago, during the pastorate of Rev. Mansion Doyle, B.A. Its first president was Mr. G. S. Staples, who was followed by Miss Ethel Rolph. In April, 1903, Mr. John L. Pollon was elected to this position, and was recently re-elected for the ensuing year. To Mr. Pollon's concentrated zeal the League owes much of its success. His associates in the work have ably seconded his efforts.

The present resident membership is somewhere about thirty, two-thirds of whom are active members.

At the commencement of the year, the C. E. Department gave each member so many families to look after to interest them in all branches of church work, especially in the League, and last, but not least, to pray for them. At each Executive meeting something is reported in the way of progress from the work of this department.

In accordance with the action of the Carman District, the Forward Movement for Missions was launched here in Aug-

ust, 1902. Twenty dollars was promptly pledged, and we had the satisfaction of exceeding that by nine dollars, and this year we hope to report still more. The Missionary Committee also observes the Missionary Evening, having a small but select missionary library, including such books as "The Heart of Sir-Chuan." The Literary Committee has laid the foundation for a good Reading Circle next year by buying a set of books this year and interesting the members in them. They have also been active as possible in seeking to extend the circulation of *The Era*. In debates, etc., they have not been idle, and have furnished good evenings to the church at large.

We had an installation of officers recently after the Sabbath evening service. We made up the form ourselves, and no doubt it would stand improvement. It was a very nice service, and brought the League work and workers thus more prominently before the congregation.

All of those whose photos are given are formerly from Ontario, some coming

interesting and helpful. One topic that proved very interesting was "Spring." Four or five short essays were given by the boys and girls, interspersed with music, then the older-ones were asked for lessons we might learn from spring. Our anniversary service was a grand success. The Rev. G. Dewey delivered a splendid lecture, "Flames from a Furnace."

Flowers of the Bible

The subject for discussion at the Epworth League, Bowmanville, on Monday evening was "Flowers of the Bible." Mr. F. C. Vanstone, President, conducted devotional exercises. Miss Millie Mason took the chair and presented this programme: Scripture lesson, Miss B. Morris; essay on "Flowers in General," Mr. Wm. J. Inch; piano solo, Miss Edith Freeland; quotations on flowers by a number of the members; solo, Miss King; essay on "Flowers of the Bible," Dr. B. J. Halsewood. The programme was very enjoyable, the essays being exceptionally good. The lecture room was again well filled, and the interest in attendance unabated.

Neepawa District Convention

The annual convention of the Leagues of Neepawa District was held in the Methodist church at Minnedosa, on Monday and Tuesday, May 30 and 31.

Rev. W. G. Wilson, Franklin, gave a very helpful Bible reading, based on the motto, "Look up, Lift up."

The subject, "The Spirit Filled Life," was then ably treated by Rev. G. H. Peacock.

Rev. W. S. A. Crux, B.A., of Gladstone, was unavoidably detained at home, but his paper on "Twentieth Century Ideals," was on hand, and was read by Rev. D. R. Patterson, Glenasmith. It was full of good suggestions.

The evening session on Monday, May 30, was of special interest. Rev. G. N. Callaway gave a very earnest Bible reading. This was followed by a cordial "Address of Welcome," by Rev. T. G. Bethel, B.D., pastor of Minnedosa church. Miss May Hilliard greatly interested her hearers by her earnest presentation of "Our West China Mission."

The guest of the convention, Rev. W. L. Armstrong, B.A., of Portage la Prairie, then gave a most inspiring address on "The Times and our Young People."

At the close of the evening session, the members of Minnedosa League entertained the visitors, serving ice-cream and other refreshments, and so bringing a very profitable evening to a pleasant close.

On the morning of May 31, Rev. T. J. Small, Glendale, gave a very thoughtful Bible reading, which was followed by an address on "The Ideal Consecration Meeting," by Rev. J. H. Burrow, B.A., of Arden.

This address led up to a service of consecration, in which many took part.

The following officers for the coming year were elected:

District President, Mr. Will Carson, Spring Hill League.
1st Vice-Pres., Rev. W. G. Wilson, Franklin.

2nd Vice-Pres., Miss Grummett, Rapid City.

3rd Vice-Pres., Rev. J. H. Burrow, B.A., Arden.

4th Vice-Pres., Rev. W. S. A. Crux, B.A., Gladstone.

5th Vice-Pres., Mrs. M. E. Riesberry, Neepawa.

Secretary-Treasurer, Miss Minnedosa Armitage, Minnedosa.

Representative on Conference Executive, Rev. J. W. Runlons, Rapid City.

The following then spoke briefly of the

West when quite small and growing up with the church and its work.

At this appointment there is also a live Sunday-school. At the other appointments Sunday-school and League work is progressing favorably. Have been on the circuit since July, 1902, and have noticed the development of this League with pleasure and almost wonder.

R. G. PRITCHARD.

Maple Grove

Despite bad roads and cold weather the attendance at Maple Grove League, Bowmanville District, during the winter has been good. Our League meets every Thursday evening in the hall. One night a month we have general prayer-meeting. Our Literary and Social Departments work together, having the last Thursday evening of each month. Occasionally, perhaps once in three months, we have an evening with the young members, when the programme is given by them. We find such evenings very,

work of the past year and of that of the coming year; Mr. Carson, on Christian Endeavour; Rev. W. S. A. Crux, B.A., Forward Movement; Rev. J. H. Burrow, B.A., Literary work; and Rev. W. L. Armstrong, B.A., Social work.

The thought, "Saved to serve," ran through the whole programme, and the delegates went home filled with longing desires to render better service to the Master.

Some business matters were adjusted which left the District Executive freed of all indebtedness, and with sufficient cash on hand to carry on the work of the new year with efficiency.

J. H. BURROW.

Toronto West District

The annual rally of the Leagues of this district was held in Parkdale Church, on Thursday, May 26th.

The night was very stormy, and hence the attendance was rather small. In all other respects, however, the gathering was a success, and fully up to the standard of previous years.

Music was furnished by members of the choir, and the address of the evening was delivered by Rev. E. N. Baker, M.A., of Broadway Tabernacle, the subject being "Missions First."

Reports from the officers showed a prosperous year's work.

The following, subject to one or two slight changes, shows the missionary contributions for the year 1903-4:

Clinton St., Senior, \$236.19; Junior, \$45.65	\$281 84
Wesley, Senior	220 00
Annette St., Senior	200 00
Parkdale, Senior	200 00
Epworth, Senior	150 00
Westmoreland Ave., Senior, \$106.00; Junior, \$26.00	142 00
Bathurst St., Senior, \$88.17; Junior, \$12.83	101 00
Euclid Ave., Senior	100 00
Crawford St., Senior, \$71.00; Junior, \$15.00	86 00
Trinity, Senior	80 35
North Parkdale, Senior	51 00
Davenport, Senior	39 50
Perth Ave., Senior	29 65
Zion, Senior, \$9.29; Junior, \$3.50	17 79
Islington, Senior	14 60
Mimico, Senior	12 43
Lambton, Senior	8 00

Senior Leagues	\$1,865 36
Junior Leagues	\$1,735 38
Junior Leagues	129 98

Increase for the year, \$316 32

OFFICERS.

- Hon. Pres., Rev. W. E. Hincks, LL.B.
- Pres., Mr. T. H. Keough.
- 1st Vice-Pres., Mr. Dan. Scott.
- 2nd Vice-Pres., Miss H. A. Sheppard, and Mr. E. Pugsley, assistant.
- 3rd Vice-Pres., Miss Blanche Cullen.
- 4th Vice-Pres., Miss Kate Archibald.
- 5th Vice-Pres., Mrs. S. L. W. Harton.
- Secretary, Mr. S. E. Buchanan.
- Treasurer, Mr. F. R. Perkins.
- Conference League Representative, Rev. S. L. W. Harton.

Just a Line or Two

The Walkerton League Topic List for the present six months is in the form of a Maltese Cross. It is very tastefully gotten up.

The League at Hartney, Man., celebrated "Arbor Day" by holding a very successful concert in the church. The programme was unusually good.

The League of Cambridge Street Church, Lindsay, has raised during the past year \$150 for the Forward Movement Missions, and for next year the mark is \$200. Well done!

The King Street Methodist Church, Ingersoll, has a "Manhood League," the object of which is: "The development, through fellowship, study, and service, of a pure and true manhood."

Rev. H. S. Dougal, B.A., of Merriton, Ont., is the Ontario representative for the Epworth Hotel, St. Louis. He will be glad to correspond with persons who intend visiting the Exposition.

The Epworth League at Ayr publishes its topic list in the form of a railway time table. A train leaves on the "Gospel Railway" every Wednesday evening, with the leader of the topic as "engineer."

The Elmira Epworth League reports a good year. With a good working staff of officers, the society is in a prosperous condition. Seventeen new members have recently been received, most of them taking the active member's pledge.

New Leagues

Rev. C. A. Munro has organized a League at Swansburg, Shelburne Co., N.S.

A new Epworth League has been started at Partridge Hill, Alberta, working the Christian Endeavour Department for the present.

A Junior League has been organized on the Carp Circuit with a membership of twenty-five, by Mrs. (Rev.) G. I. Campbell.

A new League has been launched at Austin, Man., with twenty members; also, one at South End on the Bagot Circuit, with fifteen members.

A Junior League has sprung up at Elmira. Its members are ambitious, for they "expect very soon to be able to report a Junior Society second to none." This is a worthy aim.

Toronto Summer School

Arrangements are completed for the annual Summer School for the study of the Bible and missions, at Victoria College, Toronto, to commence on Saturday, July 9th, which is expected to be the best ever held. Among those who will take part are the following:

Bishop J. C. Hartzell, of South Africa, will be present during the first three days and will give several addresses.

Dr. H. M. Hamill, the celebrated Sunday-school expert, will spend one week at the school, beginning Friday, July 15th. He will deal with questions relating to the Bible and its study, every morning at 9 o'clock, and will also conduct teacher training classes at 11 o'clock, in addition, to speaking at several evening sessions and preaching on Sunday. Mr. Hamill is expected to address the primary workers.

Principal Riddell, of Edmonton, will be present and assist during the whole time.

Dr. Sutherland will lecture on "The Story of Canadian Missions," and Dr. Henderson will speak on "Money and Missions."

Rev. J. H. Oliver will have for his topic, "Missions, the Supreme Work of the Church."

It is also expected that Dr. Ewan, of

China, and Rev. A. C. Borden, of Japan, will be present.

A pleasing feature of the school will be a joint meeting with the Presbyterian Young People, on Tuesday evening, July 12th.

Arrangements have been made with the railways by which reduced rate tickets can be purchased as early as July 1st.

Those who desire further information should write to Mr. T. H. Keough, Wesley Buildings, Toronto.

Bible Institutes

The programme for the Bible Institutes to be held in the Montreal, Hamilton, and London Conferences in October of this year, has been published. The Hamilton Conference Institute will be held at Woodstock, October 24th to 27th; London Conference, at London, October 31st to November 3rd; the Montreal Conference Institute will be held at Ottawa, on October 17-20.

The same teachers will attend the three schools, and will deliver the same lectures. The New Testament work will be taken by Rev. A. J. Irwin, B.A., B.D., of Norwich, who will discuss "the Gospels" and the "Epistle to the Ephesians." The Old Testament has been assigned to Rev. Eber Crummy, B.A., B.Sc., of Kingston, who will deal with "The Assyrian period of the two Hebrew Kingdoms." Rev. A. E. Lavell, B.A., will take up "The Expansion of the Christian Church," and Mrs. F. C. Stephenson will conduct classes in missionary work, with special reference to Japan.

These instructors are well qualified to handle these subjects, and doubtless those who attend the Institutes will receive much valuable information. The registration fee is one dollar. Already a large number have given in their names, and the success of the Institutes is assured. The Syllabus, containing a full outline of the lectures, may be obtained for 25 cents by addressing Rev. A. E. Lavell, Waterloo, or the Methodist Book Room.

Hamilton Conference

The Hamilton Conference Epworth League Convention will be held November 15th, 16th, and 17th, in Colborne Street Church, Brantford. The general plan of the convention is as follows: Motto, "Christ," "Ourselves," "Others."

1. Christ.—We shall pursue a course of studies under a proficient leader, relating to the life of Christ.
2. Ourselves.—The spiritual life of the League will be emphasized; the importance of union with Christ making us living links between Christ and others.
3. Others.—The practical character of Christian life shall receive emphasis—missions, evangelism, Sunday-school work, etc.

ANDREW D. ROMB, Sec.

Getting Ready

Our Denver friends are already busily engaged in preparing for the International Epworth League Convention, which is to be held in their city next summer. They have very wisely completed their organization in good time, as there is an immense amount of work to be done. There is a probability of a large auditorium being erected in time for the convention, but in any case there will be ample accommodation in the spacious halls and churches.

We advise our readers to begin at once to save up for the trip to Denver in July of 1905.

Missionary.

Thy Will Be Done

Show me thy will, O God of love;
Send down thy Spirit from above;
In swift obedience make me move;
Thy will be done.

"I will—that all men should be saved."
Is this the answer that I craved?
Then be it on my heart engraved;
Thy will be done.

"Those other sleep so far away,
Them must I bring," I hear thee say;
And from my inmost soul I pray,
Thy will be done.

Thou asketh, Lord, "Whom shall I send?"
O, gladly for thy work I'd lend
Sister or brother, child or friend;
Thy will be done.

Or sayest thou, in accents low,
"I will have thee, ev'n thee, to go
And preach my Gospel." Be it so!
Thy will be done.

"The silver and the gold are mine,"
Whisper, perchance, thy voice divine,
"Take them." I answer; all is thine.
Thy will be done.

"I will that men pray everywhere."
Is this, perhaps, my humble share,
To speed thy messengers with prayers?
Thy will be done.

Since my whole self to thee I owe,
Thy loving guidance, Lord, bestow,
To pray, to give, to send or go;
Thy will be done.

Grant me but grace to understand,
Power to obey thy great command;
By lips and feet, by heart and hand,
Thy will be done.

—Church Missionary Gleaser.

Notes.

Have you read "On the Banks of the Beasor"? This is of special interest to all who are not going to the mission field.

Home Missions does not mean Home Missions for home alone. We want America for Christ, because we want America to help win the world for Christ.—Dr. Henry Van Dyke.

The Church Economist estimates that between twelve and fifteen churches are built every day in the year in the United States. This does not look as if the people were losing faith in God.

He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or Chinaman is by way of the throne of God.—Eugene Stock.

It is good to know that the world's greatest missionary society, the Church Missionary Society of England, reports receipts \$250,000 larger than last year, and a debt reduced from \$200,000 to \$50,000.

In Yokohama is a large Christian printing company, which has 120 persons in its employ, and all these are gathered every Monday morning for a religious service before beginning the work of the week. The manager is an elder in the Presbyterian Church, and the company has a large business not only through Japan, but in Korea, China, and the Philippine Islands.

The benefit we receive must be rendered again line for line, cent for cent, deed for deed, to somebody. Beware of too much good staying in your hand. It will fast corrupt. Pay it away quickly in some sort.—Emerson.

Bishop Moore, of the Methodist Episcopal Church, says that there is at present an "unparalleled readiness" on the part of the Koreans to accept Christianity. The Presbyterians of the United States purpose sending out twenty-five additional men at an early date.

Christians will never give as they ought until they begin to keep two purses, one for their own necessary expenses, and one for the Lord's work, from the latter of which they would no more draw for their own use than they would purloin from their neighbor's pocket.—A. J. Gordon, D.D.

The Bible, translated into the language of Tibet, is now being carried even to the forbidden land, in advance of foreign commerce and travel. The Russian Government, while hitherto intolerant of missionaries, gives the Bible itself free course among the people. It is admitted free of duty, and has often been transported free of charge.

In China there are 1746 walled cities. In only about 247 of these missionaries are at work, leaving 1500 uncoccupied, and in only eighty eight villages and unwalled towns have mission stations been established. This statement is a loud call for more missionaries from Christian lands. What are these among so many?—Missionary Review of the World.

One person filled with courage resulting from deep conviction can spread the contagion of the missionary spirit far and wide. By studying the lives of great missionaries, personal aggressiveness and wisdom in Christian living are acquired. There is great need for initiative and boldness in missionary work in the home churches. Long reaches of faith are required.

Motive is motor. It moves to action. It is the determining impulse. When the doing of the will of God is the prime motive of the life, all things may be hoped for. A life, guided by the revealed will of God in Scripture, illumined and strengthened by the Spirit of God, seeking ever to express itself in accordance with the design of God, will have power. It is evident that the measure of the practical interest young people will take in missions depends upon the purity, the vigor of their motive.—Don O. Shelton.

Two sisters going from a missionary meeting, one remarked to the other that she did not understand all the speaker said. "Why, I'm surprised," replied the other; "I understood every word." "Well," said the first sister, "I did not understand what was meant by the expression that the heathen are in gross darkness." "Oh," replied the second, "that's very clear. A gross darkness means; and the meaning is that the heathen are a hundred and forty-four times darker than we are." Not a bad exegesis, after all.—Selected.

An eminent Chicago oculist was asked why more people living in cities were eyeglasses than in the country. Was it because of the lack of verdure so restful to the eyes? The reply was: "In the cities the short-range muscles of the eyes are overtaxed, while the long-range muscles are weakened as the result of inaction."

Christians whose range of vision is limited to the local church will be aided by the eyeglasses of missionaries. To many of our church members are afflicted with myopia.—Mrs. George A. Holloway.

The old lie—that it costs ninety-cents to send ten cents to the heathen—is again going the rounds. The following statement of actual cost, and the figures are authentic, should set this at rest again for a time. In the Southern Presbyterian Church it costs 5 to 9-10 cents on the dollar; in the Northern Presbyterian Church 5 cents; in the American Board of Church 7-10 cents; in the Southern Baptist it costs 9 cents; in the Northern Baptist 10 cents; in the Dutch Reformed it costs 7-9-10 cents; in the Southern Methodist 4-8-10 cents; and in the Presbyterian Church in Canada 2-4-10 cents—the best showing of them all.

The editor of a journal in Tokio, Japan, recently offered eight prizes for original poems, without restriction as to themes or as to their treatment. Six hundred manuscripts were sent in; on examination it appeared that every one of them in some way revealed Christian influence, and many expressed Christian sentiment. After the prizes had been raised and made, it appeared that every one of them was from a Christian author. Such a result would seem to indicate that Christianity is having the effect of stimulating the intellectual powers of the Japanese, as well as operating healthfully upon their hearts and lives.

"The Heart of Sz-Chuan" has found its way to the northern end of Lake Temiscaming, where New Liskeard is situated. Thirty dollars have been raised for missions on the Forward Movement plan, and a request comes that they be permitted to join in helping to support some missionary in China. When Leagues begin to show love for the extension of the Kingdom of God, that even on our home missions they unite their gifts to send the Gospel to those who have it not, it encourages those who support the home missions. It will not be long until New Ontario will be a large contributor to the extension of the Kingdom of God.

It is the richest thing about this missionary enterprise that it is not an easy enterprise. I count it almost a moral resource of the Christian church that this task is one of enormous and stupendous difficulty. Why does a man's heart go out toward the problem of the evangelization of Islam, except because it is the hardest missionary problem in the world? The Roman Catholic Church is afraid of nothing—misery, sickness, disease, martyrdom; but the Roman Catholic Church, since the days of Raymond Lull, has been afraid of Islam. The duty of evangelizing Islam is laid upon the shoulders of Protestant men and women, because it is the hardest work laid out for men to do.—Robert E. Speer.

The Mercavian Brotherhood leads the missionary force of the world. A humble people, smallest of all in figures, they are a mighty host in the world's redemption. They have one missionary for every fifty-eight members at home, and for every member in the congregations at home they have two members in the congregations gathered among the heathen. Their missionary battle cry is "To win for the Lamb that was slain, the reward of his sufferings." They have five memorial days, which they carefully observe. One is the Day of Prayer. On August 25, 127, they set their great prayer vigil going. Twenty-four brethren and twenty-four sisters decided that they would keep up a continuous circle of prayer through the twenty-four hours of the day, each brother, each sister, in their own separate apartment, receiving by the hour when they would pray. Many others have joined that prayer circle since, but the prayer vigil of that day has never been omitted for 176 years.

YOUNG PEOPLE'S Forward Movement for Missions.

In charge of F. C. STEPHENSON, M.D., C.M.,
Missionary Vice-President Epworth League Board,
Wesley Buildings, Toronto.

Missions in War Time

(Extracts from Missionaries' letters in the
June Missionary Bulletin.)

A Class Among the Military

"We have organized a class among the gendarmes, or military police, which meets every week, and another among the apprentices in a very wealthy tea store. The proprietor is a man who was converted in America. When he returned he gathered around him many very earnest Christian workers. He is doing much for the young men of the establishment. He has managed a tract of land for sport, and intends to work up a good cause for the benefit of the apprentices and clerks of this city. It is a privilege to meet such a man. His influence is very great in this city for Christ."—R. C. Armstrong, Japan.

Raised Over Seven Thousand Dollars

"It will be difficult for you to realize the wonderful loyalty which is so plainly manifested by the Japanese race here in British Columbia and elsewhere. We have raised for war funds over \$7,000 here already, and thousands of dollars more are coming, so I think we shall raise in this Province among our people over twenty thousand dollars before the summer closes. You will surely be impressed with such good and loyal subjects of the Mikado, who are willing and eager to sacrifice both life and money for the support and defence of their country."—G. Kiburagi.

Lessons in Patriotism

"The Japanese can teach us some lessons in patriotism. When visitors were desired to block Port Arthur, many applied who could not go. One of these was so disappointed at the refusal that he cut his finger, wrote an application in his own blood, and again sent children are filled with this spirit. The head man of a village has great influence. The other day we met a crowd of farmers in a procession, all in Japanese costume, and all bareheaded but one. He was in Japanese costume, but wore in addition an old-fashioned American style silk hat. As we came up he doffed it to us and passed on. He was going into the barracks to present some young men as soldiers, or raw recruits. This will show how important it is to win such men for Christ. We have several in our church here."—R. C. Armstrong.

Work Among the Soldiers

"The regiment at Shizuka starts for the seat of war next Monday, March 28th. The Japanese Church is showing an earnest sympathy with the soldiers. In all the principal cities the pastors and missionaries have formed 'Soldier Relief Societies,' or 'Sympathetic Societies.' Last week such an association was formed here. We informed the colonel of our desire to make some little present to each soldier as an expression of the church's sympathy. The colonel gave us permission to distribute Scripture tracts among the soldiers, and also to give any little comforts that we de-

sired. As a result of this permission we are giving one tract to each soldier to-day. There are three thousand men and each will receive a tract, which teaches the way of salvation as it was revealed to a British soldier in the Crimean War. This is certainly a great opportunity for sowing the Gospel seed. In addition to the above, we are desirous of sending a little packet containing one of the Gospels and some useful little things such as a soldier may need for the winter, to each of the three thousand men. The colonel also gave us this parcels ready by October, and have them forwarded with the winter clothing of the men."—R. Emberson.

Call Them Brothers

"I have had many inquiries about the war with Russia. Some seem to fancy we are in danger. I don't. To-ayama is not fortified, has no army kept in contravention of the laws of nations. Russia will never land an army in Japan. In case of any unforeseen complications, having registered as a British citizen, the old flag must look after us. So we are quite safe. The Japanese, though changeable, it is true, are quite favorable to English people, calling us their brothers. Newspaper men call on me to get English opinion on the situation, and have taken occasion to inform the public that I am a Britisher. In this way, instead of being discredited on the field of the war, it brings us and consequently our work more and more before the public. Removed as we are here far from the centres, and seeing no movement of troops, everything is quite tranquil."—W. W. Prudham.

"Wonderful Beyond Words"

"Some foreigners have said that this is a war between Christianity and Buddhism. In fact, some Buddhists in Japan have said that. This is not the feeling of the nation, however. And lest foreigners might get the impression that it is, several of the most prominent Shinto and Buddhist priests and laymen have united with some of the most prominent Christian missionaries, pastors and laymen, in arranging for a great 'meeting of religions,' to be held next Tuesday afternoon. Think of it! In a so-called heathen land the leaders of the great native religions are co-operating with the leaders of Christianity. It is wonderful beyond words. It means that these native religions, which persecuted Christianity to the death but a few years past, are now willing to recognize it fraternally. Surely the God of Peace is at work even in the midst of war."—C. J. L. Bates, Tokyo, Japan.

News Items

The Guelph District is being campaigned by Mr. J. M. Copeland and local workers.

Uxbridge District has been campaigned by Dr. J. Milton Copeland, and a District Epworth League Convention held. The convention passed a resolution requesting the General Board to permit the Uxbridge District to assist the Bradford and Sudbury Districts in supporting Rev. Norman and building him a parsonage. As has been announced in The Guardian, the Rev. Daniel Norman has been appointed as Methodist chaplain to the Japanese troops at the front in Manchuria. He, of course, continues as a missionary of the Methodist Church and when the war is over it is expected that he will return to Nagano to take up his work.

Summer Schools

Rev. J. H. Johnston is now campaigning the Windsor District.

The Grimby Park Summer School programme is now published and may be had on application to F. C. Stephenson, Methodist Mission Rooms, Toronto.

On the same day at Kincardine a Summer School will open. Programme and information about it may be had from the secretary, Mr. W. H. Kerr, Brussels, Ont.

If we had space to publish these programmes they would give our readers an idea of the inspiration and strength of the Young People's Forward Movement for Missions.

Other schools are being organized. One more will be held in August at Kingsville on the Windsor District. Information regarding it may be secured from Rev. W. E. Milson, Wheatley, Ont.

On the shores of Lake Erie at Terrace Beach, from August 9th to 14th, will be held the 'Ridgetown District Summer School.' The programme may be secured from the secretary, Rev. J. W. Hibbert, Newbury, Ont.

As we go to press we hear that the Twelve o'clock Point Summer School is in session. From information received from many sources it is evident that the Bay of Quinte Conference Summer School will be a great success.

The second week of August will be the busiest Summer School week of the year. The programme of the Montreal Summer School, which begins Sunday, the 7th, is now complete, and may be had from the secretary, Rev. W. T. Halpenny, B.A., B.D., 369 DeLisle Street, St. Henri, Montreal, Que.

During September and the succeeding months schools will be held in different districts, varying in character from the two days' earnest of local talent, to the institutes which will be conducted by specialists, who will follow a carefully prepared curriculum or syllabus, and will lecture on church history, the Old and New Testament and modern missions.

The programme of the Toronto Summer School has been strong in past years. Added to the efficient staff of teachers selected from our own church are the names of Dr. Hamill, the foremost Sunday-school specialist in America, and Bishop J. C. Hartzell, of the Methodist Episcopal Church. Bishop Hartzell is widely known throughout three continents, America, Europe, and Africa. Being Bishop of Africa for the past eight years he has become an international churchman and statesman. The Summer School is fortunate in having secured his services.

It is one of the signs of the times that so many summer resorts, both in the United States and Canada, are favoring Summer Schools for the study of the Bible and missions. A study of the programme Grimby shows that the park management aims at supplying the best talent available. Dr. Carman, Dr. Sutherland, Dr. Henderson, Prof. Riddell and others from the Methodist Church in Canada; the Rev. Murdoch McKenzie, returned missionary from China; Rev. R. C. McKay, General Secretary of Missions of the Presbyterian Church in Canada, and the Rev. John F. Goucher, D.D., the chairman of the General Conference Missionary Committee of the Methodist Episcopal Church of the United States, together with specialists in many phases of missionary effort, will make the Summer School week at Grimby one of great profit to all who have the privilege of attending it.

Devotional Service

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

JULY 17.—"WHO SAY YE THAT I AM?"

Matt. 16: 13-30; Mal. 3: 16.

One of the essential doctrines of the Christian faith is the divinity of Jesus Christ. Christ was God manifest in the flesh. Many men, some of them scholars, are willing to admit that Jesus was a good and great man, the model man of the centuries. But there they stop. They will not endorse the Bible doctrine that Jesus was "the Son of God with power by the resurrection from the dead." They pause in the dim twilight, while the splendid sun-burst of revelation is just a little space ahead. No Methodist can take such a position. Our theology declares that Jesus Christ is "the Son of God, the Word of the Father, the very and eternal God, of one substance with the Father—very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men." (See Discipline, Articles of Religion, No. 2.)

DEITY OF JESUS CHRIST.

1. He is called God.

So that there may be no doubt about this great doctrine, the Bible declares that Jesus Christ is God; he is called God in John 1: 1, and in Rom. 9: 5. Jesus is the Word of the Father, the expression of God's thought to the world. But he is more than an expression of thought; he is God himself expressing his own thought. He is "over all, God blessed for ever." Christ is God. If we wish to know what God is, we must seek to know what Christ is. How can we fully know God otherwise, for Christ is God manifest in humanity—in such life and form that mortals can know, understand, believe and love.

2. Christ possesses the attributes of God.

(a) He has the attribute of self-existence, as shown in John 1: 4, and John 5: 26.

(b) He has the attribute of eternity. John 1: 1; John 8: 58.

(c) He has the attribute of immutability. Heb. 13: 8.

(d) He has the attributes of omnipresence, Matt. 28: 20; of omniscience, John 2: 24; John 16: 30; of omnipotence, Matt. 28: 18. Having these attributes of deity possessed and manifested, what other can Christ be but God? A being is what its attributes declare it to be. Christ's attributes declare him to be God. He therefore is God.

3. The works of God are ascribed to Jesus Christ.

In John 1: 3, and in 1 Cor. 8: 6, the works of creation are ascribed to Christ. What does this mean? In Genesis, the opening words are, "In the beginning God created the heaven and the earth." And the opening words of the Gospel by John are, "In the beginning was the Word and the Word was with God, and the Word was God. All things were made by him." It is God in Genesis that created the world; it is the Word in John that made all things. There is but one inference. One and the same person is referred to—God is the Word, and the Word is God. But Christ is the Word, therefore Christ is God.

4. Jesus Christ receives the honor and worship due to God. A number of passages of Scripture prove this. For example, it is declared in John 5: 23; Heb. 1: 6; Phil. 2: 10, 11. When we read that "all men should honor the Son, even as they honor the Father," and that "all the angels of God should bow, that every

tongue should confess that Jesus Christ is Lord," we realize that Christ is more than man. It would be idolatry to make actual the contents of these passages unless Christ were divine, for the first commandment says, "Thou shalt have no other gods before me." Christ who is not an angel, else worship could not be offered to the Son.

Besides all this, there is the argument from Christian experience. The penitent soul is satisfied with nothing less than Christ. He recalls the words of Jesus, "Him that cometh unto me, I will in no wise cast out," and the words of the Acts, "Believe on the Lord Jesus Christ and thou shalt be saved." He pleads no merit, but says:

"Nothing in my hands I bring,
Simply to thy cross I cling."

Christ alone can satisfy the soul seeking salvation. It is so also to the matured believer. "Christ is all and in all," is the sum and substance of his creed. Christ's spirit he seeks to possess; Christ's example he endeavors to imitate; Christ's truth he strives to know; Christ's attitude towards men he desires to emulate; Christ's kingdom he labors to advance, and when the end comes, he longs to depart and be with Christ, which is a better Christian experience proves the divinity of Christ.

AN ILLUSTRATION.

Two unbelievers once called on an old member of the Society of Friends to ask what was his opinion of the person of Christ. The Quaker replied, "The Apostle says, we preach Christ crucified, unto the Jews a stumbling block, because they expected a temporal Messiah; to the Greeks foolishness, because he was crucified as a malefactor; but to us who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Now," continued the godly Quaker, "if you can separate the power of God from God, and the wisdom of God from God, I will come over to your opinion." It was a complete answer.

POINTS FOR THE PRESIDENT.

Here is a study in the divinity of Christ. You may be aware the Unitarian Church denies this essential doctrine of Christianity. As young Methodists we should know the immovable arguments on which the doctrine is based, as well as a knowledge of it in actual experience. You will find in the foregoing exposition on the leading proofs from the Bible itself. You might divide the interest by selecting six members a week in advance, each to present a three-minute talk on one of the proofs. Then use the blackboard exercises to impress the entire study. Have prayer that the greatest of all proofs of Christ's divinity may be possessed by all—the proof from personal knowledge and experience.

JULY 24.—"THE SIGNIFICANCE OF CHRIST'S TRANSFIGURATION."

Matt. 17: 1-8; 2 Pet. 1: 17, 18.

The scene of the transfiguration was in all probability on Mount Hermon. Modern scholarship fixes it there. This mountain lies on the north-west border of Palestine. It towers high above the ancient border city of Dan, and is the most conspicuous and beautiful mountain in the land. In our recent visit to the Holy Land, we observed that wherever we went this magnificent snow-capped pyramid looked down upon us like an omnipresent deity. At the present day it is called Jebel Shelih, the Chief Mountain; and Jebel eth-Thelji snowy mountain. When the whole country is parched with the summer sun, white lines of snow streak the head of Hermon. It was the great landmark of

the Israelites, being associated with their northern border as the sea was with their western border. The height of Hermon is reckoned at over 9,000 feet above the level of the sea. Other mountains may be famous, the Alps, the Rockies, the Himalayas, for a beauty, rugged grandeur, and lofty elevation; but Hermon is forever renowned for a scene precious and memorable to the Christian mind in all ages, the transfiguration of Christ.

OBJECTS OF THE WONDER.

A miraculous occurrence like this must have had sublime objects in view. So it had and here they are:

1. The disciples were encouraged. Jesus before this had given his disciples glimpses of his sufferings and death, which had startled and shocked their faith, and disappointed their hopes. Now, he gives them a view of his coming glory. They now see the crown beyond the cross. The veil is parted and they behold the glorious realities on which the future of the Messiah and his work are founded.

2. The faith of the disciples was strengthened. Hitherto they had seen Jesus only in human form, with the flashes of divinity which shone through his miraculous works and heavenly words. Now they see his real nature, his interest and essential divinity blazing out through the serge and sackcloth of his humanity. Henceforth their faith that Jesus is the Messiah, the Son of God, will remain unshaken and they can bear witness to what they know and have seen.

3. The disciples would understand the reason of the death on the cross. The conversation, the subject of which was the death on the cross, would enable the disciples to see the importance and necessity of Christ's sacrifice and departure. The atonement was the great event of the world's history; this was the real founding of the Kingdom of God, and the beginning of those glorious times which the prophets had foretold.

4. It showed the disciples the real harmony of the old and new dispensations. They would now understand how the Gospel was the fulfilment of Moses and the prophets; how loyalty and faithfulness to Jesus Christ would constitute their whole duty; and how the church is essentially one through all the past ages, and for all time to come. How this revelation would strengthen these men for the declaration of the truth in after years, preparing them to face persecution and death for what they knew was true as demonstrated on the slopes of Hermon.

PRACTICAL LESSONS.

For present-day Christians this mountain scene has its thrilling lessons. And what are they?

1. We are reminded that seclusion is needed for the highest sort of devotion. Jesus and his disciples were away from the busy world to the mountain slopes for special communion with God. In this bustling age the quiet hour of meditation and the secret hour of devotion are greatly needed to prepare the Christian for faithful service for God and humanity.

2. We learn that the devotional spirit sees new glory in Christ and his Word. When Peter and his companions retired apart with Christ, they saw what they had never seen before—Christ was transfigured before them and Moses and Elijah shared his brightness. This new revelation came to the disciples in the quiet hour of devotion. So when we give ourselves to the devotional study of the Scriptures, or retire in a calm hour to commune with God, new radiance and strength help break forth upon the soul. We are taught that devotion is not the whole of life. Peter wanted to re-

main on the mountain permanently. But, wishing this, he did not fully understand his duty. There was a world to be redeemed, and how could it be accomplished if Jesus were held back on the mountain from the cross? There was even at that very moment, a poor demoniac in the valley waiting their descent in order that he might be cured. The disciples themselves having been refreshed and strengthened spiritually by this period of devotion, were now to go in the strength of this spiritual uplift and power to perform service for others.

POINTS FOR THE PRESIDENT.

Appoint one member to describe Mount Hermon, the scene of the transfiguration. Then select two other members, one to deal with the objects, the other with the lessons, of the transfiguration. Ample help will be found in the foregoing. This is one of the most wonderful events in the world's history. May you and your League see the glory of Christ as you have never seen it before, and, having seen it, render better service in the future than ever you have rendered before.

JULY 31.—"OUR MISSION IN WEST CHINA; MEDICAL WORK."

From the first, says the writer of "The Heart of Sz-Chuan," medical missions have been of the utmost value in China. In the days when evangelists took their lives in their hands, the medical missionary could travel anywhere in comparative safety. As he went about from place to place healing the sick that came to him, he told of the Great Physician, who could heal the more terrible disease of sin. As time passed and missionaries settled in all parts of the country, they found their work greatly aided by the kindness of those who at some previous time had been healed by itinerating physicians.

HEALING DISEASE.

Were the medical men to deal with men's bodies only, his would be a grand work in China as well as in every other land. Nowhere else is there more disease and suffering, or more stolid patient endurance of pain than in the "Flowery Kingdom." Chinese doctors rely more on spells and incantations than on medicines; their surgery is crude and often brutally cruel. The foreign doctor, with his skilful treatment and kind manner, comes as a messenger of hope and blessing to millions of suffering people. The Chinese look upon the foreigner with suspicion and contempt; he is to them a spy and a barbarian. The medical man destroys both illusions. He proves by his skill that he has knowledge of the art of healing, and he soon wins the respect and sometimes the affection of those he treats. By his unselfishness he shows the purity of his motives and demonstrates what is almost beyond their comprehension, that he has come to China solely from a desire to help the Chinese. It is hard to make a Chinese comprehend an idea so totally foreign to him. When he understands the law of love, as shown in a man, it is not difficult to lead him on to the idea of a Supreme Being who is all love.

EVANGELISTIC WORK.

The medical missionary is one of the most effective evangelistic agents. In his tours through the country he ever keeps before him the prime need of the people—Christianity, and at the same time talks, hoping to say some word that may touch the heart. Every well-appointed mission also has its hospital, which yields most encouraging spiritual results. When the West China Mission was started, two of the four men sent out

were medical men, and since that time others have gone. At present out of a total force of nine men on the field or on furlough five are graduates in medicine, though they by no means confine themselves to medical work. A large proportion of the work done is surgical work. Incurable diseases, or those given up as such by Chinese doctors, form a large share of the cases that the doctor meets daily. Often the foreign physician is a last resort. Each cure helps to create a better feeling on the part of the people, but a failure is sometimes a dangerous thing. Should a patient die under treatment various ugly rumors are at once set in circulation. The missionary is once more accused of diabolical practices, and often even the fear of the officials cannot prevent bloodshed.

THE DISEASES OF CHINA.

"The Chinese know nothing of surgery, anatomy, physiology, or a medical science. But they give pint doses of herbal, beetle, and tiger-raw mixtures. The skins of serpents, frogs caught at high noon on the fifth day of the fifth moon, are dried, powdered, and administered alone or in combination with other solutions. The superstitions, social ills and diseases of China can be better treated, bodily and spiritually, by the medical missionary.

THE WORK IN HOSPITALS.

The work in the hospitals is similar to that in Canada. The nurses are trained, except in the W. M. S. hospital, where there are two Canadian nurses. The patients come both from the city and from the country districts. They are visited by the physicians in charge at least once a day. Almost all receive a good idea of Christian truths before they leave the hospital. On the walls of the wards the Lord's Prayer and the Ten Commandments are hung, and also colored pictures of Scripture incidents with explanation in Chinese attached. Each hospital has an evangelist connected with it, whose duty it is to look after the spiritual side of the work. Every morning a service is held in the large ward, consisting of singing, prayer, and reading, and explanation of Scripture. In addition, each patient is required to memorize the Lord's Prayer, the Ten Commandments, and a few texts. The hospital is close to the chapel, and all who are able are expected to attend the service on Sunday. On Sunday afternoon a catechism class is held in the ward, and often the regular church class-meeting is held here, in order that the patients may hear the testimonies of the Christians. On leaving, the patient is given a Gospel.

That this work bears fruit is evidenced by the fact that in 1899 one-half of the patients who left the hospital expressed a desire to become Christians. We must not forget, however, that only a small proportion of those who express this desire ever do become full Christians. We live in the atmosphere of the hospital it is comparatively easy to express belief in Christ, but only those who are most earnest can withstand the influences of their fellow-Chinese when they return home. Some of these patients, no doubt, do become sincere Christians.

THE DISPENSARY.

Of almost equal importance with the hospital is the dispensary. This is usually open daily. It consists of consulting and private consultation rooms, drug-rooms, and store-rooms, dark room for examination of eye and throat, instrument room, operating room, and minor surgery rooms.

The patients gather on the proper day in the dispensary waiting-room. At the

regular hour the physician enters and conducts a short service, at which he explains some Christian truth. Then he distributes tracts to all present, after which he retires to his consultation room and receives the patient one at a time.

GOOD RESULTS.

Thus our medical missionaries in China are obeying the Master's injunction, "Heal the sick." Through encouragement and discouragement they labor on, trusting that in due season they shall reap if they faint not. Nor is their work unrecognized and unrewarded. The increasing confidence and affection which the Chinese are growing to feel towards the medical missionary must in itself be ample reward for any toil he may undergo. At home, too, the heroism and devotion of these men draw forth the admiration of their fellow-countrymen. It means much when a medical journal, such as *The Lancet*, publishes the following statement: "We can imagine no career more lofty or honorable than that of a well-informed, capable, and courageous medical missionary. A few hundreds of such men in the next century would powerfully affect the history of China, India, and Africa. If men of commerce could give as good an account of their work in these lands as men of medicine, the evangelization of the world would be hastened."

POINTS FOR THE PRESIDENT.

The story of the work of our medical missionaries in China reads like a romance. You could not do better than to have read aloud before the League, by one who can read well, Chapter VI., of "The Heart of Sz-Chuan." If you haven't it, borrow it. If you can't borrow it, send to the Book Room. It costs thirty-five cents. If you do not arrange for this, read the foregoing exposition in full. It gives a good account of our medical work in China. Arrange for the reading of appropriate Scripture and the singing of stirring missionary hymns. Make clear the effective work our medical men are doing in China and how we should rejoice that our money is being used of God for such blessed results.

AUGUST 7.—"THE ESSENTIAL BROTHERHOOD OF THE CHURCH."

Mat. 18.

Members of the Epworth League should never forget that the church of which their organization forms a part is the greatest institution on earth. This is the greatest statement, without any modification. We would naturally expect to find such an institution bearing remarkable features. And so it does. One of these features is its brotherhood. The church does not consist of walls and pews and pulpit and organ. This is the edifice and its appointments. But the church really consists of living members animated by the life of Christ, and enjoying fellowship with him and with one another. The flower possesses the life of its seed; the church possesses the life of its Divine Head. And that life is manifested within in Christian fellowship, and without in vivifying force for the quickening of the world. Thus we have the essential brotherhood of the church.

FATHERHOOD.

Brotherhood implies fatherhood; and so Christian brotherhood has divine fatherhood at its foundation. The source of spiritual life, the supreme object of love, the central authority in the great family of saints, is God the Father. The family home is that of the Father; for

the saints are known as sons of God. In early times, the father's name was given to all his descendants, and often became the basis of tribal union. A whole tribe or clan felt ennobled by the name they bore, and acquitted themselves well in peace and war, in order to uphold the honor of their name, and the dignity of their family. So, believers bear the Father's name, and that name becomes the ground of Christian brotherhood and noble achievement.

BROTHERHOOD.

This sublime Fatherhood implies a brotherhood. And so it is. A brotherhood on earth and in heaven, but still not all upon the earth. All who dwell in this visible scene can think of kindred souls that have vanished into the invisible. Jesus knows these dwelling near our hearts, making one family of those in heaven and those on earth. The redeemed of every age are made into a glorious family of the children of God—an eternal brotherhood.

SPIRITUAL FURNISHING.

This brotherhood is not without suitable equipment for the discharge of its functions. The units are "strengthened with might by his spirit in the inner man." This is God's way. He does not make us members of his family by changing the lineaments of the outside, but by introducing the divine life upon the inside. Spiritual brotherhood begins with spiritual life and becomes permanent by the continuous existence of spiritual life.

LOVE AS THE MAINSPRING.

The brotherhood of the church is "rooted and grounded in love"—love upward, to God; love outward, to believers and to all mankind; love downward, to every creature God has made. When Christ dwells in the heart, love is shed abroad there and becomes the genial soil in which our graces grow and the basis of all thought and action. Love is strength, the most reliable, sustaining and victorious kind of strength, preparing the brotherhood for the discharge of every practical duty in relation to one another and to the larger world. Love is motive power giving direction and movement to the whole man.

RECONCILIATION.

In the practical working out of brotherhood relations, complications will sometimes arise. In Matt. 18, 15-17, a principle is laid down for guidance in such cases, which, if followed, would obviate much trouble among Christian brethren which now occurs. In the same chapter and at the twenty-first verse, there is another principle of brotherhood stated—the principle of forgiveness. How much heart-break in this world is caused by disciples of Christ harboring ill-feelings one against another, cherishing spite and hatred, setting aside altogether the injunction of Christ to forgive. "That man has wronged me," says one, "and I never can forgive him." That sort of talk makes it a serious thing for that man to say the Lord's Prayer "Forgive us our debts," he prays, "as we forgive our debtors." That is, forgive me the wrong I have done just as I forgive the wrong this enemy of mine has done me; which is, being interpreted, "Forgive me not at all; forgive me never." That is a fearful prayer to offer, but it is exactly what the Lord's prayer means in the mouth of every man whose heart holds hatred.

POINTS FOR THE PRESIDENT.

Four talks, or papers, might appropriately be arranged for: 1. The Fatherhood of God. 2. The brotherhood of the church. 3. The right furnishing for

this brotherhood. 4. Forgiveness among the brotherhood. Some help for the development of these topics will be found in the foregoing exposition. Ask half a dozen others to bring in short quotations from the Bible or from our brotherhood or the fellowship of Christians. As leader of the meeting, select one passage from the Old Testament, and one from the New, bearing on brotherly love, and read them at suitable times during the meeting.

AUGUST 14.—"CHRIST'S TESTIMONY CONCERNING HIMSELF."

John 7, 29, 37, 38; S. 11, 23, 24, 28-30, 54-58.

This week we are introduced to testimony, not from a marble slab, but from the Word of God, not concerning the Word of God, but regarding the divinity of Christ—testimony which involves not only the true rights and liberties of the present world, but the freedom and glory and well-being of the world to come—the testimony of Jesus. Testimony concerning one's self is to be examined. Our topic leads us to consider Christ's testimony as to himself. It is not always safe to accept a man's statement regarding his own qualification. Human nature is prone to overrate its possessions, be they internal or external, it is hard even for those who have gained self-mastery by the power of the truth always to think of themselves not more highly than they ought to think. Indeed, one of the most common things in commercial, professional and social life is the tendency to exaggeration. It is well, therefore, to examine with care a man's estimate of himself. When we come, however, to consider the testimony of Christ as to himself, his person, and his claims, we confront statements made not by erring man, but by an unerring God. It is the testimony of God concerning himself. It is God in Christ manifesting himself to the world. It is the consciousness of the divine being revealing itself to the consciousness of man. And the strength of these personal testimonies is their actuality in the experience of men. Christ's testimony concerning himself becomes man's experience concerning himself. Human hearts trusting and testing Christ's claims testify that they are true.

2. Christ's testimony as to his mission. Luke 4, 18-22. Mission is from a Latin word, meaning "sent." A mission is what one is sent to do. In the first sermon of our Lord's at Nazareth, he proclaims his mission, he declares what he was sent to do. It seems proper that the burden of his first discourse should be an explanation of his appearance on earth.

Not a word of bitterness in these utterances. "All wondered at the gracious words which proceeded out of his mouth."

(a) "The Spirit of the Lord is upon me"—the message was not from man, but from God. (b) "He hath anointed me to preach the Gospel to the poor"—the poor in spirit, the poor in mind, the poor in morals, the poor in spiritual possessions, the poor in purse. To all such news comes through Christ, and riches are promised in place of poverty. (c) "He hath sent me to heal the broken-hearted." The world's sadness is to be assuaged; the world's tears are to be dried, the world's woes are to be obliterated. (d) "To preach deliverance to the captives." The galling slavery of sin is to cease. Men are to know the truth and the truth shall make them free. (e) "The recovery of sight to the blind." The saving outlook upon the divine being and divine things is to be restored. Men are to behold wonderful things out of God's law—in nature and in grace. (f) "To set at liberty

them that are bruised." The oppressed by sin, the crushed by sense of guilt, the smitten by calamity—all are to find freedom in the great deliverer. (g) "The acceptable year of the Lord"—the time when these great and varied blessings shall be ushered in—the joy of the human race, fulfilled in Christ.

3. Christ's testimony as to his kingship (Luke 23, 3). Pilate in his examination of our Lord—the spectacle of a slave interrogating his Master—asked the pointed question: "Art thou the King of the Jews?" And in the original, says Schaff, there is an emphasis on "thou"; thou so humbled, despised, handed over for a malefactor, art thou the King of the Jews? And the brief but emphatic reply of the Messiah was, "Thou sayest it." He thus claims kingship, not over the Jews as a nation so much as over the consciences of men. He declares that he is a king, but his kingdom is "not of this world," although it applies to this world. See John 18, 33-37, when the defence of Jesus is more fully recorded. This "Kingdom of Christ is universal. While not in opposition to earthly governments, yet it claims supreme rule over all the peoples of the world. And Christ is here, and claims his rightful kingship, claims it of every human soul, claims it to-day.

4. Christ's testimony as to his Sonship. Matt. 26, 63, 64. Before the Sanhedrin, consisting of the learned and influential of the Jewish people, Christ testified to the fact that he was "the Christ, the Son of God." "The Christ"—that is, the anointed of God, the one appointed of God to be the Saviour of men. "The Son of God," that is, the second person in the unity of the Godhead. The great and fundamental doctrine of Christ's sonship and divinity is here declared by the Saviour himself.

5. Christ's testimony as to his Judgeship. Matt. 26, 64. Although to the enemies of Christ at this time when he was declaring his divinity he appeared but an object of scorn and disdain, yet the time would come when these same enemies would see him "sitting on the right hand of power," the place of dignity and dominion, and "coming in the clouds of heaven" as judge of the world.

SUSTAINING POWER.

Christ testifies to his sustaining power to the believing soul, and thus puts himself in direct relationship to his disciples in their struggles and triumphs. He reveals himself as the Water of Life, capable of quenching the thirst of the soul longing for salvation, or craving for deeper knowledge of divine truth. (John 7, 37.) He reveals himself as the Light of the World, under which figure he encourages us to believe that all moral darkness shall be dispelled when he is accepted as the Sun of the soul. (John 8, 12.) He reveals also the fact of his divine mission from the Father to save men, that he is the only Saviour, and "if ye believe not that I am he, ye shall die in your sins" (John 8, 23, 24.) For "him hath God exalted with his right hand to be a prince and a Saviour for to give repentance to Israel and forgiveness of sins." He reveals, too, his eternity in those significant words, "Before Abraham was, I am."

POINTS FOR THE PRESIDENT.

Arrange for a "Chain-meeting" this week. That is, ask every member of the League to come with some thought written or memorized, bearing on the topic. As one reads or recites his thought, he will name his successor, and so on until all have taken part. The speaker will make, with the usual devotional features, a very interesting meeting. Plan for practical results in leading souls to Christ, as well as edifying his disciples.

Sunday School

Can It Be Done?

In view of the adoption of the Supplemental Lesson Course by our church, the following from the pen of Dr. Frank Woodbury, of Halifax, in a recent number of *The Sunday-School Times* will be of interest. He shows that the scheme is thoroughly practicable.

Can a supplemental lesson of ten minutes each Sunday be devised that will form a natural and adequate basis upon which a school can be graded, and through which proper fundamental facts in and about the Bible may be taught the pupils thus preparing them for an intelligent study of it?

If so, can certain other vital subjects be connected with this work that are not now associated with the regular International Lesson?

It can be done with most desirable results—because it is now being done in scores of schools in city, town and country, in schools large and small.

It is of the highest importance that the child be met at the door of the Sunday-school by an educational system. It is as important as when he enters the public school.

In any system of Bible lessons selected for spiritual purposes the pupil is liable to begin his work on it anywhere, depending entirely upon when he happens to enter the school. It is not like his primer or geography. There is, however, a certain class of information inside and about the Book that is in many respects comparable to the work done in the various grades of the public schools, coming under the same laws, which can, and should be, taught by much the same methods. It is of this "supplemental teaching" that I write.

The following subjects I would include in a supplemental Bible-Study or Pupil-Training Course, and let it form the basis of grading the school, and upon which all future biblical study will rest:

1. As soon as pupils can intelligently read, they should be made so familiar with the structure of the Bible that any passage may be found promptly. This work should begin at about the ninth birthday.

2. At about eleven, Bible geography should be begun systematically, and historical facts and characters located in book and chapter.

3. At thirteen, history and chronology of the Bible may be begun. It is most important that the dates of about a dozen and a half of the most prominent events of Old and New Testament history be acquired in an orderly way. Then at once is spread out before the mind of the pupil in historical exactness the great epochs in a way that will never be forgotten, and between these will be hung all the events of sacred history.

4. Biography—not only the stories concerning the great men, heroes, statesmen, and prophets, but the historical setting of their lives. Thus these stories will be rescued from association with Aladdin and his wonderful lamp, the exploits of Gulliver, and fairy stories. In short, make God's book live in a real place and period of time in the minds of the pupils. The work already described should be in quality about one year behind that done in the public-schools. It is thus acquired with little or no difficulty. This is an important point.

5. The opportunity should be given to secure the memorization of important passages of Scripture. We owe the children this inheritance—"A mind stored with the inspired statements of God's Word."

6. A concise statement of Christian doctrine can be taught by catechism or other means.

This is not an untried theory. It is being proved in city, town, and country schools. Ten years ago, a simple course, covering only one year, was planned for a small school in Nova Scotia, with no idea that it would reach beyond the limits of that one school. The plan worked, an examination was held, another year was added, and another. Experimentation involving annual change was carried on. It was introduced into other schools, in country, town and city. Experts became interested. The first school became known as the best organized school in the Province. The other schools became centres of interest; inquiry came from all quarters.

For fuller information concerning this course, write to the General Secretary of Sunday-schools, Wesley Buildings, Toronto.

How to Study

The Baptist Teacher gives the following admirable suggestions on this subject:

Every Bible lesson cannot be treated in exactly the same way. The following plan will be found effective in most cases:

1. Read slowly and thoughtfully the lesson, verse by verse, several times if necessary, to get its full meaning and scope. It will be well to commit lessons to memory, if possible.
2. Read carefully the context, those portions of Scripture with which the lesson is connected.

3. Examine thoroughly and critically all parallel passages, from marginal references.
4. From study of the lesson, context, and the parallel passages, make careful analysis of lesson, in writing, substantially as follows:

- (1) Central or leading thought or thoughts.

- (2) Persons mentioned—their characteristics.

- (3) Places mentioned—location, geography, history.

- (4) Events—historical, important, natural, supernatural.

- (5) Illustrations—symbols, types.

- (6) Archaeology—references to ancient manners, modes of thought, life, habits, customs.

5. Thoughtfully and prayerfully consider the applications of the lesson and its teachings, to the class, and its individual members.

Help that Sunday-school

The Sunday-school and the Epworth League are sisters. They belong to the same household. They should live upon terms of perfect confidence and harmony. Neither of them has any proper existence apart from the church or from each other. They are both departments of church work.

The school should help the League, and the League should help the school.

A letter which once in a while comes to the editor makes us suspicious that in some churches this intimate relationship does not exist. One superintendent writes that "several young persons who are active in the League do not now attend the school." Perhaps it could be said with equal truthfulness that several who are prominent in the Sunday-school take no interest at all in the League. Both things are wrong. Of course, in some cases it is not convenient for young persons to assume important responsibilities in both school and League. They may be students with little leisure at their disposal, or their daily duties may be peculiarly exacting. But however that may be, they should at least manifest no indifference toward the depart-

ment with which they cannot be actively identified.

We are anxious that the loyalty of our young people to the Sunday-school should be particularly enthusiastic. Let them rally to the Bible-classes! Because of the Epworth League, Methodist Sunday-schools should have bigger and better Bible-classes than ever before.

Then, the League should be a recruiting station, from which may be drawn thousands of disciplined teachers every year. From it, also, the superintendent should be enabled to draw his reserves in every emergency.

Stand loyally by that Sunday-school, O Epworth host! Make it strong and inspiring and attractive. Talk it up in the League meetings. Talk it up elsewhere. Bring in your young friends who habitually go to no other school. Swear eternal enmity to all vacant seats. Attend yourselves with the regularity of the clock tick. Make that hard-working and half-discouraged superintendent feel that he has in your chapter a powerful auxiliary in his work. Do not say the Sunday-school or the League, but the Sunday-school and the League. Rally, rally, rally to the school!—Epworth Herald.

Sunday-school Notes

A woman in Scotland has received a diploma of honor for sixty-seven years of continuous teaching in a Sunday-school.

A Los Angeles business man—Mr. Frederick Rindge—has given \$25,000 for Sunday-school work among the colored people.

The Sunday-school of Wesley Church, Clinton, Ont., has adopted the course of Supplemental Studies, recommended by the General Conference.

The Committee appointed by the Toronto Conference to prepare a carefully selected list of books for Sunday-school library purposes has nearly completed its work. The catalogue will be published in the near future.

Winnipeg has one of the best city Sunday-school Associations in America. Much of the success which has been achieved is due to the untiring efforts of the president, Mr. W. H. Parr, who has recently been re-elected, and is now serving for his fifth year.

It is just one hundred years since the first Sunday-school in India was established in Serampore by Felix and William Carey and John Fernandez. There are now 12,000 schools conducted in thirty-two Indian languages or dialects, with a membership of about 300,000 and 7,000 teachers.

"Memory Verses from the Bible" is a little leaflet of sixteen pages, arranged by Rev. H. Smith Wertsch, of U.S.A., containing a very choice collection of Scripture texts, arranged in excellent order. The object is to promote the memorizing of Scripture among Sunday-school scholars. The aim is to cover the essential doctrines of the Bible, such as sin, salvation, prayer, etc. The price is two cents per copy, to be obtained from the author.

Among the resolutions passed by the World's Sunday-school Convention at Jerusalem is the following, referring to teacher-training: "While reaffirming that the first essential work of the Sunday-school teacher is to bring the pupil to a saving knowledge of Jesus Christ, and to strengthen his life in him, this convention declares the conviction that one of the greatest needs of the Sunday-school is a higher efficiency on the part of our teachers, and it greatly desires to see widely extended."

Junior Department

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

Weekly Topics.

July 17th—"Free in Christ." Gal. 5. 1. (Lesson Gal. 4. 3-7.)

The main truths to be taught in this study are: 1. Sin is bondage. 2. Salvation through Jesus Christ is liberty. 3. Believers are Christ's freedmen. 4. They should enjoy and guard their spiritual privileges. These are important doctrines, and to be clear to the intelligence of the young, should be illustrated. (Show a piece of common twine. It is not very strong in itself. A boy can't easily break it. But wrap it round and round the boy's body and his arms are powerless at his sides. Or entangle his feet in it, and he is helpless. Sin entangles us. We are bound up in it. Our bad habits make slaves of us. What can we do? The boy who has tied up in the string cannot set himself free. Some other person must cut the cords that bind him. Just so, some one must cut the sins that hold us bound. Jesus Christ does this. We are made free. How foolish the boy would be to get tied up again after he had been set at liberty. We must not return to our sins or we shall be worse than ever again. . . . By some such simple method make your points as clear as possible to the juniors. Then you can enlarge on the subject intelligently.)

Things to Give.

Prov. xxiii. 26.
"Give me thine heart," the Saviour says, "And let thine eyes observe my ways;" Then cheerfully with all things part, That keep the Saviour from your heart.

Psalm xcvi. 7, 8.
Give praise to God, adore his name, His might and majesty proclaim; Glory alone to Him belongs, His praise demands your noblest songs.

1 Thess. v. 18.
To God give thanks, e'er grateful be, His favors are both rich and free, For hourly mercies you receive, For Christ who died that you might live.

Rom. viii. 1.
Your body give, and service too, To God to whom they're justly due, Such sacrifice He will regard, For 'tis well pleasing to the Lord.

Luke vi. 38.
Give to the poor, is Christ's command, Relieve their wants with liberal hand, They who their alms do not withhold, Shall be rewarded double fold.

2 Cor. ix. 7.
Give cheerfully, unless you do No blessing will to you accrue, Give freely then, for God above Declares He does such gifts love.

Acts xx. 35.
By far more blessed 'tis to give, Than that you favors should receive, Whate'er is given to the Lord, Will surely meet with its reward.

—Old Magazine.

Memory Facts in Life of Christ.

HOME STUDIES.

Ten New Facts.

- 57. Nineteenth miracle—The Syrophenician's daughter. Mk. 7. 24-30.
- 58. Twentieth miracle—Deaf and dumb man. Mk. 7. 31-37.
- 59. Twenty-first miracle—4,000 fed. Mk. 8. 1-9.
- 60. Leaven of the Pharisees. Mk. 8. 10-21.
- 61. Twenty-second miracle—Blind man cured. Mk. 8. 22-26.
- 62. Peter's confession. Mk. 8. 27-30.
- 63. Christ foretells his death. Mk. 8. 31—9. 1.
- 64. The transfiguration. Mk. 9. 2-13.
- 65. Twenty-third miracle—The lunatic child. Mk. 9. 14-29.
- 66. Christ again foretells his death and resurrection. Mk. 9. 30-32.

(N.B.—Do not try to learn all ten facts at once. Fasten one in your mind firmly. Then take the next. Master the ten in a month.)

Why?

"Brother," said Ruth to Teddy, one day, As the children were out in the yard at play,
"I don't see how the little plants know They should send their leaves up and their roots below."
"How do you know," he scornfully said, "You should stand on your feet, and not on your head?"
—Harriet Gooderich Martin, in *Youth's Companion*.

valuable. So with children. "Let no man despise thy youth," Paul said to Timothy. So with actions. Nothing is small if it is true. "Great" and "small" do not apply to faithfulness. All truth is great, even if only a little boy or girl speaks it. So with work. It is all sacred, and of great worth to God if well done. So with charity. "A cup of cold water only" is deserving of great praise if given in love and Christ's name. Quality, not quantity, should ever come first in our esteem.

2. Never say "I can't!" What the spider lacks in equipment it makes up by labor. If we take hold with our hands (see v. 28), i.e., if we will work hard we will surely win. Too often our children say "can't," and it is an excuse for laziness. The one way to succeed is to "try" and "try again." Work is the one law of life everywhere and always. Christ said, "I must work." So must we. In our studies we can learn only by staying right at our tasks till we have mastered them. So let us never say, "I can't," but "I'll try."

3. There is a best way to do things. These four wee weak workers are "wise." That is, they know how to do things, and do them the way they ought to be done. "Any old way" will not do. A boy or girl who is careless and shiftless will grow up into an untidy and unthrifty man or woman. The right way is always the best way. If "the conies are but a feeble folk," they know enough to live in the rocks where their houses will be strong. If the locusts are small they combine together for work. If the ants are weak they know enough to lay up their winter's food in the summer of plenty. And so it should be with us—do things; but do them in the best way. Be wise. Study not only what to do, but how to do it, and then go to work.

4. Help one another. All these four little creatures do this. Why do the locusts go "in bands" they lack in strength, in unity what they lack in strength. So a Junior League is for mutual help. The members do not stand apart and alone, but shoulder to shoulder, heart to heart, hand in hand. They are to be as busy as an ant-hill in working for one another and the future.

5. Look ahead. The ants know that winter is coming, so they lay up their food in the summer. The conies know that enemies are prowling around, so they choose the rocks for a home. So we should wisely provide for the future. We will not always be juniors. What kind of men and women will we be? That is for us to decide now. If we love and serve Christ in youth we will grow to be his trusty servants in later years. If we do not serve him now we will regret it later on. So look ahead! In short, know all you can, and do your best every time is the lesson for us all.

July 24th—"Four wise little creatures." Prov. 30. 24-29. (Lesson, Prov. 6. 1-11.)

This topic teaches us some big lessons from little things. The "four things which are little upon the earth" are named—"ants," "conies," "locusts," "spiders." These are named as both small and weak creatures. They are insignificant, because of their very helplessness. Yet they are not to be despised, because what they lack in size and strength they make up by their sagacity and industry. They are wise workers, or as one had it long ago, they are—



1. Do not judge a thing's worth by its size. A stone may be very small and yet if it is a diamond it is precious and

July 31st—"The cause of education." Ps. 144. 12. (Lesson, Eccles. 12.)

"Plants" and "palaces"—what have they to do with education? Let us see. How do "plants" come? You say "they grow." How do "palaces" come? You say "they are built." Just so. We do not get full grown plants at once, but there is a great deal of labor in fitting a beautiful "palace." Well, so it is with life. How do we get men and women? They grow. How do we get useful workers for God and his church? In the same way. As a "plant" grows it is being cultured (educated). As a "palace" is built strong and beautiful it is being educated. Education is really the developing, the building, the construction of our whole being, body, mind, and spirit for both strength and beauty. We have heard of young people who had "finished their education." What a pity! There is so much for us yet to know that we should never stop learning.

There is so much for us to get of wisdom and truth and goodness that we should always keep getting. Our education will never be completed until we know all we can know, and are all we have the power and opportunity to be. That will be a long while yet, will it not? Going to school and learning from books are very necessary, but these are a small part of our education. The real school days will come when we have to practice what we have learned. Examination day is not the only test of knowledge. When we are called to go out into busy life and do what we have been taught, our real test will come. So let us seek a full all-round culture. Educate your body that it may be healthy and strong, and that you may wisely use all your powers, and never abuse yourself. Educate your minds that you may know and be able to appreciate all that is beautiful and good and true in all the world. Educate your manners that you may always be a gentleman or lady to everyone and everywhere. Educate your morals that you may always love that which is pure and good, and despise everything that is bad. Educate your talents that you may use them for God and your neighbor, and so grow into a beautiful and all-round character as the "plants" grow, or be built up into a beautiful, strong, and well-polished "palace," such as our text speaks of. Always remember that the knowledge of God's word and will is the true foundation of wisdom and that we may be wise in the things of the world and yet very foolish toward God and duty. (Read Prov. 2, 1-6.) Religion and true education go together. "The fear of the Lord is the beginning of wisdom." The most highly educated scholars have been the most humble Christians. Christ is still "the truth," and only "the truth shall make you free." Never think that you are a sign of great knowledge, or the light of faith or prayer or Sabbath-keeping, or worship. The wise men of all times have been those who came seeking Jesus. (Matt. 2, 1, 2.)

Aug. 7th.—"Seeing God in nature." Ps. 145, 10. (Lesson, Matt. 6, 24-34.)

Nature speaks to us of God. Christ was ever in lively sympathy with nature. He saw in the flowers and birds evidences of the loving Father's care, and taught us the lessons of trust and gratitude. The "works" of God are manifold. The "heavens," "firmament," "earth," "sea," "day," "night," "mountains," "hills," "valleys," "fields," are all said to show forth his goodness. The "thunder," "rain," "lightning," "snow," "frost," "hall," "cold," "heat," all speak of him. In short, the Bible speaks of God as speaking to man in and by all created things. God the almighty Creator uses all he has made to teach man. Lessons of his power, majesty, glory, goodness, care, are all before us as we study his works. The doctrine of an all-wise and almighty Creator should be made very clear to-day. The argument of design may be illustrated by the use of a watch, e.g.:

1. The watch does not exist of itself. It was made by somebody. So the universe.
2. The watch was made by somebody who knew what he wanted. He did not make it just by chance. So the universe.
3. The watch was made by somebody who knew how to make what he wanted. Every part of the watch is properly related to every other part; case, face, hands, wheels, springs, levers, jewels, etc., all have their place. So with the universe.
4. The watch was made for a purpose. So with the worlds. And as the watch fulfills its purpose does it glorify the

maker. In this manner many great lessons may be easily brought home to the young minds. And as the watchmaker is greater than the watch, so is God of the universe. (Isa. 40, 25, 26.)

It is sad that so many take the blessings of the natural world, and never think of God as the giver. Our grace at meals should remind us regularly of our indebtedness to God. "Give us this day our daily bread," teaches us to thank the universe on him. "Forget not all his benefits" should be our continual aim in our own hearts. It is sad, too, that many misuse the bounties of the natural world. God has given us all these benefits to use for our true and lasting good, not merely for present enjoyment or gratification. Let us never abuse even a flower, or a little bird; but see in all these the proof of God's kindness and care.

Aug. 14th.—"Lessons from the harvest." Ps. 65, 11-13. (Lesson, Deut. 11, 8-17.)

The harvest is pre-eminently a time of ingathering. Hence, it is a time of rejoicing, and is so referred to in the Word of God. Harvest usually began in Palestine about the beginning of April, and ended in June. In some elevated parts of the country it was later. It began with barley, and its first fruits were taken to the temple in Passover week. The wheat harvest came next, and its first fruits were offered at Pentecost, which was originally appointed as a simple thanksgiving for the harvest, which, you see, was gathered between Passover and Pentecost.

1. The harvest teaches us of God's bounty. He is recognized as the giver in our topic text. All we have is of him and by his mercy. Let us never forget this. Man may labor and plan, but God gives the increase. The seed may be sown, but unless the rains fall and the sun shines the growth will be fruitless. So we are called to thanksgiving.

2. Harvest also teaches us of the good results of human labor. While man's work without God's blessing comes to nothing, so God can do nothing for man without man's help. The harvest is the result of co-operation. Man doing his best and God's blessing upon it all. If we never plough and sow we need not expect to reap. Solomon draws a very pitiful picture of a lazy man's field in Prov. 24, 30-34. Paul says that "he that will not work neither shall he eat." We need God's bounties, but God needs our hearty co-operation before he can give us the best that the earth can produce.

3. The harvest teaches also that "whatsoever a man soweth that shall he also reap." We gather sheaves of wheat, corn, stalks, nor oats from barley. So men sow their fields in view of the reaping time. All fields look alike after they are sown, but the growing grain soon shows its true character, and there is no mistake when the reapers are set to work. So with our life. Take care of the sowing, and the reaping will be a time of gladness and joy; or sow evil seed and the harvest will be sorrow and regret.

In the parable of the sower, Christ uses the harvest as a figure of the end of the world when all shall be cut down, either to be treasured in the eternal store-house of God or to be cast out as worthless chaff. What we shall be then depends on what we are now. Where we shall be then depends on our present relations to truth, purity, and righteousness. Let us sow good seed, cultivate it well, and await with glad hearts the happy harvest home of heaven, when we shall come again with rejoicing, bringing our sheaves with us.

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Tit for Tat

A lady in San Francisco engaged a Chinese cook. When the Celestial came, among other things she asked him his name. "My name," said the Chinaman smiling, "is Wang Hang Ho." "O, I can't remember all that," said the lady. "I will call you John," John smiled all over, and asked, "What your name?" "My name is Mrs. Melville London." "Me no memble all that," said John. "Chinaman he no savey Mrs. Membl London. I call you Tommy."

How to Be Successful

The ladies of the club, says an exchange, were closely grouped about the speaker of the afternoon, a remarkably successful woman, in whom commercial and literary ability were admirably balanced.

"Tell us, in a few words, how to be successful," said one of the ladies, insistently.

"To be successful," said the successful one, "all we women have to do is to make as much of a business of our own business as we do of the things that are none of our business."

Lincoln's Heavy Crop

One day in the summer of 1857 Abraham Lincoln was sitting in his office when he was visited by one of his neighbors, an excellent farmer, but one inclined to increase the size of his crops, even after harvesting. He had given on this particular morning a skillfully padded account of the hay he had put in.

"I've been cutting hay, too," remarked Mr. Lincoln.

"Why, Abe, are you farming?"

"Yes."

"What did you raise?"

"Just hay."

"Good crop this year?"

"Excellent."

"How many tons?"

"Well, I don't know just how many tons, Simpson, but my men stacked all they could outdoors, and then stored the rest in the barn."

A Sensitive Subject

Edmund J. James, the president of the Northwestern University, was travelling some months ago with a clergyman. This clergyman, a man of about sixty, looks older than he really is—a fact of which he hates to be reminded.

At a small rural station an aged and bent farmer, panting violently, boarded the train.

"I have had to run," he said, "nearly a half mile to catch these cars."

Then, addressing himself to Professor James' companion, he went on: "It's a bad job, sir, when old folks like you and me have to run."

The clergyman, frowning, asked the farmer how old he was.

"I'm eighty-six," was the reply.

"Oh," said the clergyman, "there is twenty years difference between you and me."

"Goodness, sir," exclaimed the old man, "you don't mean to tell me you're a hundred and six?"

How to Go.

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