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THE SATURDAY NIGHT BUILDING

### The Devil of Names

AND OTHER LECTURES AND SERMONS

By the late REV. J. E. LANCELEY.

With introduction by REV. JOSEPH PARKER, D.D., pastor of City Temple, London, England.

**LECTURES:** The Devil of Names. The Name and its World. One Another—The Why of Education—Kingship—Sophia—Palatrons.

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### The New Church Member.

While the person who has united with the church should have the tenderest nurture, yet, on the other hand, he should not expect too much at the hands of the older members of the congregation. He should remember, first, that they are very fallible, and may neglect their duty and miss the mark in many ways.

Then he should also bear in mind that most of them are busy people, having many cares and duties devolving upon them, so that they cannot always bestow upon others the attention that may be expected.

No person who unites with the church should expect too much of his fellow-members. He should at least try to take care of himself and his own spiritual interests, and should not beguile himself with the expectation of being cooled and petted. It is the duty of all rather to minister to others than to be ministered unto.—Our Young Folks.

### More Sleep.

More sleep, with more regularity in taking it, is a prime need of our exhausting modern life," says a wise observer.

"People talk of giving rest to their minds, but it is not likely that the mind itself ever tires. The brain, or some overworked tract of it, may need repose, and it seems a well established physiological fact that this central organ literally undergoes repair and renewal during sleep. The slowing down of the blood permits the deposit of nutritive particles, just as the slowing of a river permits it to drop its sediment.

"There is wisdom as well as wit in the Quixotic saying: 'Blessings on him that first invented this sleep.'"

### "Pulp and Pluck."

"This is not an age of heroic Christianity," said Dr. Theodore L. Cuyler, recently. "There is more pulp than pluck in the average Christian professor when self-denial is required.

"The men and women who not only rejoice in doing their duty for Christ, but even rejoice in overcoming uncomfortable obstacles in the doing of it, are quite too scarce.

"The piety that is most needed is a piety that will stand a pinch; a piety that would rather eat an honest crust than fare sumptuously on fraud; a piety that works up-stream against currents; a piety that sets its face like a flint in the strait, narrow road of righteousness.

"We need more of the Christianity that steadily sets its face toward Christ's word and holy will. An ungodly world will be compelled to look at such Christly living as at 'the sun shining in its strength.' God loves to look at those who carry Jesus in their faces. Of such is the kingdom of heaven."

"Grandfather's clock" was screwed to the wall, with its tin weights, filled with sand, hanging down by chains, and its long pendulum swinging slowly back and forth. The mother asked little Dot to go into the room and see if the clock was running, for she had not heard it strike all the afternoon. Dot came back, put her curly head in at the door, and exclaimed: "Why, no, mamma, de clock ain't a runnin'. It's des standin' still and a waggin' its tail."

Two little Scotch girls were talking about their respective fathers, who had both been in the army. "Ma father's got the 'Victory's Cross,'" boasted one. "The Quinn pinned it on him with her ain hand." "Ah," retorted the other, "ma father's braver! He's been in dozens of wars, an' he's got gangs and gangs of medals and 'Victory's Crosses.' An' he's got a bonnie wudden leg, an'—with a shrill shriek of triumph—"he Queen nailed it on wi' her ain hand!"

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Grams, 10750 Grams, 10760

# The Canadian Epworth Era.

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. II.

TORONTO, JULY, 1900.

No. 7.

## BE GLAD!

Be glad when the flowers have faded!  
Be glad when the trees are bare,  
When the fog lies thick on the fields and moors,  
And the frost is in the air!  
And the clouds obscure the light,  
When there are no songs for the darkest day,  
No stars for the longest night!  
Be glad when the world is lonely,  
And the heart has been bereft;  
When of all the loves of the young spring-time  
Scarcely a friend is left.  
Be glad in the desolate valley  
After the sunny hills,  
When the joy of the morning is far behind,  
And the gloom its task fulfills.

Be glad when the heart is failing,  
And the brain is losing power,  
And the cunning skill of the strong right hand  
Wearies in one short hour.  
We are glad in the merry morning,  
And glad at the noon again,  
But the wintry night is a tired time—  
Do we look for gladness then?

Ah, yes, for the truest gladness  
Is not in ease and mirth;  
It is his home in the heart of God,  
Not in the loves of earth,  
God's love is the same forever,  
If the skies are bright or dim,  
And the joy of the morning lasts all day  
When the heart is glad in Him.

—*Marianne Farthingham.*



**A Force To Work With.**—The *Canadian Baptist* makes a good point in commenting on Dr. Parkhurst's saying: "I have got past calling my church my field. It is not my field, it is my force." If all churches, instead of being fields to absorb the energies of the pastor could be forces and be used in aggressive work upon the powers of evil, what a religious revolution there would be! And yet, is not this the ideal of what a church ought to be?



**Pray for the Pastor.**—In an article on the duties of church members, Dr. Robert F. Horton, of London, makes this valuable suggestion. Speaking of the duty of members to pray for the pastor he says: "I therefore urge every reader to make an experiment. Give ten minutes on Saturday night to definite prayer for your minister, that his word may come with power, that souls may be saved, that your church may be quickened. Give yourself wholly to that prayer for ten minutes; wait upon God, wrestle, believe. Then you will see something remarkable. You will think it a change

in your minister; probably it will be a change in you."



**The Y. M. C. A.**—Speaking of the Young Men's Christian Association, Rev. Clinton Locke, in an article in *The Christian Standard*, says: "This Association is the necessary complement of the home and Church in the work to be done to make young men what they ought to be as factors in the larger duties which come as they enter upon a fuller manhood. In no sense does it try to, or should it, supplant the well-directed teachings of a godly home or a godly Church. It but makes more efficient the earlier precepts of both for those who have been fortunate enough to enjoy them, and grants to those ignorant of such blessings a protecting care which must mean in their lives the difference between failure and success, bad citizenship and good."



**The Open Door in India.**—In his quadrennial report Bishop Thoburn says: "The open door which God first set before us, especially in North India, remains wide open still. If we are baptizing fewer converts than formerly it is solely because we have discovered that we cannot provide nurture for 20,000, or even 10,000 tender babes every year. In many other parts of the empire other doors are opening, so that practically the opportunities before us are boundless. To meet such an emergency we should select scores, and even hundreds, of young men and put them under training at once, so that they may at the earliest possible day be prepared to enter upon the great work of training these coming multitudes in the first elements of Christian truth and the first rules of Christian living. At present we cannot attempt anything further in this direction without adding to financial obligations, which are already too heavy to be borne."



**"A Speciality of Toothache."**—*The Central Christian Advocate* has the following racy item on Christian Science: "A week or so ago a woman in Topeka, Kan., who was under Christian Science treatment for typhoid fever, died what was the most natural thing for one to do under such circumstances—she died. And now, it seems, the Masons of Topeka, who believe that every one, even a Christian Scientist, has a right to 'life, liberty and the pursuit of happiness,' and who are so blind that they can not see that there is really no such thing as illness, are to prosecute the Christian Scientists who had charge of this case, and who doubtless convinced themselves and their patient that her trouble was purely imaginary. The Christian Scientists, instead of essaying the general practice of healing, would do well to make a speciality of toothache and earache. This would afford them

ample scope for testing their theories with reference to physical ailments, or rather lack of ailments, and at the same time would not result in embarrassing fatalities."



**Vacations.**—The *Outlook* remarks upon the change that has taken place during recent years in the vacation habits of the people: "A generation ago a business man took his vacation, if he took it at all, with reluctance, regarding it as a kind of unlawful pleasure; to-day he takes it, not only as pleasure, but as a business duty. In many cases he takes a day out of each week during the season which permits him to be out of doors. As a result he is a stronger man than his father was, he bears heavier responsibilities, and does more work."



**A Temperate Army.**—Lord Roberts is not only a great military leader but a staunch temperance advocate. The following note from him contains information of the most gratifying kind: "There never was a more temperate army than that which marched under my command from the Molder River to Bloemfontein. Nothing but good can result from so many soldiers being brought together in an arduous campaign, when they see how splendidly our temperance men have borne up against the hardship and dangers they have had to face."

**The First Department.**—A correspondent in the *Nashville Era* writes sensibly concerning the importance of the first department of the League as follows: "A man with one limb gone may lead a quite useful life, though his capacity for utility is much less than it otherwise would have been, and many channels of usefulness are closed to him. But a man with perfect limbs is powerless and lifeless without a heart with the power to perform its required functions. When the heart ceases to act, man dies. So with the Epworth League in reference to its departments. A League chapter might live if robbed of its second or third departments, though it would be crippled and would not enjoy the capacity for usefulness that one with all its departments in harmonious action would. But destroy the devotional department, and your League chapter dies, because it has lost the life-giving stream of spirituality and Christian experience that flows from its very heart, so to speak. The departments are inter-dependent, but in many respects the devotional department is of the greatest importance. It is the first department to get into operation, and it will always be the last to leave the field, no matter how discouraging the circumstances. If we have good devotional meetings, conducted and participated in by all of the members of the chapter, such a chapter will furnish good material for the other departments."

## BEAUTIFUL PARIS.

BY THE EDITOR.

PARIS has the name of being the most beautiful city in the world, and it is a claim that is seldom disputed. Its streets are wide, well paved, and kept marvellously clean. The buildings are nearly all of grey stone, solidly built, and of uniform height. There are none of the ugly "skid scrapers" which disfigure Chicago and New York. Old Paris undoubtedly had many narrow, winding streets, and the houses were poor and dingy; but modern Paris with its splendid boulevards, spacious squares, palatial edifices, and noble monuments is lovely beyond description.

Visitors to the great exposition this

the Eiffel Tower. It runs from the Place de la Concorde to the Arc de Triomphe, about a mile and a half in length. There are several rows of handsome trees, and a broad and well-paved driveway. This is the most fashionable promenade of Paris, and during the afternoon of a fine day, is filled with numerous carriages, riders, and pedestrians. The Arc de Triomphe occupies a prominent place at the head of the avenue, and is the largest triumphal arch in existence. It was built for the purpose of commemorating the victories of Napoleon.

The Bois des Boulogne is a beautiful park, covering 2,250 acres, where wealthy citizens air themselves in their carriages, and where automobiles skim along with almost the speed of a railway train. It contains several fine sheets of water, and

are constantly draped in mourning, as France can never forget them, and the hope is cherished that they will yet be regained.

The two most famous churches of Paris are the Madeleine and Notre Dame Cathedral. The former was commenced by Louis XV., in 1764, but was interrupted by the Revolution. It was ordered to be finished by Napoleon as a "Temple of Glory." It is said to have cost thirteen million francs. There are some magnificent paintings upon its walls. Notre Dame is a fine structure, but it is so surrounded by lofty buildings that it does not show to the best advantage. It dates back several hundred years. During the Revolution this church was sadly desecrated. It was converted into a "Temple of Reason,"



BOIS DE BOULOGNE, PARIS.

summer will discover that the most attractive feature is Paris itself, and most tourists will find their time utterly inadequate to see one-half of the sights that the great metropolis of France presents. It covers an area of thirty square miles, and contains a population of two and a half millions. A fine view of the city can be obtained from the Eiffel Tower. A magnificent panorama of stately buildings and avenues, lined with beautiful trees stretches away in every direction, while the river Seine winds like a silver thread among them. Unlike most city rivers, it is clean and pretty, and pleasure boats constantly ply backwards and forwards.

The most famous avenue in the world is the Champs des Elysees, which is the pride of Paris. Our picture gives an idea of what it looks like as viewed from

ample play-grounds for children. The Place de la Concorde is probably the finest square in the world. It is 1,170 feet in length by 700 in width. Historical associations of a tragic character cluster around this place. Here Louis XVI. and his unfortunate Queen Marie Antoinette were beheaded, and the guillotine carried on its bloody work until many of the noblest men and women of France laid down their lives. During 1793 and 1794 about 2,500 perished by the guillotine here. A fine monument stands in this square, called the Obelisk of Luxor, which is a single block of reddish granite, brought from Upper Egypt. It is 76 feet in height, and weighs 240 tons. Two small monuments in the Place de la Concorde represent Alsace and Lorraine, the two provinces taken from the French by the Germans. They

the statue of the Virgin was replaced by one of "Liberty," and the "goddess of reason," in the person of a ballet dancer, was enthroned, receiving the worship of her votaries. The religious instinct of the people, however, reasserted itself and the building became once more a place of divine worship.

The stores of Paris are a source of endless fascination, especially to the ladies. Every possible novelty in dress, furniture and pictures is exhibited to tempt the coins from the pockets of foreigners. The florists' displays in the windows are beautiful beyond all description. The amount of English that is "spiked" is astonishing. Most of the stores have at least one clerk who can understand English, and quite a number of the people whom one meets casually on the street are able to converse in it.

Upon several occasions, when I addressed Frenchmen in my best "French," I was answered in very good English. The French are the politest people in the world. If a gentleman on the street is asked for any direction he will go to the

very pretty. The most interesting place is Versailles, which is located about fifteen miles from the city. A very delightful way to make the journey is to join one of Cooke's or Gaze's parties, and ride out in a comfortable four-horse coach,

filled with splendid works of art. The Hall of Battles contains a number of very large paintings illustrating the victories of Napoleon, and a statue represents the great Emperor dying in his chair with a map of the world outspread before him and his finger pointing to his beloved France. The pleasure grounds at Versailles are exceedingly beautiful. There are a number of large and elegant fountains, which play only occasionally on account of the great cost of running them.

In our next issue we hope to give some description of the World's Fair, which is now in full swing in the French capital.

#### IS THE PRACTICE OF NOVEL READING INJURIOUS TO SPIRITUAL LIFE?

BY MR. J. ROSS.

IF we consult the dictionary, we will find that a novel is a fictitious tale or narrative in prose. Accepting this as a correct definition, we must therefore conclude that every work of the narrative description, excluding those that are an authentic and unembellished history of actual events, whether we find it in a daily paper, a church organ, or a magazine for Sabbath reading, remains a novel, because of the element of fiction in its construction.

How can the reading of a fictitious narrative be made helpful to us? "The noblest study of mankind is man," is a time-worn truism, which has never been controverted. And how to prosecute that study successfully is a problem which few can find the solution of, because their field of observation is so very small, thus our ignorance is often fatal to our usefulness. Here we intend endeavor to find where the highest work of the novelist has its useful and helpful place.

It is important, in following this out,



CHAMPS DE ELYSEES, PARIS.

greatest pains to give information, and if he is not able to answer himself will frequently go out of his way to make enquiries for the stranger.

Paris is a gay and pleasure-loving city. Its gardens, cafés and theatres are nearly always thronged. The people like especially to be out-doors as much as possible. The usual place for taking refreshments is the open air, and frequently the sidewalk in front of a café is so completely taken up with tables and chairs, that passers by find it necessary to step into the street. Our picture of the *Café de la Regence* will give some idea of this queer custom.

The methods of transportation in Paris are slow and cumbersome. There are no electric cars, at least in the centre of the city, and the tourist must resort to the omnibuses or cabs. The omnibus is a huge vehicle drawn by three horses, and having seats both inside and out. When the bus is full no more passengers are accepted, and a placard is hung out with the word "Complet" upon it, which means that the carrying capacity of the vehicle is complete. The story is told of an American who declared he had visited every place of interest in and about Paris except one. He had not yet been to "Complet," but as he saw this name upon so many of the busses, thought it must be a place of some importance. It is perfectly useless to hail an omnibus on the street, for it will not stop. The proper thing to do is to go to one of the small stations, which are located on street corners here and there. Each person receives a "numero," and seats are assigned, on the principle of "first come, first served."

There are many pleasant side trips to be made from Paris, as the suburbs are

through the Bois de Boulogne and by way of St. Cloud. Of course the glory of Versailles has to a great extent departed, and yet one can obtain a fair idea of what it was before the revolution. For many years it was the dwelling place of the Kings and Queens of France, and in the reign of Louis XVI it reached the zenith of its magnificence. The extra-



PLACE DE LA CONCORDE, PARIS.

vagance and arrogance of the Queen, Marie Antoinette, had much to do with arousing the passions of the populace and leading to the overthrow of royalty. At present the Palace of Versailles is a great historical museum, and picture gallery,

to remember that we read a novel primarily as a means of recreation, when the mind is perhaps in its most receptive state because it is at rest. We have temporarily laid aside the weightier cares of life for an hour of honest recreative en-

joyment. We open our book and among scenes so vividly portrayed, that our actual surroundings vanish, we seem to hear the clash of foemen's steel, or the wild roaring of the storm, the dash of mother ocean on the shingly strand. It may be the tramp of many feet we hear, and the turmoil of a great city rushes on our vision, or perhaps we linger among the sylvan scenes of country summer time, and hear again the birds' sweet song or the bees' drowsy hum and feel the scent of flowers. The touch of the enchanter's wand is upon us, and places hitherto unknown become familiar and soon a fresh development appears in the picture of another life, opening before us not a mere biographic sketch giving only the leading events of a life, but a picture of a life or lives embodying their thoughts and sentiments, desires, ambitions, longings, and, in short, their secret inner being laid bare before us. No wonder that our interest is aroused, for the page before us throbs with life, and in the mistakes of those we read about, we can see the necessity of watchfulness lest we also go and do likewise.

We read of weakness, of folly, of sin, followed too surely by its own penalty, that turns the erstwhile joy to bitter sorrow, the smiles to tears, the anticipated triumph to disappointment and despair. Or again as we follow the progress of a pure and lovely life, does not our heart go out in earnest longing that the same integrity of purpose, faithfully carried out, may distinguish our own story, that we too may be found true to our trust, as noble, as unselfish, as strong to do and dare for the right, the pure and the true, as this child of the author's brain? So we close our book to take up the realities of life again, bearing with us something worth having, which we did not possess an hour before.

Let us now look at some of the objections which thinking and conscientious persons have adduced against the practice of novel reading:

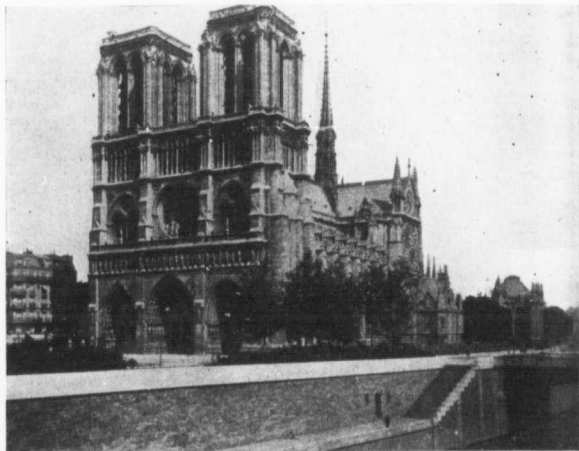
1. The polluted writings that under the name of novel teem in the literary market. We must admit the fact, greatly as we deplore it, that thousands of books have been and are daily written and sent out upon the world that are a blot on our civilization, a disgrace to their authors and a shame to their publishers. But they are a marketable article, for depraved minds will always seek for them greedily. There are works that under the mask of morality are charged with a subtle poison, for while they appear to condemn, really suggest vice in certain forms as at least excusable; that such are a menace to their readers' morality is apparent, and that, indirectly, they have been the cause of wrecking many a life, is undoubtedly true. But to class such writings in the same category with those of the noble and talented men and women, whose labors have given to the world in narrative form, some of the grandest moral teachings that have gone to bless humanity, would be as unreasonable as unjust.

2. The objection has been raised that a book largely of fictitious creation cannot be productive of good. Adhering to previous statements, you are again invited to agree that this objection is incorrect and unreasonable as the first. The true

novelist tries by every effort in his power to make his story-picture true in every detail to what it represents, and invariably weary days of exhaustive research, great expense, fatigue and unremitting labor are the cost to him of the work he pursues. The scene of his story must be true in every detail, if his aim is to expose some existing evil or to check some national vice. He must be careful not to exceed fact, if he deals with matters of history. He must take it as it is, not manufacture it to suit himself. The true writer, who has a purpose to serve, and that purpose the good of humanity, knows his power is greater than that of any preacher or teacher, for their sphere of usefulness is

Recreation should be last on our list of occupations. These are days of the wonderful nineteenth century when mental culture is as necessary as food and raiment, if we would fill the place in the world we are intended for; ignorance will prove a heavy clog, if it does not bar us out.

The second limitation is of equal importance, that of selection. It is the duty of every man and woman whom God has blessed with a family, to supervise their children's reading until they are old enough to judge for themselves. But if father and mother do not read, they make lamentably bad supervisors. A word to the wise is sufficient. We well know that when we find wrongdoing encouraged and



NOTRE DAME CATHEDRAL, PARIS.

necessarily limited, his may be wide as the world itself. He does not speak to assemblies, but to individuals in the privacy of their own homes; and though the characters he speaks through never lived or breathed, he knows of his own knowledge that his witness is a true one. And when his pen is touched with the spirit of his Divine Master, he is sure to find an avenue to many a reader's heart, who, though they have never seen him, will always have a kindly affection for the writer who pointed them out the way of better things.

3. It has been objected that the chief element of nearly every novel is the love-story it contains. If we consider perhaps we can agree that this is no defect. Could any writer have a sweeter theme? Human love, with its happiest consummation, is the crowning blessing of a human life, and if eliminated, how barren a life-story would be. Limitations should, of course, be regarded.

First, let us be temperate in our novel reading. Our novelist is our very good friend to instruct and amuse us in the time we can justly spare to him. We must not skim the performance of the least of our duties nor starve our minds for want of solid nourishment—so that we can spend more time in his society.

excused, or flippant raillery at sacred things, our course is clear—to read is to sin.

God help us to bend this and every other gracious good that comes to us to the one great end of doing our own work faithfully and well, however humble it may be in the great scheme of life.

Montreal, Que.

#### THE COMPOSER OF ELIJAH.

BY MRS. J. ELLINGTON MCGEE.

IT is delightful to contemplate the char-acter of the great musician, Felix Mendelssohn. As a man, he was noble, pure, and good; as an artist, distinguished, brilliant, and versatile. He was one of the most powerful factors in moulding the musical thought of the period in which he lived. As musician, conductor, pianist, and composer, his rare gifts scintillated. Cultured, refined, elegant, polished, with a genial, kind, sunny nature, his charming personality captivated all classes of people. His warm heart retained friendships throughout life. Neither time nor space could affect them. His suavity was extended not only to the rich and courtly, but to the humble and unknown. One day when in his splendid apart-

ment at Rome he heard a rich contralto voice singing one of his themes. It was the Italian servant of the landlady. After much persuasion the girl, who was neither handsome nor graceful, was prevailed upon to sing for the great master, and he accompanied her extempore on the piano. She possessed a rare voice, and from that moment Mendelssohn provided for her musical education in the most self-sacrificing manner, and the simple maid of the Piazza d' Spagna became an excellent singer.

This same kindness of heart characterized his youth. Berger, one of his teachers, became an invalid, and young Felix, though possessed of unusual exuberance of spirit, devoted himself for hours to his instructor, reading to him, playing and copying music for him, and entertaining him with his sparkling vivacity.

His pure nature revelled in the beauties of the universe. He truly enjoyed life, because he was good. The rocks and rills, the babbling brook, the fragrant flowers, the wailing winds, afforded him keenest delight. Whosoever he looked "was nature's everlasting smile."

The impressions thus received were reproduced in soulful tones of music. The "Overture to the Hebrides" is Fingal's Cave set to music. On his return from an extensive tour, his sister, Rebecca, asked for a description of Fingal's Cave. "It cannot be described by commonplace words, and you know I am no poet; so I will play it over to you." The instrument was opened, and Mendelssohn played the beautiful overture.

This was a happy, ideal family circle. Love was its captain. Beautifully tender was the attachment between Mendelssohn and his sister Fanny, who was also a great artist, giving a noble interpretation to his works. Their delicate souls were closely interwoven. It was in this atmosphere of love, music, wit, and intellect that Mendelssohn's splendid gifts were furnished, and his impetuous imagination blended with tender sentiment.

Honors and triumphs attended his every step. As director of music in Dusseldorf, conductor of the Gewandhaus concerts, founder of the Leipzig Conservatory, and *Kapellmeister* to the King of Prussia, he received the adulation and encomiums he so justly deserved.

His compositions are characterized by transparent deliberation, and crystalline polish; always graceful, sportive, and blithesome, a true reflection of his happy, buoyant, elastic nature.

"St. Paul" and "Elijah" are masterful oratorios. The subject of the latter was suggested one evening when Mendelssohn was much absorbed in the Bible, by the passage of Scripture, 1 Kings 19: 11, "Behold, the Lord passed by."

Mendelssohn possessed every advantage of birth, education, and natural gifts; but with all these he did not idly fold his hands, expecting that success would come because of these propitious circumstances. He was an indefatigable worker, toiling incessantly with a bee-like industry. A few days before his death, when friends remonstrated with him and urged him to rest, he replied, "Let me work while it is rest day. Who can tell how soon the bell may toll?" In the midst of social ex-

citement, the shifting scenes of travel, and the strain of directing concerts, his prolificacy of composition continued. He often said he was happiest in his little study.

No laurels of fame are awarded to the idler. Wealth, social position, and talents will not place the aspiring upon a prominent pinnacle without application and study. Mendelssohn was a sedulous student, having instructors on the piano, violin, in thorough bass, composition, Greek, Latin, and art.

It is not our aspirations that crown us with success so much as our performances. Thought and action are the wings that will help us to soar. Vacillation, languor, and indifference never leave the low plane of mediocrity and failure. The youth of the present day who would climb to the heavenly heights must be equipped with knowledge, pluck, perseverance, and purity.

It was the silvery sheen of a pure, noble character that caused Mendelssohn to be universally loved, and has left a luminous halo about his name. Without this his gifts would lose their luster. Seek first to be good. Without goodness there can be no true greatness.

go thumping down during the long prayer. He turns half way around, and planting his elbows on the high back of the pew, tries to lift his disappointed chin up into the palm of his inaccessible hand. Then he faces around and extends both arms out along the back of the pew as though they were wings and he was getting ready to fly away and keep still ten minutes. Then he reaches for the hassock with his feet, picks it up with them, drops it and in a frantic effort to recover it sends it crashing against the pew in front. This spoils the best point in your sermon; if you are reading, it makes you lose your place; and if you are speaking extempore, you forget what you said last and what comes next. You are so glad, but you don't show it.

Then the fidget braces up and hooks his elbows over the back of the pew, and you wonder if he is going to throw himself clear over like an athlete on a hurdle bar. He changes his mind and position and slides down until he can plant both knees firmly against the pew next in front. Ah, comfort! For thirty seconds. In his effort to unweave his knees and struggle into an upright position again he clutches the cushion, shakes a couple



RUE ROYALE AND CHURCH OF THE MADELAINE.

### THE FIDGET IN CHURCH.

BY BURDETTE.

WHEN he sits down he assumes an attitude as bolt upright as though he had swallowed a hoe handle. He hooks his shoulder-blades over the back of the pew and there is a look of grim determination on his face that assures you he is going to sit still that Sunday if it kills him. Then he immediately kicks off the hassock. He un-hooks his shoulder-blades and puts a hymn-book behind his back to lean against. Then he bends forward and lets the book

of Sunday school books off on the floor, and both his feet come down with a dull thud on the crown of his Sunday hat, and the children laugh. By this time everybody in his neighborhood is as nervous as himself, and as he beats a rapid but muffled tattoo on the floor with his heels, making the pew quiver from end to end, he wishes he were dead. So do other people—wish they were dead—sometimes. But they never mean it.

He who risks life, limb, health, or property for the good of others is acting the part of a hero; but he who risks these treasures for the sake of applause or a brief notoriety is a fool.

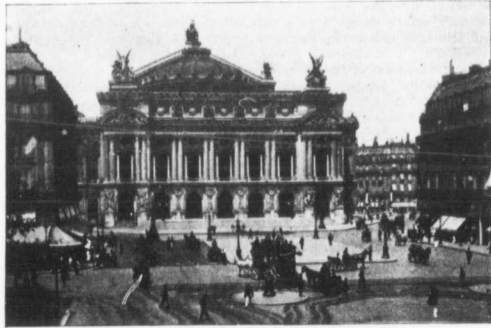
## FROM DIXIE.

BY REV. S. A. STEEL, D.D.

SOME time ago I was at Yorktown, where a little incident occurred between Washington and Lord Cornwallis. The national government has erected a handsome monument to commemorate the event. It stands on a bluff, commanding a magnificent view of the river and surrounding country. As for the town, it doesn't seem to have moved a peg in a hundred years. A few dilapidated, ramshackle huts, tenanted mostly by negroes, are stretched along a straggling street, that overlooks a charming prospect of water. I went from Gloucester across the noble river in a little sailboat. When our party climbed the bluff and reached the monument, we found a solitary Englishman there copying the inscription into his note book. He proved to be a Londoner, who had been travelling in the West Indies, and was returning home by way of the United States, taking in a few historical spots *en route*, a very intelligent and genial old gentleman. He said he was anxious to get home, and was surprised to find it so cool in Virginia. "It was warmer in London," I assured him that it was cooler than usual with us; that Dewey's performance at Manila had upset the equilibrium of things, expansion had loosened some icebergs evidently, and Yankeeism was coming South; but notwithstanding it all, Dixie was a land of sunshine, and it would be warm enough pretty soon. He said when I finished: "Well, now, sir, will you please tell me where 'Dixie' is? I have been hearing the word, and looked on all the maps to find it, but in vain." One of our party sought to instruct him—one of those prosaic, matter-of-fact folks, who are forever turning the poetry and humor of life into dull commonplace. "Dixie?" he said. "Dixie is a synonym for the Southern States of the Union—those States that lie south of Mason's and Dixon's line." Our English friend had heard of that line. Who has

said of "our civil war." We never had a civil war. I was in it, and it was the most uncivil affair I ever had to do with. Besides, "I said, "a civil war is a war between two factions of the State contending for the same government. The war we had over here was a war between two separate governments, one contend-

resources, people, geographical situation, all insure it a glorious future. It is to be the chief beneficiary of "the expansion" we hear so much about now. The South is democratic, and the Democrats say they are opposed to expansion. But the Lord is going to save us in spite of the Democrats. I am an expansionist.



THE OPERA HOUSE, PARIS.

ing for its independence, the other to suppress it. We in the south claimed the right to go out of the Union. Our Yankee friends said a State once in the Union could not go out. They whipped us in the fight. According to the logic of the thing, that left us in the Union, but after giving us a terrible thrashing, they magnanimously turned around and admitted our side of the question, said we were out of the Union and had to be re-admitted. So we failed to put "Dixie" on the map, but it is here all the same. And Gov. Bob Taylor says "Mason's and Dixon's line is there, and will stay there." It does not divide the United States from the Confederate States, but it does divide between light bread and cold bread, hot bread and biscuit, bacon

You watch, and you'll see I'm on the strong side this time; the Democrats are going to be overwhelmingly defeated next election. No, I'm not a Republican. I am a Prohibitionist.

Hurrah for Mafeking! I have been on the British side of this Boer question from the first, because they were right. There is a lot of rank demagoguery in the United States, and between honest ignorance on the one hand, and political jingoism fishing for the foreign vote on the other, there has been a good deal of sympathy expressed for the Boers. But it has never amounted to anything more than a passing ebullition of sentiment. As I told you up in Canada when we were all talking about Venezuela, that I wish England had all of Venezuela, so now I say I wish she had all of Africa; and, thank God, I believe she will have it all before the work is ended. I'm not afraid of Great Britain. The United States and Great Britain stand for one in the program of Providence for the elevation of the human race. Kruger's plan of independence could not be made to fit into that larger plan of the world's progress that Providence will see is carried out.

I rejoice in the magnificent evidence this South African war has given to the fact that the fibre of the British race is as sound as ever. Lord Beresford says that when he asked a Chinese Viceroy why China did not make certain concessions to British trade, he replied that China thought Great Britain was afraid of Russia; that England was like a very rich old man, who wanted to enjoy his fortune, and was shy of getting into a fuss that might require him to defend it. I reckon the South African war will teach Russia that John Bull is not a moribund and gouty old epicure; but an up-to-date fighter. Long live "Bobs!" The Boers were brave; but like the Yankees in our uncivil war, you kept a-



OPEN AIR CAFÉ, PARIS.

not? It "has gone out through all the earth." "But," he said, "your civil war obliterated that line." He couldn't understand it, and seemed to associate the words "Dixon" and "Dixie" with a separate geographical region, which he knew had no political existence. At last I interposed again. "You speak," I

and greens and baked beans; between "I reckon" and "I guess," between "I done done it" and "You hadn't ought to done." Whether the old gentleman learned where Dixie is I cannot tell. But it is here, and booming. The South is the sunrise part of the United States. Its development is amazing. Soil, climate,



coming on them; and the most they have done is to show the world that the British Empire can take care of itself. So you see I am pro-British. I don't know whether you will let such sentiments get into the EPWORTH ERA or not; but they are mine. I want you to hurry up and get through with the African business, however, so England can have a free hand in China. Civilization needs her over there now.

Richmond, Va.

### I JEST KEEP A-LIVIN' ALONG.

Some folks they keep huntin' for sorrow;  
They sigh if they're right or they're wrong;

But this day's as good as to-morrow,  
So I jest keep a-livin' along.

I jest keep a livin' along,  
I jest keep a-singin' a song;  
There's no use to sigh  
While the sun's in the sky;  
So I jest keep a-livin' along.

When the Lord made the world, was I  
in it

To give him directions? He knowed  
I wouldn't know how to begin it,  
Bein' nothin' but dust by the road.

So I jest keep a-livin' along,  
I can't say the Lord's work is wrong;  
I never will sigh  
While he's runnin' the sky;  
I jest keep a-livin' along.

I'm thankful for sun and for showers;  
The Lord makes the winter an' May;  
An' he'd hide all the graves with his flowers  
If folks didn't weed 'em away!

So I jest keep a-livin' along  
Still thankful for sunlight and song;  
I know, when it's snowin'  
God's roses are growin',  
So I jest keep a-livin' along!

—Frank L. Stanton.

### TAKING PART IN MEETING.

**M**ORE than once it has been pointed out that an incidental advantage of the modern young people's movement has been its tendency to stimulate original thought on the weekly prayer meeting topics. There has been a distinct educational advantage in the preparation required of the members for the weekly meetings. Not only the leaders, but the participants generally, have been obliged to read and study that they might find something worth contributing to the devotional gathering of Endeavorers. Some young people have used this privilege to the full. Their study of the Christian Endeavor topic has aided largely their spiritual growth. Others, it is to be feared, have not so exerted themselves. They have been content to make use of the helps provided in Christian Endeavor publications, assuming that it is the special province of commentators to dig out the truth contained in the topics.

This is a grave error. It is not the privilege of the few to get original thoughts for the prayer meetings. Every Endeavorer may go to the same sources as editors and commentators in studying the

weekly topics. It is possible for him to develop the subject on entirely original lines, and this course is certain to be the most helpful to the meeting and to himself. Perhaps a few suggestions upon how to get thoughts for the meeting may be of service to Endeavorers who have not relegated their thinking on the topics to the editor of their favorite paper.

The world's deepest fountain of thought is the Bible. It is the source of more intellectual activity than any other book. Since Christian Endeavor topics are all taken directly from its pages, the best means of studying these is to read the Bible itself. Compare Scripture with Scripture. Con carefully the selected passages. Follow out the references given in the margins of most Bibles. Make use of a concordance and a Bible dictionary. So far as is possible, find out everything that the Bible has to say on the topic in hand. This is the surest means of awakening original thought.

One reason that some of us have no new thoughts on the topics is that we do not take time to think. We assume that it is not our privilege to contribute anything of value to the subject, so we give no time to it. The Endeavorer who is willing to sit down with his Bible for half an hour of careful study of the week's topic, is sure to rise with a message well worth speaking. A popular hymn has for its refrain, "Take time to be holy." This is no more a truth than that we should take time to think. Indeed, the two truths are quite akin. If we would get anything profitable out of our study of the topic we must put time into it.

Personal experience is a good illuminator of a topic. An Endeavorer in preparing for meeting should ask himself, "What has been my own experience in relation to this topic?" Usually he will find an incident that will not only make the topic more real to himself, but will also make it more interesting for the society.

There is a legitimate use for printed helps on the Christian Endeavor topics. This is not, in most cases, the reading of them in prayer meeting. Comments are written and published simply to direct original thought. We should read the opinion of others only to be stirred to mental activity ourselves.

When we spend time in meditation, when brain and heart become saturated with the truth of Scripture on a given subject, and when they are illuminated by experience and by the wisdom of others, they are certain to respond with fresh, vigorous, and helpful thoughts, which are an Endeavorer's best contribution to the welfare of his society's weekly service.—*Forward.*

### SUNDAY SICKNESS.

**S**OME sicknesses are contagious, some are infectious, some are both. The *Christian Register* tells of a disease which is both. It is called Sunday sickness. "Whole families retire at night without the slightest symptom of disease. They are all up even later than usual; and in a few moments every member of the family is affected, not all with the same symptoms, but all with the same

sickness. It is called the Sunday sickness. It is not a local sickness, nor is it confined to any particular season of the year, but goes as quickly as it comes, and always returns upon the seventh day. It may even affect a minister's family." An exchange narrates an incident of this class as follows:

"In a parsonage in the Green Mountain State, where there are five children when they are all at home, there are some sober and sad times, but more that are full of sunshine and gladness.

"Sometimes very amusing things occur. The two younger children are boys, Eddie and George, seven and four years old. Not long since, one cold Sunday morning, their mamma, in rising, said:

"I do not feel very well this morning. I have a very bad cold, and my lungs feel so bad and sore I think I shall not be able to go to church to-day. I shall be very sorry to stay at home."

"The two boys heard what their mamma said, and remained in bed after she went downstairs, talking together. After a little time, George, the younger, appeared at the foot of the stairs and said:

"Mamma, I don't feel very well to-day. And Eddie don't feel very well; need he go to church to-day? He's got the headache and the neckache, and the legache, and the stomachache, and the legache, and the neckache (calling to Eddie upstairs, 'What else is it, Eddie?') Eddie replies, 'Handache!'; 'Oh, yes, handache, that's all!'; 'Need Eddie and I go to church to-day?'

"Little Eddie went to church that day notwithstanding his dreadful aching little body, and after service was as bright and well as ever."

### "GOOD-BYE, GOOD LOOCK, AN' GOD BLESS YE."

"**I**T'S only an old Irish woman who has said these words to me every morning for several weeks," said Dr. G., "but somehow the day seems brighter for them, and I have more courage for my work. Good wishes are all she has to give, and hers, I know, come right from her heart. She is in bed, helpless from a fall, from which, however, she is recovering nicely, and her gratitude to me is pathetic.

"Now sit right down, doother, an' get the feet of ye good an' warrum," she will say when the weather is bad; and I always do it, no matter how hurried I am because of the satisfaction it gives her, as her kindly wrinkled face, in its frilled nightcap, beams at me from the bed.

"Shure, an' it's a bad day, doother," she will say. "An' it's careful ye must be not to be after catchin' cold. Jist ye say a little prayer for yourself, askin' the good Lord to kape ye, an' I'll be a prayin' for ye, besides." And then when I get up to go she never fails to say, in her cheery way and delicious brogue, the words which ring in my ears all day: "Good-bye, good loock, an' God bless ye."

Only a poor old Irish woman, lying flat on her back, and yet she does more to help that busy young doctor on his tiresome round of visits than all the rest of his patients.

Of course the same wish might be ut-

ered in such a totally different manner that it would leave no lasting impression. It is the bright, cheerful sincerity which comes from a grateful, loving heart that makes a good wish a real blessing.

So when we get discouraged, as so many of us do, and feel that without money or influence we are completely handicapped in lending a helping hand, we might do well to remember Doctor G.'s patient, and think whether we cannot brighten the pathway of some one by wishing them from our hearts good luck and God's blessing.—*Pittsburg Christian Advocate.*

#### "PRAY FOR ME."

The following incident, told by Rev. William Burgess, Wesleyan Chaplain, shows the good work that is being done by army chaplains in South Africa. He says: "Our casualties were ten killed and thirty-five wounded. I went over the battle-field with the ambulance party seeking for the dead and wounded, and came across a man who was dying, and said to him, 'Do you know Jesus?' He replied, 'Yes, I'm trusting Jesus as my Saviour.' I said, 'That's right, brother. This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' "Christ died the just for the unjust that He might bring us to God." "The blood of Jesus Christ His Son cleanseth from all sin." "Do you know me?" I asked. "Yes," he replied, "you are our chaplain," and turning his dying face to me, he said, "Pray for me." I knelt down by his side, surrounded by our stretch-bearers, as well as by the Boers on horseback, who were witnesses of this pathetic scene, and commended him to God. He then said he was thirsty, and asked for a drink of water, which it was my privilege to give him from the water-bottle slung by my right side. We then laid him on the stretcher and carried him, as gently as we possibly could to the field hospital, but in a few minutes his disembodied spirit had left its tenement of clay and gone to answer the roll call up yonder."

#### WHAT SOME PROMISES MEAN.

"I am on the entertainment committee," said the tired little woman, dropping into a chair, "and one has only to fill such a position once to be able to understand the old farmer's benediction: 'Blessed be them folks you can tie to.'"

"I've been calling on people whom we want to help us. Miss Lee has promised to play our accompaniments, and I can drop all anxiety about that matter, for I know that she will be promptly on hand, will find out what is to be done, and will carry through all that she has undertaken. Mrs. Brown also has promised, just as cordially, to give us a reading, but in her case that means that if nothing more tempting offers, and she doesn't change her mind, she will keep her engagement. I shall be uneasy and in dread of disappointment until the last moment.

"Mr. Gates is another of the same sort. He has agreed to train a boys' chorus, but somebody else will need to hunt up the boys, remind him of every meeting, and wait a half hour for him at each re-

hearsal. In short he will half do what he has promised if he is carefully watched and continually prodded. Why don't I ask only those who can be depended upon? My dear, there are not enough of them to go around. When I endow a chair in a university it will be for teaching young people that reliability is the bed rock of character."

#### SWEEP VOICES.

There is no power of love so hard to keep as a kind voice; but it is hard to get it and keep it in the right tone. One must start in youth, and be on the watch night and day, while at work and while at play, to get and keep a voice which shall speak at all times the thought of a kind heart.

But this is the time when a sharp voice is more apt to be acquired. You often hear boys and girls say words at play with a quick, sharp tone, almost like the snap of a whip. If any of them get vexed you hear a voice which sounds as if it were made up of a snarl, a whine and a lark. Such a voice often speaks worse than the heart feels. It shows more ill-will in tone than in words. It is often in mirth that one gets a voice, or a tone which is sharp, and which sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the listener. Some people have a sharp home voice for use, and keep their best voice for those whom they meet elsewhere. We would say to all girls and boys, "Use your best voice at home." Watch it by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is a lark's song to heart and home. It is to the heart what light is to the eye.—*Boston Journal.*

#### THE TYRANNY OF RUSH.

Hurry makes slaves of us all. The on-sweeping movements of our lives and of our age deprive us of the sense of restfulness. We begrudge the time necessary to think composedly and adequately. We want to do everything upon short metre. Our prayer meetings, our Sabbath services, our closet devotions and our family worship come under the sweep of this impetuous, hurrying and anxious spirit, as well as our business and our pleasure. Leisure seems absent from our nature and from our experience. Push and stir drive us hither and thither at will. As to the result, we lack calmness of soul, orderly procedure and steady and dignified action. We become fretful, impatient and inconsistent. We fail to get the best of either our physical, mental and spiritual faculties.—*The Presbyterian.*

#### ADVICE TO COUNTRY BOYS.

In an article in *Success*, containing advice to the country boy, Dr. Parkhurst says: "In a general way, I am inclined to discourage any boy from coming to the city, and especially the average youth, against whom the odds of getting on are very great, and becoming greater. We need the extraordinary man, but the country towns and districts need him

just as much, and the average man has two chances in the country to one here. There are, of course, many more opportunities here, but for each one of them there are ten applicants. The difference in the cost of living overbalances the difference in wages, and so it is harder to save a dollar here than in the country. Competition grows fiercer and fiercer, and this competition, instead of developing initiative, is destroying it in the minds of thousands of men, and making nothing better than human machines of them. As the bank or the shop grows larger, the men with only one idea, with the ability to do only one thing, increase. We are increasing the cogs and not the wheels."

#### EVERY-DAY RELIGION.

"Some people excuse themselves for not being Christians by saying, 'Certainly, I could be a Christian if I could get out of this position, if I could get out of this business, this particular situation in which I am engaged, where there are ungodly men around me,'" says Rev. G. Campbell Morgan, writing on "Environment" in the *Record of Christian Work*. "If I only lived in your home, instead of mine, I could be a Christian. My environment is against me."

"If you cannot be a Christian where you are, you cannot be a Christian anywhere. God is no more in my home than in thine."

"It is so easy to be a Christian while we are in the sanctuary and the very breath of eternity is upon us, and God is at hand. To-morrow, in the city, in the workshop, in the office, in the mart, it is very hard."

"God is no more in the sanctuary than he is in your shop, or your office, or the mart, and it is no more difficult to pray when ungodly men are thronging around you than it is to pray here."

"So long as you are longing for freedom from your present environment to be a Christian, you will never find the deliverance you seek."

COMING once down the Ohio River when the water was low we saw just before several small boats aground on a sandbar. We knew the channel was where they were not, and, shaping our course accordingly, we went safely by. They saw our intention, and taking advantage of the light swell we created as we passed them, the nearest one crowded on all steam, and were lifted off the bar. Now, when in life's stream you are stranded on some bar of temptation, no matter what it is that makes the swell, if it is only an inch under your keel, put on all steam, and swing off into the current.—*Becher.*

THE crawling of a spider before now has taught perseverance and led to a crown. The little moss, brought close to a traveller's eye in an African desert, who had lain down to die, roused him to faith in that Love which had so curiously arranged the minute fibres of a thing so small to be seen once, and but once, by a human eye, and carried him in the strength of that heavenly repast, like Elijah of old, a journey of forty days and forty nights to the source of the Nile.—*Frederick W. Robertson.*

## The Quiet Hour.

### THE MASTER'S FACE

No pictured likeness of my Lord have I;  
He carved no record of his ministry  
On wood or stone;  
He left no sculptured tomb nor parchment dim,  
But trusted for all memory of him,  
Men's hearts alone.

Sometimes I long to see him as of old  
Julia saw, and in my gaze to hold  
His face enshrined;  
Often, amid the world's tumultuous strife,  
Some slight memorial of his earthly life  
I long to find.

Who sees the face see but in part; who reads  
The spirit which it hides sees all; he needs

No more. Thy grace—  
Thy life in my life, Lord, give Thou to me;  
And then, in truth, I may forever see  
My Master's face.

—William Hard Hillyer.

### GUARD THE THOUGHTS.

Until you have learned to control your thoughts you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he; and it is because the thoughts that we entertain in the hostelry of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love. Well might the wise man say, "Keep thy heart above all keeping, for out of it are the issues of life." When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will develop itself in the impurity to which it gives vent. . . . If you habitually permit evil things to have their right of way through you, or lodging within you, remember that in God's sight you are held equally guilty with those that indulge in evil acts, because you are withheld, not by your fear of Him, but by your desire to maintain your position among men.—*Rev. F. B. Meyer.*

### TRIBULATION.

The word "tribulation" is very suggestive. It come from a root which means a flail. The thrasher uses the flail to beat the wheat sheaves that he may separate the golden wheat from the chaff and straw. Tribulation is God's threshing—not to destroy us, but to get what is good, heavenly, and spiritual in us separated from what is wrong, earthly and fleshly. Nothing less than blows of pain will do this. The evil clings so to the good, the golden wheat of goodness in us is so wrapped up in the strong chaff of the old life, that only the heavy fall of suffering can produce the separation. Suffering is like John Baptist,

wearing grim garments, with stern visage and rough hands and a baptism of bitter tears, uttering sharp, harsh words, going before Christ to prepare us for His gentle coming and His message of love. Many of us would never enter the gates of pearl were it not for this unwelcome messenger, pain.

"Though the rain may fall and the wind be blowing,  
And cold and chill is the wintry blast;  
Though the cloudy sky is still cloudier growing,  
And the dead leaves tell that summer has passed;  
My face I hold to the stormy heaven,  
My heart is as calm as the summer sea,  
Glad to receive what my God has given,  
Whatever it be."  
—J. R. Miller, D. D.

### READ THE BIBLE SLOWLY.

Slow reading is essential for the mastery of books. The Rev. F. W. Robertson says:

"I never knew but one or two fast readers and readers of many books, whose knowledge was worth anything. I read hard, or not at all, never skimming, never turning aside to merely inviting books; and Plato, Aristotle, Thucydides, Sterne, and Jonathan Edwards have passed like the iron atoms of that blood into my mental constitution."

Harriet Martineau says herself: "I am the slowest of readers, sometimes a page an hour." But then, what she read she made her own. We must read slowly, with deep thought, earnest prayer and the help of the Holy Spirit, in order to get the treasures of divine truth which are incorporated even in the shortest and seemingly simplest sentences of the Word of God. We must put away even good books which stand in the way of reading the best book of all—God's Book. A college professor used to startle his class by saying: "Young gentlemen, do not waste your time over good books." Of course, the boys would ask, "How can there be such a waste!" But deeper thought would show them that if any one gives time even to good books at the cost of neglecting the best, there is deplorable waste.—*Gateways to the Bible.*

### IS GOD IN EVERYTHING?

Hannah Smith says in her *Christian's Secret of Happy Life*, that if one can see our Father in everything life then becomes "one long thanksgiving" and gives a rest of heart, a gaiety of spirit that is unspeakable.

The earnest Christian has learned that God's will in the soul is always peace and joy. The ninety-first Psalm very plainly teaches that if we will "abide" nothing can be wrong. If we put ourselves, body, soul, spirit, all we have and are, under the "shadow of the Almighty," then we have freedom from worry. If we "abide"—remain steadily in one place; if we are "at home"—"dwell"—with the Almighty, then the promises given in this Psalm are ours.

This thought is as much for the young Christian as for one who has been walking with Christ for years. If God's will is our will, and if God has his way with us, then we also have our own way, and

it is always peace within, because it is always "God with us."

Emerson says in his lecture, "Spiritual Laws," "Let us lie low in the Lord's power and learn that truth alone makes rich and great."

The apostle goes farther, because he had a richer experience, and he says, "Thanks be unto God which always causeth us to triumph in Christ."

"Abiding in Christ" is always "goodness and mercy." With such a shelter there is no such thing as running any risk. No person, no power on earth, in heaven, or hell can touch a soul that is "abiding in Christ" without God himself gives permission. Christ's care for the soul in his keeping is more loving, more vigilant, more powerful than the care a tender mother bestows on the child in her arms.

Read Psalm ninety-one; ask that that "state of the godly" may become your state, and that God will show you "His salvation."—*Mrs. Charlotte F. Wilder.*

### THE CHRISTIAN'S EDUCATION.

1. The Teacher—The Holy Spirit—John 16: 13.

2. The "Text Book"—Christ—John 14: 6; 16: 14; 1. Cor. 1: 30; Col. 2: 3.

3. The Method—

(a) Of Receiving, Prov. 2: 3-4; James 1: 5.

(b) Of Giving, 1 Cor. 2: 10-14.

4. The Result—

(a) Great wisdom, Psalms 119: 97-104.

(b) Skill in good works, 2 Tim. 3: 17.

(c) Discernment, 1 John 2: 20, 27.

(d) Power to speak right and profitable words, Isa. 59: 4; Prov. 10: 21.

(e) Readiness, Luke 12: 12; Psa. 45: 1. R. O. A.

### JOY.

Where does joy come from? I knew a Sunday scholar whose conception of joy was that it was a thing made in lumps and kept somewhere in heaven, and that when people prayed for it pieces were somehow let down and fitted into their souls. In reality joy is as much a matter of cause and effect as pain. No one can get joy by merely asking for it. It is one of the ripest fruits of the Christian life, and, like all fruits, must be grown.

There is a very clever trick in India called the mango trick. A seed is put in the ground and covered up, and after diverse incantations a full-grown mango bush appears within five minutes. I never met anyone who knew how the thing was done, but I never met any one who believed it to be anything else than a conjuring trick. Men may not know how fruits grow, but they do know that they cannot grow in an hour. Some have never planted one seed of joy in all their lives. Others who may have planted a germ or two, have lived so little in the sunshine that they never could come to maturity. By a branch of the true Vine we may grow the fruits of His joy, for His method of living is one that in the nature of things produces joy.—*Henry Drummond.*

## Missionary.

### Great Missionaries.

ROBERT MORRISON.

Among the pioneer missionaries of the Cross an honored place must be given to Robert Morrison, who did so much for the evangelization of China by translating the Word of God into the native language. He was born at Morpeth, England, of Scottish parentage, and was the youngest of eight children.

Converted early in life, he became a devoted student of the Bible. Even when at his work of last-making he always had the Bible or some other good book spread out before him, and was frequently seen pacing the garden in silent prayer or deep meditation. It is interesting to note that in 1799 he had borrowed and read a missionary magazine, which had some influence in determining his career. The studious lad pursued his education under difficulties, but he had a determined spirit which overcame all obstacles.

When he first thought of becoming a missionary he was disposed to go to Timbucto with Mungo Park. It was a good thing for China that this original intention was not carried out.

Before leaving his native land, Morrison, like Livingstone, was anxious to carry with him all the practical knowledge he could find time to acquire. He gave some attention to medicine, and diligently visited St. Bartholomew's Hospital, with, we may suppose, tender sympathy and kind words for its suffering inmates. He also walked to the Observatory at Greenwich daily, where he studied astronomy with Hutton. During the walk each way he had generally an open book in his hand.

So eager was Morrison to begin work on the Chinese language that he gladly availed himself, while in London, of the services of a Chinaman residing there, who afterwards joined him in the East.

He left for China on January 28th, 1807. We get one brief but most interesting glimpse of him as he leaves the borders of a Christian civilization to carry the torch of divine truth into pagan darkness. After all matters had been arranged in the New York shipping office, the owner wheeled round from his desk, and, with a smile of superior sagacity, said: "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, sir," said Morrison, with greater sternness than he usually showed; "I expect God will."

When he arrived in China little could be done openly to advance his object, as the Chinese were liable to the penalty of death for teaching their language to a foreigner; but he succeeded in getting instruction somehow. We can picture him, a well-built, dignified looking man, sitting with his Chinese teacher, he himself clad in white jacket, with a broad-brimmed straw hat. He would sit into

the "small hours," with his dull earthenware lamp protected from the strong hot breeze by an open volume of Henry's Commentary, conning over the day's gathering of fresh words and phrases, while his Chinese teacher on duty (for he worked them in relays when he could), in a curious nasal sing-song, would chant over the lessons as they should be pronounced.

Morrison must have gone through an enormous amount of work in the earliest years of his life in China. Lest he should arrest attention, and so defeat his main purpose, he let his hair and nails grow long, and wore a queue or pig-tail. He ate his food with chop-sticks, and walked about clad in a Chinese frock, and with the thick-soled, peculiar looking shoes of the country. Long before this a Jesuit missionary, Le Comte, had wisely come to a conclusion which Morrison's experience compelled him also to adopt. "I am persuaded," said Le Comte, "that, as to a missionary, the garment, diet, manner of living, and exterior customs ought



REV. ROBERT MORRISON.

to be subservient to the great design he proposes to himself, to convert the world."

While Morrison was strenuously wrestling with Paganism, and devoting himself throughout all to the better mastery of the language, he lived in two small rooms, along with three Chinese lads whom he tried to teach. They seem to have been most unpromising specimens of the race, and indeed it was not then possible to get respectable Chinamen as servants. One of them, in a most ruffianly way, attacked him when alone, tore his coat, and so abused him that he had to shout for assistance. Sadly he came to the not unnatural conclusion, as we find in his diary, "That which is most desirable is impracticable, namely, to live with Chinese, have their society at all times, hear their conversation, adopt their dress; in short, in everything that is not of a moral or religious nature, to become a Chinese." At this time his exclusion from Chinese society was extreme, and his sermons were generally addressed to one individual.

His knowledge of the language led to his being appointed official interpreter to the East India Company. In this posi-

tion he had many opportunities of doing kind and Christ-like services, not only to his own countrymen, but also to Chinamen, and to the merchants, shippers, and seamen doing business under other flags.

Mr. Milne, a scholarly man, was sent out to assist Mr. Morrison, and dividing the work between them, they set to their task in real earnest, and before many years had passed the Bible actually was published and circulated in China. The once "impossible" had been honestly accomplished. The difficulties of the Chinese language had at last been conquered and against tremendous odds by these valiant soldiers of the Cross.

Morrison died in 1834. It is said of him that he possessed "talents rather of the solid than of the showy kind; fitted more for continuous labor than for sudden bursts of genius," and not much higher compliment could have been paid to him. It is questionable if this great and good man made personally many converts to Christianity. No one did more, however, to advance the cause of missions in China, and to give them dignity and importance even in the eyes of the most worldly merchants and statesmen. His warm friend, Mr. Bridgman, preached his funeral sermon from the text, "Let me die the death of the righteous."

His monument is the Chinese Bible.

### The Missionary Committee: Its Duties and Responsibilities.

BY MISS SUSIE MOXLEY.

THE Missionary Committee does not exist merely for the purpose of raising money, but its work is every whit as important as that of the Christian Endeavor Department. Its first duty is to develop the spirit of missions, the spirit of Christ, a desire to see every human being saved, regardless of color, social state, or any other difference which may exist. It should consist of those who follow Christ most closely, for He was the ideal missionary.

The Committee should, secondly, be thoroughly informed on all missionary work, past and present, else how can it interest others? The members of this Committee should number at least four, and to one we would assign the Literary Missionary work. Ignorance is certainly the greatest hindrance of successful missionary work. We cannot expect to give to something about which they hear very little and know still less. A careful study of those people yet unreached by Gospel light will change the views of the most indifferent, and no Christian understanding the need, can refuse his help. Then ignorance begets prejudice. It is almost invariably the rule that those who find fault with the management of affairs are those who know nothing about the work. The EPWORTH ERA should be read by all League workers, and to furnish missionary information and to encourage missionary zeal the *Outlook* is invaluable. Since these are only monthly papers there is plenty of time for the subscribers to read, and then send them to two or more uninterested persons; or would it not be money wisely invested if a few copies were paid for out of the League funds,

distributed and kept in circulation the entire month among those who have never shown any interest in missionary work?

A library is a positive necessity to any wide-awake, active League. If the society cannot start with a well-filled bookcase, two or three books may be secured at first and one perhaps added each month, but the fewer books, there are the more care it will require to keep them well circulated.

A missionary meeting should be held once a month. Some part of missionary work, such as Indian work in British Columbia, or French Canadian Missions might be taken up for three months. For the first two meetings, the programme might consist of a couple of brief papers on the subject for the quarter, a spirited reading and a bit of music, as much as possible being secured from non-workers. When an indifferent member is asked to prepare a paper, he will likely reply that he knows nothing about the work. Then place in his hands the necessary books and papers to furnish information, and, if the subject has been interesting, when his paper is written he will but have commenced to read, and his reading will mean another person desirous of helping in missionary work. The third meeting should be especially announced by the pastor. But announcing will not be sufficient, as some people never think of the announcements after leaving the church, and others never hear them. A personal invitation or merely a remark about the programme being prepared for a certain meeting of the League is often much more effective; also call for some one on the way to the meeting. In preparing programmes seek to get the indifferent members to take part. The meetings should first of all be thoroughly spiritual or they will fail entirely to accomplish the result intended. Have a few visits in the year from some active district worker or campaigner to arouse enthusiasm when the work is beginning to drag.

The Forward Movement for Missions is the work brought most prominently before the League to-day, and a work which carries with it a great deal of responsibility. When a committee feels that there is a missionary dependent on their efforts for part of his salary there is at first a feeling of discouragement, but a look at the bright side brings a sense of relief. There are so many persons besides Leaguers who may be asked to give two cents a week, and when the object is fully explained, as it should be to avoid misunderstanding, very few persons refuse this help. To an active member of the committee may be given the work of canvassing for members on the two-cent per week plan and the collecting of all moneys, another member to act as secretary and treasurer. First secure, if possible, every person whose name is on the roll book, both active and associate, then the church members and young people who do not belong to the society. Many of the juniors will help also. The money should be gathered in each month, and certainly every quarter. A written report brought in each month is an incentive to greater activity. No committee wishes to report nothing accomplished.

The work of the Missionary Committee

is certainly a great one, one which has many discouragements, but which, when faithfully wrought out, will show large results, and will have its due reward.

Lansdowne, Ont.

## The Epworth League in Japan.

Dr. Clark, the founder of the Christian Endeavor Society, during his visit to Japan, gave several addresses in the churches at Kanazawa. The following extract from a letter received from Rev. D. R. McKenzie shows the practical benefit the visit has been to our church in Kanazawa:

"As a result of this visit, steps were at once taken to form a society in our church. The pastor, an influential layman and myself were appointed a committee to make preliminary arrangements. This included a translation into Japanese of the Constitution of the League. Our pastor, who has a good knowledge of English, made a draft of the Constitution, etc., in Japanese, and this was considered and finally after some emendations, accepted, and shortly after presented to the church members. As soon as could be conveniently arranged the League was organized and committees appointed. We have now all told about fifteen members, and expect to see the number increasing all the time. As the proportion of young people in our churches is not large, we take in any of the members who are willing to subscribe to the pledge. The last Friday evening in the month is set apart for the League, but all the members are expected to be present and take part in the church prayer meeting on the other Friday evenings. From the time we set about to organize the League we saw an improvement in our prayer meeting. People who never used to pray in the meetings now began to take part, and whereas there was often a drag in the meeting, waiting for some one to pray or speak, the hour is now usually up before we are ready to close, and the time has to be extended. The good results of the introduction of the League into our Kanazawa Church are so marked that I am hoping our next Conference, which meets in May, may take steps to organize Leagues in all parts of our work.

## Albert College.

Perhaps no other educational institution in Canada has done more toward developing the missionary spirit than Albert College, Belleville, Ont. At a recent Missionary Convention, representing the college and the Belleville and Picton districts, four prominent features were:

1. Rev. F. J. Livingston, B.A., M.D., whom Albert College sent in 1895 as Medical Missionary to Africa, reported his success in opening a prosperous mission in the midst of a most needy district, thickly populated with heathen Zulus.

2. At the request of the General Board of Missions the two districts mentioned and Albert College have united to support Dr. H. C. Wrinch, who goes to the Upper Skenea as a medical missionary.

3. Miss Gardiner reviewed the missionary history of the college, which is very remarkable.

## News Items.

AMHERST, N.S., Epworth League reports an advance of 50 per cent. over last year.

OUR schools in Tokyo, Azabu, Toyo, Eiya Gakko, had an average attendance last year of 470 students.

REV. A. N. McNEIL is campaigning the Orangeville district. He finds the young people very ready to do all they can for Missions.

THE Barrie district reports considerable increase in the interest and finances for the support of their Missionary, Rev. G. Kaburagi, Japan.

THE letters from our missionaries are much appreciated by many of our readers. They may be had free upon application to F. C. Stephenson, M.D., 568 Parliament Street, Toronto, Ont.

MR. FLETCHER SUTCLIFFE has been doing successful campaign work on the Strathroy district. He reports good meetings and great interest is being taken by the young people in missionary work.

THE Leagues on the Hamilton district will be visited by the district officers assisted by W. S. Daniels, Mr. Johnston and Mr. Webb. Rev. Dr. Hart, Superintendent of our Missions in China, represents the Hamilton district in the foreign field.

REV. JAMES L. BATTY, President of Nova Scotia Conference Epworth League, is pushing the Forward Movement for Missions. During the summer Rev. J. E. Hughson will speak to the Leaguers "that they go forward" in prayer, study and giving to extend the kingdom of God.

BRADFORD District Epworth League reports progress in its missionary department. The letters from their missionary, Rev. D. Norman, keep them in close touch with his work in Japan. The district expects to pay the full amount of Mr. Norman's salary this year. The District Executive is preparing for a tour of the district by Rev. A. N. McNeil, who will visit every League in the interests of our Missionary work.

IN Kanazawa, Japan, a school founded eleven years ago by Rev. J. W. Saunby, has as one of its branches Bible study. Regular lectures, religious and moral, are given. The school sessions are held in the afternoon only, as many students come from other schools for the benefit of the instruction they receive in English. The average attendance last year was fifty-five. The school is a means of evangelistic work, and as such is used in reaching the students and their parents.

MR. J. A. CLARK REILLY, the Missionary Vice-President of St. James' Church Epworth League, informs us that interest in missionary work is growing, money is coming in regularly and the Missionary Committee is working with a will. They fear the summer holidays, but have planned to collect the subscriptions for July and August with that for June. If they can do this we think that the members will be more likely to remember to pray—nothing stops prayer like an unpaid vow.

## Hints for Workers.

### Fault-Finding.

Fault-finding is not difficult. Isaac McCarry illustrates this in a little anecdote. A dog, hitched to a lawn-mower, stopped pulling to bark at a passer-by. The boy who was guiding the dog said, "Don't mind the dog; he is just barking as an excuse to rest. It is easier to bark than pull this machine." It is easier to be critical than correct, easier to bark than work. Easier to hinder than help. Easier to destroy reputation than construct character. Fault-finding is as dangerous as it is easy. Anybody can grumble, criticize, or censure, like the Pharisees, but it takes a great soul to go on working faithfully and lovingly, and rise superior to it all, as Jesus did.—*Our Young Folks.*

### Don't Wait For Your Opportunity.

Make it, as Lincoln made his in the log cabin in the wilderness. Make it, as Henry Wilson made his during his evenings on the farm, when he read a thousand volumes while other boys of the neighborhood wasted their evenings. Make it, as the shepherd boy Ferguson made his when he calculated the distance of the stars with a handful of beads on a string. Make it, as George Stephenson made his when he mastered the rules of mathematics with a bit of chalk on the sides of the coal wagons in the mines. Make it, as Douglas made his when he learned to read from scraps of paper and posters. Make it, as Napoleon made his in a hundred important situations. Make it, as the deaf and blind Helen Keller is making hers. Make it, as every man must who would accomplish anything worth the effort. Golden opportunities are nothing to laziness, and the greatest advantage will make you ridiculous if you are not prepared for it.—*Orison Swett Marden, in the March number of Success.*

### Busy People Seldom Troubled With the Blues.

Work is the best possible antidote to woe. When in trouble of any kind go to work with all your might. Work when feeling "a little out of sorts" is a surer cure than any medicine a doctor can give you. A busy person is not often troubled with the "blues." Busy persons seldom become misanthropes, anarchists or "firebrands" in the community. There is nothing better to keep mischief out of the head than to keep busy at something useful. The secret of success is to keep busy, to be persevering, patient and untiring in the pursuit or calling you are following. The busy ones may now and then make mistakes,

but it is better to risk these than to be idle and inactive. Keep doing, whether it be at work or seeking recreation. Motion is life, and the busiest are the happiest. Cheerful, active labor is a blessing. Idleness, when long indulged in, promotes grief and often selfishness. Help such sufferers by encouraging them to be up and doing; rouse them to a sense of the duties that await them, and the welfare of others that depend upon them, and you have done more to comfort them permanently than you could by many words. Yet such efforts to be effective should have no touch of harshness or roughness. An old philosopher says, "The firefly only shines when on the wing; so it is with the mind. When once we rest we darken." "What is your secret?" asked a lady of Turner, the distinguished artist. "I have no secret," was the reply, "but hard work." And that is the only secret that will make a really successful man out of a boy, rich or poor. Work cures more ills than all the doctors in the world.—*The Advance.*

### Picked Men.

Do not worry, O Christian, if you have to do more than your share of the work. You had better thank God that he has called you to be one of the picked men rather than to belong to the host of stragglers! Would not you rather be one of the three hundred that fight than the twenty-two thousand that run? I suppose those cowardly Gideonites who went off congratulated themselves. They said,

"We got rid of all that fighting, did not we? How lucky we have been; that battle cost us nothing at all." But they got none of the spoils of the victory. After the battle the three hundred men went down and took the wealth of the Midianites, and out of the cups and platters of their enemies they feasted. And the time will come, my dear brethren, when the hosts of darkness will be routed, and Christ will say to his troops, "Well done, my brave men, go up and take the spoils. Be more than conquerors forever!" And in that day all deserters will be shot.—*Talmage.*

### How to Spread Happiness.

When you rise in the morning, form a resolution to make the day a happy one to a fellow creature. It is easily done in a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves as light as air—will do it at least for the twenty-four hours. If you are young, depend upon it, it will tell when you are old; and, if you are old, rest assured it will send you gently and happily down the stream of Time to eternity. By the most simple arithmetical sum, look at the result. If you send one person, only one, happily through each day, that is three hundred and sixty-five in the course of the year. And supposing you live forty years only after you commenced that sort of medicine, you have made fourteen thousand six hundred beings happy—at all events for a time.—*Sylvia Smith.*

## Prominent League Workers.

REV. G. S. CLENDINNEN, S.T.L.



The new President of the Montreal Conference League is Rev. G. S. Clendinnen, pastor of George St. Church, Brockville, who has been closely identified with young people's work for a number of years. He was born in 1866, in Pembroke, Ont., and studied in the

Ottawa schools and Wesleyan Theological College, graduating as S.T.L. in 1891. Previous to entering the ministry he spent seven years in a printing office. Ordained in 1891, he has since been stationed at Bell St., Ottawa, Billings Bridge, Newboro, and Brockville.

Before the Epworth League became known Mr. Clendinnen had to do with the organization of Young People's Societies in Dominion Church, Ottawa, and St. James' Church, Montreal. He was First Vice-President of the old Methodist Young People's Association for one year, and for two years was President of the Methodist Young People's Union of Ottawa, besides occupying the First Vice-Presidency of the Montreal Conference League for four years. He is now President of the Brockville District League, and also of the Leeds County Temperance Alliance.

Mr. Clendinnen has held positions in the Christian Endeavor Movement, and has always been a strong advocate of the Epworth League of Christian Endeavor. He brings to his present office considerable experience, which will be of great value. A young man of good presence, a clear thinker and a pleasing speaker, his work in the pastorate has been eminently successful.

## Practical Plans.

### Bicycle Club.

The various Leagues of Toronto have organized a Bicycle Club, with over two hundred members. Three or four times during the summer they have a "run" together through some of the best paved streets, or to one of the parks, and end the evening with a social half hour at one of the churches, with light refreshments.

### Rainy Sunday Band.

One League reports that a large number of its members have pledged themselves to attend the church service on rainy and stormy Sundays. They feel their responsibility to be present, and their attendance encourages others who have been in the habit of remaining home.

### Lawn Services.

During the months of July and August the meetings of the Metropolitan League, Toronto, will be held in the open air on the lawn back of the church. It is expected that the arrangement will help greatly in keeping up the attendance. At one of the meetings in August all the societies of the district are to be invited to participate in a great open air meeting.

### Careless Officers.

What shall be done with officers who only attend the meeting of the League occasionally? They should be interviewed by the president who should urge upon them the importance of regularity. If there is no improvement the delinquent officer should be asked to resign and make way for some one who will do the work. When it happens that the president himself is the careless one, the case is more serious, and should be taken in hand by the pastor. Nothing so hinders the progress of a society as indifferent officers.

### Business Meeting Built Up.

"We have the hardest time getting people out to the business meeting," said an Epworthian recently.

"Try our plan" responded the one addressed; "we had the same difficulty until we added a social to the business meeting."

"That's a good idea," brightly replied the Epworthian; "how many did you have in attendance then?"

"We increased our number," replied the friend, "from fifteen to fifty. It was a successful combining of the social and business element. It gave a larger number some part in the evening's entertainment as there was some game or light

refreshment for the social hour. Those who had reports to make were more particular about being present, and it is surprising how much more interest was taken in the league work.

### Plan For It.

A really good League prayer meeting does not happen, but must be planned and prepared for. Here is a good suggestion which comes from one who has seen it successfully tried: "The leader, frequently requests a number of persons, in advance of the time, to speak upon some phase of the topic during the meeting, without being called upon. This prevents 'dragging'—a condition so embarrassing to all leaders."

### "The Greatest."

The following suggestions for a literary evening come from Rev. R. O. Armstrong, Newport, N.S.:

The greatest general—Joshua.  
The greatest statesman—Moses.  
The greatest poet—David.  
The greatest philosopher—Solomon.  
The greatest preacher—Peter.  
The greatest seer—John.  
The greatest missionary—Paul.  
The greatest of all—Christ, who gives all true greatness.

### Shepherding the Lag-Behinds.

Discussing this question in *The Christian Endeavor World*, Dr. J. F. Cowan says: "Dealing with delinquent members is a very tender subject. Were you ever in a Lookout Committee conference where it did not come to the surface at once, and stay there? The first and best rule is: 'Try not to have any.' It is the 'stitch in time' that is worth nine others. Of course, you will mark the roll-call carefully at each weekly prayer meeting, as well as at the monthly consecration meeting. Keep a record of the way in which each member takes part. This will quickly show when interest begins to wane. 'Prayed fervently,' 'said a few words,' 'read extract,' 'repeated verse,' 'called for hymn No. 17,' reads down the thermometer. A little stimulus just at the cooling point is better than a galvanic shock after the case has been neglected. Be a 'sooner' committee. Here are some good preventives, an ounce of which is worth the proverbial pound of cure:

"Give the languid members something to do.

"Read the pledge in concert at each meeting.

"Get delinquent members, one at a time, into your committee meetings.

"Use the mail and telephone to remind them of remission.

"Offer a prize, or have a roll of honor for all-the-year-round attendance.

"Call on sick members, and offer to carry their messages to the consecration meeting.

"Send birthday reminders to show that the society still cares for them."

### Objections to the Pledge.

The Lookout Committee ought to keep on hand some good leaflets on the subject of "Christian obligation" to hand to those who are thinking of signing the pledge.

When one hesitates because he believes that the step will mean sacrifice, don't contradict him. It is an unfailling evidence that he has been harboring in his heart and life something that is inconsistent with a genuine Christian life. For, depend upon it, one who can not keep the pledge has not been keeping the pledge he made when he gave himself to Christ. In their eagerness to gain accessions to the society, Endeavorers sometimes do much harm by attempting to make light of difficulties. For instance, when you approach a devotee of the theatre, the card-table, or the ball-room, don't change the subject or turn the matter aside, if he is disposed to bring up the question; rather seek to show him that a Christian life is worth all that it can cost, and that it is sure to cost something. If the Endeavor Society does not help to a higher life, it has no mission. And to promise to strive to do whatever Christ would like to have you do, and still put your own desire for a bit of worldly pleasure against the sentiment of the most spiritual-minded that have lived and are living, is far from consistent.—*Lookout.*

### Hints for Missionary Department.

At the Ecumenical Missionary Conference in New York, there was a special meeting for missionary workers in Young People's Societies, which took the form of a Round Table Conference. The following are some of the suggestions which were made with a view to increasing the efficiency of missionary work:

At every missionary meeting there should be a definite aim, and an effort should be made to interest every member.

A permanent and slow growing missionary exhibit is a great help. Missionary maps and charts should be used.

Missionary mottoes on the wall increase interest. They should be changed occasionally.

Good stereopticon views can be secured at missionary headquarters.

Missionary bulletin boards, with terse information frequently changed, are helpful.

Robert Speer's pamphlet on "Prayer and Missions," was highly recommended.

Induce indifferent members to study missionary books by placing interesting volumes in their hands and pledging them to read the first three chapters.

Giving should be the outcome of self-denial.

Develop a feeling of confidence in your own Missionary Board.

"Mr. Horn and His Friends," by Mark Guy Pearse, and "Money," by Rev. A. F. Shaufler, were books on giving which were highly commended.

The advantage of systematic and proportionate giving is that it teaches people to live within their means, and not to spend upon themselves what should be given.

The Canadian . . .

## Epworth Era

ORGAN OF THE EPWORTH LEAGUES AND  
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IN THE METHODIST CHURCH.

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### Editorial.

#### Tin Pan Patriotism.

When the rumor arrived declaring that Pretoria had been taken, Toronto went wild with enthusiasm. Without waiting for the news to be confirmed, people of every class poured out upon the street, and indulged in all sorts of demonstrations. Impromptu bands and processions paraded the leading thoroughfares; whistles screamed, bells jingled, fire-works boomed, and for about twenty-four hours pandemonium prevailed everywhere. The most popular instrument of music seemed to be the tin pan. It was surprising the number and variety of pans which suddenly made their appearance, and professional drummers could not have done more effective work than did the amateur artists who vigorously pounded for the honor of Queen and country. It was quite a common thing to see men dragging tin pans after their bicycles, and making as much racket as possible as they wheeled through the principal streets.

Under the circumstances, much of this excitement was excusable. Some ebullition of feeling was natural and inevitable, but many people could not help feeling that there was a more excellent way. Within a few days, London, Ont., gave an illustration of it. The people there quietly possessed their souls in patience, until the official notification of the capture of Pretoria had been made and then celebrated the great event in a dignified and imposing way, which was much more impressive than the tin-pan method of Toronto.

It is a good thing to keep cool under exciting circumstances and cultivate that self-restraint which prevents a man from making a fool of himself. We do well to rejoice over the success of British arms, and from the bottom of our hearts there should well up songs of praise over the prospect of returning peace, but there are many better ways of showing grati-

tude and loyalty than by joining a mob. Let us manifest our devotion to the old flag by being true to the principles which it stands for, and serve our country by seeking to develop the highest type of christian citizenship.

#### What Shall I Do With My Temper?

This is a question that troubles many people not a little. They have an earnest desire to follow Christ, and make an honest effort to lead the Christian life, but all their endeavors seem to be thwarted by an ungovernable temper which is liable at any moment to burst into flame. Doubtless many cases of backsliding have resulted from the discouragement which has come on account of failure to curb the temper. There is a tendency to say, when the besetting sin has once more conquered, "Well, its no use trying. I will give it up." With some the cause of bad temper is probably hereditary, and with others lack of restraint in early life. Whatever may be the cause, and however great the incitement, it ought to be distinctly recognized by everybody that temper, no matter how quick or violent, may be and ought to be controlled.

The human will, strengthened by the grace of God, is able to subdue the fiercest passions. This has been demonstrated in many instances. During his early life Moses had a disposition which quickly flamed into resentment, but in later years he was known as the meekest of men. The Apostle John was evidently a very excitable and vindictive man. At one time he wanted to call down fire from heaven upon some persons who did not think as he did; but through association with the Master he succeeded in conquering his weakness and so developed the opposite virtues that he was called the "Apostle of Love." Such illustrations ought to be encouraging to all who are struggling to overcome the besetment of the temper with some people will require time and persevering effort. There should be no discouragement if the first attempt fails. Perseverance and determination are sure to bring their reward. "Watch and pray" is the best motto for those who desire to be masters of themselves. Watch against the first risings of passion, and place a sentinel on guard to give warning of those circumstances and conditions which usually bring defeat. Constant prayer should be made that God would so renew and mellow the heart that tenderness and kindness may take the place of "anger and clamor."

#### The Itinerary.

The impression seems to prevail with those who are not familiar with Methodism that the General Conference of the M. E. Church has abolished the itinerary by removing the time limit to the pastorate. It is not so. The same plan of stationing ministers from year to year remains, and the probabilities are that changes will be nearly as frequent as

before. The new law makes it possible for a preacher to remain in a church as long as may be thought wise by the "powers that be," instead of being forced to move on because his three or five years are up. It is simply the application of common sense to the work of stationing instead of an arbitrary regulation. Its advocates claim that it is more in harmony with the practice of John Wesley than any plan that has ever been in vogue in the Methodist Church. It is expected that Methodism in large cities will be greatly benefited by the change. It is an interesting experiment for us in Canada to watch, particularly as we incur no responsibility for results.

#### Keep to the Subject.

The meeting in the interests of the Twentieth Century Fund at the Methodist Episcopal General Conference was a comparative failure, principally because the speakers talked about almost every imaginable thing except the Twentieth Century Fund. The Epworth League anniversary was a huge success, largely because the Epworth League and its work was discussed from start to finish. The beauty of any address or sermon, to a great extent, is in its appropriateness. When a minister is announced to preach a missionary sermon, the congregation is disappointed if he fails to deal with the missionary question, no matter how eloquent his discourse may be. It helps greatly in our League meetings to have a definite subject, and keep to it closely. If those who speak wander off into other fields it might be well for some member to "rise to a point of order," as they do in Conference, and ask that the topic of the evening be discussed and nothing else.

#### Anxious to Learn.

In a package of letters which came in to our office the other day, we found a communication from a young man, from which we make the following extract: "I have been appointed president of our League, and I feel very unfit for the office, but as I am really desirous to do as good work as possible I write to you for information. Can you recommend any literature that would be helpful to me, or can you give me any suggestions how to run the League. *I am anxious to learn.*" It is always a pleasure to answer a letter of this kind. No matter how inexperienced a young person may be, if there is a sincere desire to be useful, and a determination to become acquainted with the most approved methods of work, success is usually achieved. The trouble with too many League officers is that they take no pains to inform themselves concerning the duties of their office. Many of them do not take the EPWORTH ERA, or any other young people's paper, and are consequently ignorant of what others are doing. Such persons are greatly handicapped in their endeavors, and the saddest feature about it is that they do not recognize the fact. All our officers would do better work if they were more "anxious to learn."



## Organize! Organize!

The value of thorough organization has been well illustrated in the South African campaign. The name of Kitchener, who has had this work in charge, has not figured very prominently in the reports from the field, but he has played a most important part. One of the despatches thus states the case tersely:

"When the history of the war comes to be written, if the truth be told, it will be that Kitchener's victories of organization were the means of Roberts' victories of action."

Methodism is planning for a great Twentieth Century Evangelistic Movement in the autumn. Its success will largely depend upon the thoroughness with which the forces of the Church are organized and prepared.

In a political campaign, the party that is best organized, other things being equal, always wins.

The value of organization in Christian work can scarcely be overestimated.

### "Inasmuch."

The Deaconesses of Toronto are doing a practical work among the poor of the city that should be encouraged. Recently a gentleman has placed a cottage at Whitby, on the lake shore, at their disposal for the purpose of giving poor children a short summer outing. The proprietor of the steamer *Garden City* has generously offered to transport the deaconesses and the children free of charge, and kind friends are helping in various ways to give the little folks a good time. There can be no doubt that work of this kind has the Saviour's approval.

## A Rallying Cry.

Upon retiring from the office of president of the Epworth League, Bishop Nindé sent a message to all the students engaged in the League missionary campaign. In this message the bishop makes the following statement: "The vast single need of the League is a mighty, welding, stimulating, rallying cry that shall evolve its resources, converge its energies and command its conquering power. That cry is a phrase of four words: 'The world for Christ.'"

The good Bishop is right. The League will not live if it becomes introspective. It must cultivate the missionary spirit more and more. The society which has neither a missionary department nor a missionary committee is pretty sure to have a funeral before long.

## Dominion Day.

Once more we commemorate the confederation of the various provinces of British North America into one great Dominion, and never before have we had so much reason to be proud of our country. The development of her natural resources during recent years has been remarkable; population has increased, mines have been opened up, vast prairies brought under cultivation, manufactories

established, and on all sides we see indications of prosperity. Canada is undoubtedly entering upon an era of great progress, and those who are young are to be congratulated upon the prospect of being witnesses of this magnificent future. With a splendid climate, with almost unlimited stretch of territory where homes for the million may be planted, with just laws honestly and impartially enforced, with a loyal bond of union connecting us with the British Empire, may we not reasonably expect this Dominion to become one of the greatest countries in the world? Let us seek to do all we can to make it so.

## "I Have Done Refusing."

A church member, who had never done much work, was asked to take a certain duty. To the astonishment of his pastor, who made the request without much hope of success, the shirking member accepted the assignment, saying, "I have done refusing." There are young people's societies where the work has been hindered for a long time by the unwillingness of the members to take the part given to them, and doubtless the disbandment of many organizations has been due to the same cause. What an impulse would be given to the Epworth League if all its members would determine to no longer refuse when their turn comes to do something.

## Rejected Manuscripts.

One of the most painful tasks an editor has to perform is to reject manuscripts which have been sent in for publication, but his duty to his readers requires him, sometimes, to do it without fear or favor. During the past few months we have had to return quite a number of articles, which we would have liked very much to use. Very often when a paper has been read in a league meeting, which has pleased and profited those present, some one is liable to get up and move that it be sent to the Epworth ERA for publication. As a rule this is a mistake, for a paper of this kind is rarely suitable to be printed, and in nine cases out of ten is twice too long. We are always glad to examine contributions, and desire to encourage our young people to write for this paper, but it is quite impossible to publish all that is sent to us. When a manuscript is returned, let no one feel offended. Please remember that short articles are much more likely to be accepted than long ones.

## Dr. Berry Re-elected.

We congratulate Dr. J. F. Berry upon his re-election to the editorial chair of the *Epworth Herald*, by a practically unanimous vote. It was expected that he would have been made a bishop, as his name stood first on the list in at least fifteen ballots, but in order to break a dead-lock, and allow an election to take place, he very gracefully withdrew from the contest. Probably his great success as an editor prevented many from voting for him as bishop. Through the columns of the *Epworth Herald* he reaches and influences half a million people every

week. In importance, and in possibilities for good, no position in the Church can be placed before the one he now occupies.

The office of Editor and General Secretary of the Epworth League have been consolidated and placed in the hands of Dr. Berry. At first sight this looks like a backward step, but it simply means that the entire work of the League shall be under the direction of one head. Of course Dr. Berry will have to employ extra assistance to overtake the duties that are now laid upon him.

## Called Home.

The General Sunday School and Epworth League Board has lost another useful member in the death of Rev. Joseph Edge, who was one of the representatives of the London Conference, chosen at the last meeting of the General Conference. He was a brother greatly beloved by all who knew him. The congregations to whom he ministered appreciated him highly, and his loss is keenly felt. He was a practical and helpful preacher, a faithful pastor, and a warm and sympathetic friend. From the very first he exhibited a keen interest in the Epworth League, and frequently appeared on Convention platforms. At the International Epworth League Convention held at Indianapolis last summer he very worthily represented his Conference. His comparatively early removal has caused widespread sorrow throughout Western Ontario.

## Our Organization.

A correspondent writes asking if the General Epworth League Board has any vice-presidents in general charge of the different departments, and if so what are their names and addresses. For the information of many of our readers who may desire this information we have published on the last page of this issue a full list of the members of the General Epworth League and Sunday School Board and its officers, and also the officers of the different Conference organizations. District officers and others should preserve the list for reference.

## A Change Needed.

It is a great pity that so much time should be spent at our annual Conferences in hearing reports and listening to depositions on almost every imaginable subject, while the most important business presented in the reports of committees is crowded into a very short space just before adjournment. At the Toronto Conference the Sunday School and Epworth League reports were introduced after half past ten on the closing evening. They were rushed through at lightning speed and no time allowed for discussion, although they brought up questions of great importance.

Dr. MacLaren's motion for a committee to arrange the programme of the Conference is a wise one. The time allotted for hearing depositions, reports, etc., should be curtailed and more opportunity provided for dealing with reports of committees.

## Literary Lines.

ONE of the most interesting articles in *McClure's Magazine* for June is Chaunte's account of his flying-machines, one of which maintains successfully a speed of seventeen miles an hour.

MISS MARY JOHNSTON, the author of "To Have and To Hold," lives in Birmingham, Alabama. Her health has always been delicate, and her life has been to a very great extent a quiet and retired one.

THERE are 2,473 newspapers published in the British Isles; 521 of them in London, the others provincial. The magazines number 1,685, and the reviews 684. London has 15 illustrated papers at present, the war giving these a great circulation.

The sale last week of the books, pictures, autographs, etc., of the late Augustine Daly, of New York, brought a little over \$197,000, which is said to be less than half of what he had paid for them. A famous illustrated copy of the Douay Bible sold for \$5,565. A collection of autographs of Thackeray and his friends sold for \$8,100.

ANNIE N. SWAN says: "The great religious novel is waiting to be written. Oh that some heaven-born genius could arise to dip his pen in living fire so that the hearts of men and women should leap responsive to his message. I marvel that the great geniuses of the world have been so loth to touch this matchless theme. To picture the human soul in its search for the eternal world seems to offer boundless possibilities. There are many so-called religious novels, but the great book, worthy of its theme, has yet to be written."

## Prominent People.

REV. W. B. PALMORSE, D. D., editor of the *St. Louis Christian Advocate*, shouldered his gun and acted as a special policeman during the strike riots in that city.

DR. HILLIS, the pastor of Plymouth Church, at Brooklyn, asked the Sunday School children at their morning service recently, "How many know when is Queen Victoria's birthday?" Every child present raised the hand and shouted the date. Dr. Hillis added, "I am glad you all love the best sovereign the world has ever seen."

It is said of the Baroness Burdett-Coutts, who has just celebrated her eighty-sixth birthday, that the world does not so much say how much money she inherited, or how much she is now worth, as how much she has given away for the good of her fellows. More than five million dollars is the record of her beneficence, and there are few that surpass it.

DR. TALMAGE preached in London, on May 27th, to immense audiences. St. James's Hall was crowded to its utmost capacity, and at the close of the service he had to address the crowd outside, which had not been able to gain admission. Dr. Talmage says that the heartiness and enthusiasm of his reception both in England and Scotland have touched him deeply.

The election of Dr. Joseph Parker as Chairman of the Congregational Union, of England, choosing him for the second time for that office, has given great satisfaction, not only to Congregationalists, but to all the nonconformist bodies in England. The announcement of this election was received with the utmost enthusiasm, and it was evident that the most popular candidate had been chosen for the position.

GEN. BOOTH is seventy-one years of age. Thirty-five years ago he began the Christian Mission from which has grown the Salvation Army, which now has branches in all parts of the world. It is said that the General still does the work of three ordinary men,

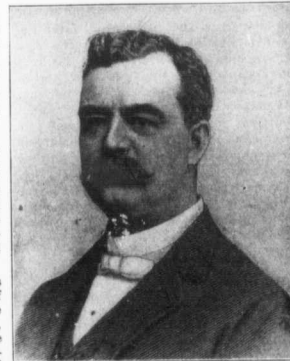
and that even when travelling he is always at work. He draws no salary from the Salvation Army treasury, as a small circle of personal friends guarantee all that is necessary for his personal requirements.

MISS HELEN M. GOULD is supporting ten chaplains in the army in the Philippines, at an annual cost of \$24,000. She seems to regard her great fortune as a trust. Many attempts are made to abuse her generosity. It is said that she lately received in one week 1,303 begging letters, asking for sums aggregating more than \$1,500,000, and ranging from \$1,000,000 to a form of false teeth. Four brides asked for money, \$2,000 in all, to buy wedding trousseaus, and eleven young persons wanted pianos averaging \$140 apiece.



BISHOP J. W. HAMILTON, D.D.

Two new bishops were elected at the recent meeting of the General Conference of the M. E. Church, Dr. David H. Moore and Dr. J. W. Hamilton. We are pleased to let our readers see what they look like. Bishop Moore is an old soldier, who has, for the past four years, been editor of the *Central Christian Advocate*. He is generous, sym-



BISHOP D. H. MOORE, D.D.

thetic and whole-souled. As a preacher he is earnest, evangelical and oratorical. Bishop Hamilton is a genial gentleman and is an impressive speaker, having the advantage of a pleasant voice and fine personal appearance. The pair will be a decided acquisition to the Board of Bishops.

## General Religious News.

THE Rev. Dr. Maclaren, of Manchester, speaking recently of the problem of evangelizing the cities and large towns, stated his belief that it can be most effectively done by establishing mission halls, in which laymen may minister to the people.

THE Brotherhood of St. Andrew has opened an attractive house in Manila, called Holy Trinity Mission, which is overcrowded almost continually. Thus far its opportunities are taken advantage of chiefly by soldiers, and it is a great boon to them. But services for the Filipinos are held occasionally, and doubtless this side of the work will be pushed as fast as may be possible.

THE Northfield Students' Conference will be held as usual this July. It was feared that owing to Mr. Moody's death this conference to which students all over this country and in foreign lands have been so much indebted would not be held. There is no doubt, however, that Mr. Moody would have deplored any cessation in this matter occurring through his death. Mr. John R. Mott, one of the most prominent leaders of the movement, will preside.

THE new Metropolitan Tabernacle in London, to replace the old one, so long the scene of the labors of pastor C. H. Spurgeon, is approaching completion. The fire which destroyed the famous edifice occurred April 20th, 1898. The congregation has been worshipping in the basement of the new building since January 1st, 1899. The cost of the new tabernacle will be \$220,000, one half of which was obtained from the insurance company with which the old tabernacle was insured.

## Across the Line.

BISHOP VINCENT's Episcopal Switzerland for the next four years will be Zurich, Switzerland.

ONE-EIGHTH of the entire membership of the General Conference of the M. E. Church were ministers' sons.

BISHOP JOYCE has been elected to succeed Bishop Ninde as President of the Epworth League of the M. E. Church.

REV. DR. BASHFORD, said at the General Conference of the M. E. Church, that if he had half a million dollars he would put it into a Christian college to train men for missionary work.

DR. S. P. CADMAN, pastor of the Metropolitan Temple, New York City, said, in speaking of the needs of missionary work in our great cities: "A thousand consecrated men and women should be turned loose in New York to work for Christ."

THE Methodist Episcopal General Conference decided to change the word "laymen" to "lay members" in defining the eligibility of delegates. The effect of this is to affirm the right of women to membership in the General Conference, if the action is ratified by a two-thirds vote in the Annual Conferences.

SAN FRANCISCO is making great preparations for the International Epworth League Convention to be held there next summer. It will raise \$25,000 for expenses. The committee guarantee room and board for twelve thousand Leaguers at not exceeding \$1.00 per day; room and board not exceeding \$2.00 per day for five thousand more. They have engaged Mechanics Pavilion, which will seat ten thousand people and other spacious auditoriums have also been engaged for overflow meetings.

REV. DR. BERRY, in his inaugural communication as General Secretary of the Epworth League of the M. E. Church, asks the question: "Has the Epworth League reached the zenith of its growth and success?" In

replying he says: "Of course, we cannot expect the same numerical growth, for chapters are now organized in most of our churches. But we can fill up the membership of our chapters, strengthen the organization, intensify the consecration and zeal of our members, do four times more service for the church, and work our departments as we have never attempted to work them. Besides, we can make the Epworth League as a whole what it has been only in isolated cases, the *most-fruitful and-irreversible agency of modern Methodism.*"

### From Over the Sea.

Not less than 1,000,000 people are living in one-room tenements in London.

There has been an increase of 108 Wesley Guilds in the Wesleyan Church in England during the past year.

There is a flourishing Wesley Guild at Durban, South Africa, which has for its motto: "To know, to save, to serve."

The India famine becomes more and more terrible. The King of Siam sends 5,000 rupees. Lord Curzon has given 15,000.

The number of communicants on the roll of the Church of Scotland at the end of 1899, was 656,112—an increase of 7,736 over that reported to last General Assembly.

The European country in which Methodism flourishes most is German Switzerland. It was introduced in 1856. There are 8,000 members and 30,000 connected with the movement. The Swiss Methodists are remarkable for liberality.

### Sabbath Observance.

It is cause for thankfulness that the exhibits of the United States as well as Canada at the Paris exposition will, as far as possible, be kept closed on the Lord's Day.

Twenty questions are asked every man, whether he be young or old, who applies for a position in the Bank of England. The first one is, "How do you spend your Sundays?" If that one is answered satisfactorily, that is, if the applicant is a regular attendant at divine worship, the other nineteen questions are put to him; if not, the examination ends abruptly.

Should you visit Korea and spend a Sunday there, you would find displayed on many houseposts on the first day of the week white banners, indicating that the homes over which they float are Christian. The banners impress one with the reverence which Korean Christians have for the Lord's Day. It might be well for Canadian Christians to adopt some method by which one may know whether or not they keep the fourth commandment.

The Hamilton Conference passed a strong resolution on Sabbath Observance. It emphasized the fact that the Lord's Day is a sacred heritage handed down to us by the Church of God, that our Christian civilization, peace and prosperity as a nation, are dependent upon our remembering the Sabbath Day to keep it holy. It urged upon our people the necessity for putting forth every effort to prevent grasping individuals and conscienceless corporations from filching from us our birthright, and would enter a strong protest against Sunday travelling and visiting, against excursions, against the use of the bicycle for pleasure, against the violation of the License Act against the sale of cigarettes and other unnecessary articles by druggists and others, against every form of unnecessary labor on the Lord's Day.

### Conference Chips.

ALL the Conferences enjoyed beautiful weather right through.

MISSIONARY givings in the Bay of Quinte Conference increased over \$1,500.

DR. DYER's report of Albert College showed an enrollment of 258 students during the past year.

SENATOR GEORGE A. COX and Mrs. COX entertained the Toronto Conference at a reception on their beautiful grounds.

"THE most spiritual Conference held for many years," was the general verdict concerning the sessions at Port Hope.

THE Sunday School service at Port Hope on Sunday afternoon was the largest ever known at a Bay of Quinte Conference session.

THE reports of the Colleges presented to the Conferences showed that the past year has been one of almost unexampled prosperity.

MANITOBA and Northwest Conference reports an increase of 541 in League membership and an increase of 123 among the Juniors.

THE Sabbath School Committee of the Bay of Quinte Conference cautioned against Sabbath School attendance being made a substitute for church going.

THE Hamilton Conference expressed the opinion that the Dominion Government should prohibit the importation of the manufactured cigarette, and also its sale to minors.

REV. DR. BRIGGS is always a welcome visitor to the Conferences, for he never fails to present a bright and breezy report, and, better still, shows fine profits from the Publishing House.

REV. DR. POTTS' report concerning the Twentieth Century Fund was received with great applause. It certainly was encouraging to know that nearly \$850,000 has already been subscribed.

REV. J. E. MAVETT, President of the Montreal Conference, counselled the young preachers that they should look well after the Sunday Schools and young people's societies. It was good advice.

At the ordination service of the Toronto Conference the choir of Sherbourne Street Church rendered the *Te Deum* as an anthem. It is not often that this magnificent hymn of praise is heard in a Methodist Church.

THE newspapers of St. Marys paid more attention to the London Conference than it has received in any town for a number of years. Both the *Argus* and the *Journal* published fine illustrated numbers.

THE subject of Sabbath Observance received special attention at all the Conferences. The field secretary of the Lord's Day Alliance, Rev. J. G. Shearer, gave enthusiastic addresses at several Conference gatherings.

THE different reports of League Committees showed that the contributions of the Young People's Forward Movement for Missions have increased splendidly. London had an advance of \$530, Hamilton of nearly \$900, and Bay of Quinte about \$800.

In order to more thoroughly develop the Forward Movement for Missions and other features of our young people's work, the Manitoba and Northwest Conference reconventions and two Epworth League Conventions be held in different parts of the Conference.

THE Methodist Conference of Manitoba and the Northwest adopted a motion condemning the leading provincial newspapers

for the bitter tone of their party political discussion, and for the "increasingly prominent and detailed accounts they give of prize fights and other lower forms of athletic sports."

### Pertinent Paragraphs.

CLOSE your society for the summer, if you want to show some of your members that they can get along without it the rest of the year.—*Lookout.*

MANY a man who asks God to lead him when he goes to prayer meeting suffers the devil to guide him when he meets to vote.—*The Town's Horn.*

NEVER was a day that did not bring its own opportunities for doing good, that never could have been done before, and never can be again.—*W. H. Burleigh.*

BISHOP HURST, of the Methodist Episcopal Church, in his address the other day to a New Jersey Conference, counselled the young ministers not "to be in too much hurry to be great."

ALL of us want the credit for what is well done, but here and there a great man becomes so absorbed in doing well what it is to be done that he quite forgets that he also wants the credit for it.—*J. K. Parker, D.D.*

THE stage is filled with all manner of parasites who minister to the eye and passion without sufficient brains to interpret Shakespeare, Goldsmith, or any of the great teachers who taught through the stage.—*Rev. Dr. N. D. Hillis.*

God is not a crutch coming in to help your lameness, unnecessary to you if you had all your strength. He is the breath in your lungs. The stronger you are, the more thoroughly you are yourself, the more you have need of him.—*Phillips Brooks.*

FARADAY, with his giant intellect, was asked on his dying bed, "What are your speculations?" "Speculations? I have none. I am resting on certainties. 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him.'"

If you would succeed up to the limit of your possibilities, hold constantly to the belief that you are success-organized, and that you will be successful, no matter what opposes. Never allow a shadow of doubt to enter your mind that the Creator intended you to win in life's battle.—*Dr. Marden.*

REV. DR. GREER made a happy turn in his speech at the Missionary Conference when he remarked: "When we hear it said, as we sometimes do, that there are heathen at home, and that our Christian efforts should be confined to them, my answer is: 'Yes, so there are; and there are heathen notions at home, and that is one of them.'"

"THE praise of God in the sanctuary," says Dr. Brown, "no more belongs exclusively to the choir than the railway track belongs exclusively to the locomotive. The track is for the train of cars behind it. When it switches the congregation off on a side track and leaves it there, and takes exclusive possession of the King's highway of praise, it becomes an unmitigated nuisance."

MANY people profess to be afraid of religious excitement. I have always believed in it. If we had enough religious excitement the saloons would be swept out of existence, gambling houses would be closed and kept closed, and all forms of vice would be put down. Christians must work as Christ worked. If the Church ever solves the great problem it has set out to solve, it must follow more closely in its Master's footsteps. We want a zealous, aggressive Church, which will sweep everything before it.—*Bishop Nixie.*



## From the Field.

### Methodist Church, Windsor, N.S.

About a year and a half ago the Methodist Church at Windsor, Nova Scotia, was destroyed by fire in a terrible conflagration which wiped out a large part of the town. Subscriptions were given in various parts of Canada to assist our people there to rebuild. Those who contributed will be interested in knowing that good use has been made of their money, and that the Methodists of Windsor now have a handsome and comfortable place of worship—one of the best in the Province. It is a finely proportioned building, erected on the same site as the old church. The exterior is painted slate color, with white trimmings, presenting a very neat appearance.

The auditorium seats between five and six hundred persons and is supplied with the most modern hardwood pews. There is no gallery, but by means of a sliding partition the schoolroom and church can be thrown into one, thus adding a couple of hundred to the capacity.

The entire cost, including furnishings, is a little over \$15,000. To meet this there was an instance of \$6,000. The people of Windsor subscribed \$3,200, and outside friends gave \$3,679. The actual debt amounts to \$2,600, but a gentleman in Halifax has promised \$1,000 of this, provided the remaining \$1,600 is subscribed by the congregation. The pastor, Rev. W. Phillips, and his people are to be congratulated upon this satisfactory condition of affairs.

### A Good Year's Work.

At the annual meeting of Trinity Methodist Church Epworth League, of Toronto, the Missionary and Temperance Committee reported as follows:

Lord's Day Alliance Committee reported 31 members, 26 of whom paid the fee of 50 cents which was handed over to Branch.

Temperance Committee reported one public meeting at which \$13.60 was realized, 85 of which was given to Canadian Temperance League for their mission work in this city, and \$8.60 given to the missionary fund of our League.

Mercy and Relief Committee reported as having used \$33 during the year, all of which was voluntary offering for home mission work; one public meeting held, one bag new garments sent to the Nurse's Home—it was valued at \$10; seven Christmas dinners and one public tea for the poor. A Flower Mission was held each Monday afternoon, distributing among the poor and sick 171 bouquets of flowers, 43 fruits and jellies, 82 garments, 754 pages literature; 189 calls were made.

Missionary Committee reported having sent \$50 to District, held six League meetings and nine cottage meetings, four meetings at Convalescent Home, six meetings a month at the hospitals, 300 cards were tied on beds of public institutions, using Epworth League ribbon.

### Progress of Elmwood League.

The corresponding secretary of Elmwood League, on the Walkerton District, writes: "We are pleased to report that during the past two years our Epworth League of Christian Endeavor has made marked progress in every department. The work done by the different committees shows that each department is in a flourishing condition. One feature worthy of special notice is cottage prayer meetings held at the homes of those who are not able to attend church.

"We also started a Sunday morning prayer meeting last October, and this meeting is conducted regularly by members. We have been much assisted by the pastor, Rev. F. M. Mathers, who takes a great interest in the work and helps us at every opportunity. The work of the Missionary Department has been sustained. Occasionally missionary papers were placed in the W.C.T.U. pocket in the

Instrumental, by Miss Nellie Houck; Solo, by Miss Clarridge; Duet, by Mr. and Miss Fisher; Solo, by Miss Fisher; Trio, by Misses Mackay and Clarridge; Chorus, "O'er Jordan's Dark and Stormy River," Ice cream and cake were served at the close of the programme. A voluntary offering was taken in aid of the India Faunine Fund, which amounted to \$15. There was a good attendance, and a very enjoyable evening was spent.

### Carman Awakened.

It is with pleasure that we chronicle the fact that our Carman Epworth League has thrown off its lethargic sleep and awakened to new life and vigor in the Master's service.

The League year was begun with a membership of thirty; of these twenty-six were active members and four associate. During the past six weeks our membership has been exactly doubled, we having succeeded in getting in twenty-six more active and four more associate members, making our total membership now sixty.

The number of EPWORTH ERA's taken at the year's commencement was only four; since then seventeen have been added to our list and we hope to go on increasing it yet farther.

Ten committees have been formed and are now doing good practical work in looking up and lifting up for Christ and the Church.

Volunteer missionary offerings, payable quarterly, were asked for by the president at the first two meetings in June and \$125 was the result; and this will be converted into \$150 before the present month closes. We intend supporting a native missionary, probably in China.

The Visiting and Relief Committee purpose, when the membership roll has been revised, to divide the town into four sections and visit quarterly all the members of the church and thus keep the League in close touch with the pastor and church.

As the fruit of agitation and work of two of our League members a Y.M.C.A. is in course of formation here and will fill a much needed want in reaching numbers of our young men.

A. L. McLACHLAN, D.D.S., Pres.

### A Kindly Send-off.

The basement of the Methodist Church, Almonte, was the scene of a pleasant gathering a few evenings ago. The occasion was a farewell reception given by the League to Miss Bray and the Misses Jamieson.

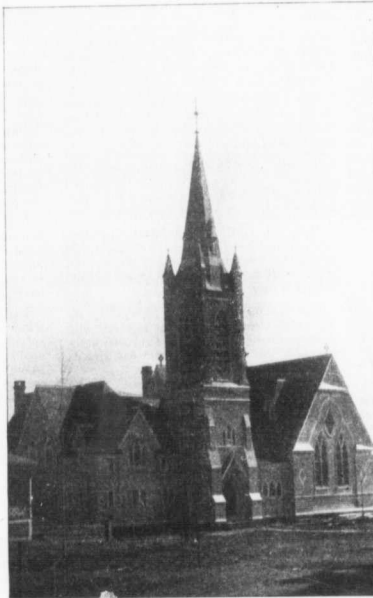
Miss Bray leaves soon for the west and the Misses Jamieson will shortly be removed by the boat of Conference to a new field.

Dr. Burns occupied the chair, and after a few preliminary remarks introduced a pleasing programme.

An address was given by the president, Miss Ross, in which she welcomed the visitors, expressed regret at the removal of five members from the society and work of the church, and briefly referred to the life-work of Miss Haverall, selections from whose poems furnished a part of the programme. Refreshments were served during the evening.

The chairman gave a closing address in which he spoke in highly complimentary terms of the members who were leaving and wished them all success and happiness in their new surroundings.

The evening closed by singing the farewell hymn, "God be with you till we meet again," and "Auld Lang Syne."



NEW METHODIST CHURCH, WINDSOR, N.S.

railway station, also a number of *Missionary Leaflets* and *Outlooks* were distributed.

"During the year \$15.47 has been raised by the two-cent per week plan and \$23.53 raised for church purposes.

"The poor and sick have been looked after—fifty-four visits made; twenty-two bouquets; also, quilts and delicacies given. Our total membership at present is thirty-six."

### Social Evening in Manitoba.

A very pleasant and successful Lawn Social was given at the home of Mr. Thos. Pearson, on the evening of Monday, May 29th, under the auspices of the Epworth League of Christian Endeavor of the Methodist Church, Hanioota. After spending an hour at social games Mr. Pearson was elected chairman and a short but interesting programme was given, which was as follows:

### News From Walkerton.

A correspondent writes from Walkerton: "On May 4th twenty-two new members were received into the League.

During the past year the League has contributed, through the Missionary Department, \$38 for missions. Also the sum of \$9.35 for the India Famine Fund. The offering of the Sunday School for missions amounted to \$61.50.

About eighty members of the League attended League anniversary service, marching in a body, and listened to an able and helpful sermon from Mr. Moir. Subject, "Seven Aims." The congregation was very large. During the five years of Mr. Moir's pastorate he has been always helpful and sympathetic, and in his departure we lose one who has had the interests and welfare of the young people very near his heart.

### "Around the World."

The Wyoming League recently had a very interesting and instructive time. A lecture was delivered by the president, Mr. Robert Rawlings, lately returned from Sumatra. Mr. Rawlings has had the pleasant and novel experience of travelling the circumference of the globe in the last two years. His lecture, which was, "Around the world in seventy days," was full of interesting facts. He gave quite an elaborate description of the countries and people which he saw in his travels.

The meeting was interspersed with solos, duets and quartets, making it a very enjoyable one.

A silver collection was taken, the proceeds of which went to charitable purposes of the League.

Everyone went away expressing their appreciation of the excellent time.

### Toronto Methodist Cyclists' Union.

The first run of the T.M.C.U., held Thursday evening, 14th June, was a brilliant success. Between 300 and 400 happy young Methodists lined up in Queen's Park, and promptly at the advertised hour (but not too promptly) a start was made under the leadership of Captain Rooney.

It is a rule of the Union that "scorching" is forbidden; but the prescribed distance—something less than four miles was covered in a little more than an hour and a half—a very creditable performance.

A halt was made at the Central Methodist Church, Bloor Street, where light refreshments—literary, musical, oratorical and gastronomic were served to the weary wheel-folk, and after an hour of social enjoyment, the party separated, happy in the knowledge of the evening well spent.

The next run of the T.M.C.U., will be on Saturday afternoon, July 14th, when a picnic will be held at Exhibition Park.

### London Conference Report.

The following are among the recommendations made by the Epworth League Committee of the London Conference:

The Forward Movement for Missions is of such vital importance in the world's evangelization that we invite you to renewed zeal, and aggressiveness in this fruitful field of toil.

We have marked the influence in the Quiet Hour in the great Christian Endeavor movement, and would recommend the cultivation of a thoughtful religious life. In all the devotional exercises of the Church let there be the deepest reverence, without which we can have no sustained effort for Christ.

We would call attention to the fact that some of our Leagues have neglected to take up the annual collection for the General

Epworth League Fund and ask that superintendents give attention to this item.

We cannot recommend too highly the wisely chosen Reading Course; and are gratified at the enlarged circulation of the excellent organ of the League, THE EPWORTH ERA.

We would recommend, wherever practicable, that Junior Leagues be formed—to care for the children and form a connecting link between the Sunday School and Senior League.

As we are looking forward to crossing the invisible century line by laying one million dollars on the altar of the Church as a Thank-offering to Almighty God, we are desirous of entering the new century on a mighty wave of revival that shall be deep and abiding. We urge our young people to join heartily in this aggressive work by making the evangelistic movement of revival effort and Bible study a time of preparation for the larger service.

### Personal.

DR. G. C. WORKMAN will conduct a devotional hour at Chautauqua each morning from July 1st to 6th.

We are pleased to note that the University of New Brunswick has honored Rev. W. W. Andrews, of Sackville, with the degree of LL.D.

REV. J. H. RIDDELL, B.D., of Wesley College, Winnipeg, President of the Manitoba Conference League, has gone to Germany to spend the summer in special studies.

REV. G. W. KERBY, B.A., a prominent Epworth Leaguer, who has been transferred to the Montreal Conference, received a complimentary resolution from the Hamilton Conference before leaving, assuring him of the fraternal love and confidence of his brethren.

MISS IDA KING, of Wyoming, Literary Vice-President of the Sarnia District League, has sent eleven new subscriptions to the ERA, secured from one of the smallest leagues on the District. We wish every district organization had a third vice-president like Miss King.

### Just a Line or Two.

THE League at Wallaceburg proposes to double its missionary givings this year.

A BOTANY club has been organized among the members of the Reading Circles of Galt Epworth League.

LARGELY through the efforts of Mr. and Mrs. Aikenhead, a new League has been organized at West Gravenhurst.

THE League at Cedarvale celebrated May 24th by a Literary concert, which brought in the sum of \$11.70 to the treasury.

THE Paris Epworth League of Christian Endeavor in its new programme has arranged for a "Human Evening." A very good idea.

THE Toronto Methodist Young People's Union and the Metropolitan Young Men's Club held a moonlight excursion on Tuesday evening, June 19th, which was attended by about 1,400 persons. A very pleasant time was spent, and the profits amounted to about \$250.

### Interesting Facts.

IS 24 hours close upon 700 trains pass in and out of the New Street Railway Station, Birmingham.

It is been estimated that the food supply of London would not last out a week if its communications with the country were broken and the inflow of provisions stopped by any cause.

A GUS is under construction at the royal gun factories in England which has a range of fifteen miles.

A LOCOMOTIVE has just been built at Altoona, Pa., which made one hundred miles an hour on its trial trip.

AT the present time 100,000 skilled workmen are employed in building steel ships in American shipyards. The best thing about it all is that most of the vessels are ships of commerce and not war ships.

OVER the clock in the parish church at Rye, in Sussex, England, are carved the words, "For our time is a very shadow that passeth away." On a hospital in Bedford is the text, "I was a stranger, and ye took me in: I was sick, and ye visited me."

IT costs about \$2,000 a mile to construct an ocean telegraph cable. There is upward of \$200,000,000 invested in these submarine lines. The largest cable company in America has a capital of \$125,000,000. It pays yearly about \$9,000,000 in salaries.

THE British and Foreign Bible Society has distributed 110,000 copies of the Testament, of the Gospel of St. John to the soldiers in South Africa. Eight hundred and forty-seven dollars worth in the Dutch language has been sent to the Boer prisoners.

It is now said that the Great Salt Lake of Utah is fed only by rivers, and not by springs. These rivers come from the snow heavily by industries Mormon for the irrigation of their fields that it is prophesied that the lake will eventually go dry. There'll be a fine cake of salt at the bottom.

### Christian Endeavor Notes.

THE New Brunswick Provincial C.E. Union will hold its annual convention at Fredericton, August 21-23.

THE Manitoba Union, which comprises 6,000 members, held a very successful convention at Winnipeg, May 24-28.

A SPLENDID endeavor is proposed by the Canadian Congregational Endeavorers—the endowment of a Christian Endeavor lectureship in the Congregational College, on the English Bible.

REV. ROBERT JOHNSTON, D.D., of London, Ont., writes an article in the *Presbyterian Review*, in which he expresses the opinion that the Christian Endeavor movement is likely to pass away. Many of his brethren in the Presbyterian Church will disagree with him.

THE Spanish Christian Endeavorers are greatly interested in their first national Christian Endeavor convention, which is to be held at Zaragoza immediately after the London Convention. In spite of their poverty the Spanish societies are raising money to send delegates.

It is expected that the Lord Mayor of London, at his official residence, the Mansion House, will welcome the delegates of the World's Christian Endeavor Convention to the city, and special services will be held in Westminster Abbey and in other churches. A particularly picturesque feature of the Convention will be the denominational pilgrimages to such places as Bedford, Scrooby, and Epworth.

"IN HIS STEPS" was read aloud in the Kentucky prisons. Many were interested in the story. The Kentucky prison societies have appointed a reception committee, whose duty it is to bring the men entering under good influence at once before they are enticed into evil companionship. The State prison committee has sent a circular letter containing extracts from letters of prison Endeavorers, and from chaplains, to encourage all local societies in Kentucky to cooperate in prison work.

## Anecdotal.

### A Business Man.

"So teach me to number my days, that my way may apply to wisdom."—Ps. 90: 12.

The Rev. Matthew Wilks was once waited upon by a gentleman. He received him most kindly; but after some conversation asked, "Have you anything more to tell me?"

"Nothing particular."

"Any other question to ask?"

"No."

"Then," said Mr. Wilks, "you must leave me, as I have my Master's business to attend to." The gentleman said afterward that he had received a lesson on the value of time which he never forgot.

Joseph Alleine used to say, "Give me a Christian who counts his time more precious than gold."

### "You Have Used Soap."

In the early days of Johannesburg, twenty years or more ago, water was very scarce and regular famines often happened.

A lady, says the author of "South African Recollections," who was once staying at a hotel, saw a tin bath half full of water standing outside her door, and thinking it was intended for her use, she took possession of it.

By-and-by some one came to fetch the tin, and was extremely angry to find it gone. The lady heard, to her dismay, that it was the only water in the hotel, and was meant for cooking. "It would not have mattered so much," said the angry landlord, "only you have used soap!"

Even in these later days, people in some parts of South Africa have been obliged to use soda water for washing, and think themselves lucky to get that.

### Learning Sense.

The *Economist* says that once when Chief Justice John Marshall was driving, the hub of his wheel caught on a small sapling growing by the roadside. After striving unsuccessfully for some moments to extricate the wheel, he heard the sound of an axe in the woods, and saw a negro approaching. Hailing him, he said: "If you get that axe and cut down this tree, I'll give you a dollar." "I c'n git yer 'bout no axe, ef dat's all yer want." "Yes, that's all," said the judge. The man simply backed the horse until the wheel was clear of the sapling, and then brought the vehicle safely around it. "You don't charge a dollar for that, do you?" asked the astonished chief justice. "No, massa, but it's wuf a dollar to larn some folks sense." The quick-witted darkey got the dollar without further questioning.

### Gently Parried.

Disraeli had a devoted friend in the late Duchess of Teck. She approved of his unrelaxing imperialism, and he appreciated her grasp of political problems as well as her womanly personality; but a little story, found in the recent *Memoirs of the Duchess*, indicates that he was not to be charmed into telling tales out of school.

They were one dining together. It was during a crisis in foreign affairs, and as she was puzzled at the inaction of the government, the duchess said:

"What are we waiting for, Mr. Disraeli?"

The prime minister paused long enough to take up the menu, and looking quickly at it replied:

"Mutton and potatoes, ma'am."

### Easily Satisfied.

"Lived here thirty years and yet never saw the city?" "Never." "Did you ever have a desire to go to town?" "Well, yes; I reckon I has, but you see, fore the railroad come it wuz too far to travel on foot, an' the mule wuz too busy plowin', an' then arter the railroad come they went to chargin' people for ridin' on it, an' so I thought I'd jist stay at home an' not bother bout seein' the world. But what do you reckon I should do us 'other day?" "Don't know." "Well, sir, my son John ackchully bought a ticket, jumped aboard 'of the railroad, went to the city an'—subscribed to a newspaper."—*Atlanta Constitution*.

### The Advantage of Position.

The late Charles Haddon Spurgeon was not one of those geniuses who suddenly become a sudden revelation to their friends. As a child he was exceedingly intelligent, and his subsequent development was continuous. His schoolmaster looked to him whenever a question had long gone unanswered.

One winter's day, however, when the weather was bitterly cold, a change seemed to come over the boy. His answers went wide of the mark. Soon he dropped to the bottom of the class and stayed there.

The teacher was puzzled; his prize pupil seemed to have lost every spark of intelligence. But as he thought, he noticed that Spurgeon, at the foot of the class, sat right in front of the stove. It took but a moment to rearrange the pupils. The head boy was given the warm seat, and Spurgeon was placed next the window. Then the questions began again.

The change was complete. From that moment Spurgeon did not hesitate for the right answer. Five minutes later he was once more at the head of the class, sitting in front of the stove.—*Youth's Companion*.

### "Not Worth Talking About."

The late Dr. M. D. Hoge, of Richmond, Va., tells of two Christian men who "fell out." One heard that the other was talking against him, and went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?" "Yes, sir," replied the other, "I will do it." They went aside, and the former said: "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer." It was done, and, when the prayer was over, the man who had sought the interview said: "Now proceed with what you have to complain of in me." But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that, in going around talking against you, I have been serving the devil myself, and have need that you pray for me and forgive me the wrong I have done you." Dr. Hoge tells the story very well, and here and there in almost every community is a man or woman who might profit by it.—*Religious Herald, Richmond*.

### How He Won Them.

Philip Whipple says that when he went into the West to preach, he was exceedingly anxious to reach artisans and railway operatives, of whom there were hundreds in Chicago. He called upon William McAlpine, the chief engineer of the Galena Railway, and asked his advice as to the best way of approaching the employees of the road.

"How much do you know about a steam engine?" said McAlpine.

"Nothing."

"Then," said McAlpine, "read 'Gardner's Railway Economy' until you are able to ask an engineer a question about a locomotive, and he not think you a fool."

The clergyman had the practical sense to see the justice of that advice. So he "read up," and in due season went to the round-house of the Galena Railway, where he found a number of engineers standing by a locomotive which the firemen were cleaning. He saw that it was a Taunton engine with inside connections, and asked, at a venture:

"Which do you like best, inside or outside connections?"

This brought out information about steam-heaters and variable exhausts, and in half an hour he had learned more than his book had ever taught him. When he said goodbye, he added:

"Boys, where do you go to church? I have a free church in Metropolitan Hall, where I shall be glad to see you, and if at any time you need me, I shall be glad to go to you."

The following Sunday every man was in church.

### The Baker's Complaint.

A baker once came to a preacher, who, in the course of conversation, asked him whether he was in the habit of attending religious service, as he professed to be a Christian.

The baker answered, "I was formerly a member of a congregation, but being deceived by the preacher, I have since lost confidence in all preachers, and will henceforth join no church."

To this the pastor replied: "A certain friend of mine had the same experience with a baker. He sent to him for a fresh loaf of bread, but the baker sent him a hard, stale loaf, and since then he has lost all confidence in bakers."

"But, pastor," the baker exclaimed, "they are not all that way!"

The pastor replied: "Neither are all pastors like the one of whom you speak. You have no valid reason, therefore, to stay away from church; and you will not be able to excuse yourself before God with the story of that wicked pastor on the judgment day."

### Two Ways of Doing It.

Here is a pleasant and true story which has lately appeared in the *Youth's Companion*, being there printed for the first time. The poet, Walt Whitman, was, as is well-known, dependent during most of his life upon the kindness of his friends and admirers for a support. A few years before his death, one of these friends called upon him in his little house in Camden, a suburban town of Philadelphia.

"Well, Walt," he said, "how goes this winter? Any subscription needed for Christmas?"

"No," said Whitman, "no; I am at work now. I'm in the employ of George Childs. He pays me fifty dollars a month."

"You at work! May I ask what is your occupation?"

"Why, I ride in the street-cars. I fall into talk with the drivers and conductors, and find out which of them have no overcoats, and guess at their size and notify Childs, and then he sends the overcoats. It's not hard work," said the poet, thoughtfully. "And then, you know, it helps Childs along."

David Christie Murray, the well-known author, told in print some time ago the story of the hardships of his first years in London. After carrying about his manuscripts in vain from one publishing house to another, he found himself penniless and homeless. He slept upon the Thames embankment for two nights. For two days he had not eaten food.

On the third morning he was standing on

London Bridge, looking gloomily into the black water, when the editor of a newspaper who knew him passed with a hasty nod. He hesitated, looked at him, and came back.

"Oh, Murray!" he cried, "you are just the man I want! Can you spare me a couple of hours?"

"I want an article on—on Columbus for to-morrow. Birthday article. Nothing lamer—no dry dates. Something light, fanciful—you understand? Go to the office. You'll find paper and pens ready. Send it to my desk. And, oh, by the way, I may not be there in time. We'll settle in advance," thrusting a couple of sovereigns into his hand.

"I wrote the article," said Murray, "and found out long afterward that the birthday of Christopher Columbus did not come for months. From that day success came to me. That man saved my life."

### The Unkindest Cut.

George Inness, the landscape painter, was the hero of many an interesting tale, but of none more interesting than this:

Mr. Inness one day dropped into the studio of his son, who was also named George, and himself a painter of distinction. The younger man had just finished a sheep picture on which he somewhat plumed himself. "Ah," said the father, "that's a clever thing. George; it's a good thing! Why, that's a picture to be proud of. You've done yourself credit."

"I'm glad you like it father."

"Of course I like it. But—er—don't you think the sky is a little too low in tone? Here, let me take your palette a minute." And, seizing the paints and brushes, he went vigorously to work, painting out the sky and putting in light. He stood off and looked at it again. "No, that will hardly do. You haven't light enough on the ground, either. Just dab on some snow. There, that's better. Oh, but you have made those trees too hard. You should have painted them more broadly. That way. And that road; it isn't gray enough. And, really, that sheep doesn't add anything to it. In fact, it rather interferes with the rest of the canvas. Suppose we paint it out? Eh? There!" he exclaimed, after half an hour of rapid work. "How do you like it?"

By this time the picture had been absolutely changed. Young Inness looked at it ruefully. "I confess," said he, "that I don't like it at all."

"Then what in the name of common sense did you paint it for?" demanded the father.

### Reminiscences of Dr. Guthrie.

Dr. Guthrie, the eminent Scottish divine, who preached so long and so effectively in Edinburgh, was a man of rare gifts. The following incident which is narrated of him shows that he knew not only how to gain the attention of a large audience, but of the single individual as well. Although his parish was carefully visited by the parochial workers, he was also himself diligent in visiting; and in no field of labor was his tact more apparent than in this work of visitation. He was quite equal to any emergency. For example, one day, when visiting, he came to the door of an Irish papist, who was determined that the doctor should not enter his house. "You cannot come in here," said he; "you're not needed nor wanted." "My friend," said the doctor, "I'm only visiting round my parish to become acquainted with my people and have called on you—only as a parishoner." "It don't matter," said Paddy, "you shan't come in here;" and with that, lifting the poker, he said, "If you come in here I'll knock you down." Most men would have retired, or tried to reason; the doctor did

neither; but drawing himself up to his full height, and looking the Irishman fair in the face, he said, "Come now, that's too bad! would you strike a man unarmed? Hand me the tongs, and then we shall be on equal terms." The man looked at him for a little in great amazement, and then said, "Och, sure, yer a quare man for a minister! come inside;" and feeling rather ashamed of his conduct, he laid down the poker. The doctor entered and talked, as he could so well do, in a way both so entertaining and so instructive as to win the admiration of the man; so that when he arose to go Paddy shook his hand warmly, and said, "Be sure, sir, don't pass my door without giving me a call."

### A Story of President Lincoln.

Nearly everybody knows that Abraham Lincoln was something of an honest "doubtful Thomas." He was a man who, early in life, had severe mental contests regarding the genuineness of the revealed Word. Here is an interesting incident in his life as told by Alice D. Shipman, in the *New York Sun*. The Mr. Speed—Joshua F. Speed—here alluded to was one of Lincoln's most intimate friends, the friendship between them beginning early in life and lasting until the great president's death.

A few months before he died the president asked Mr. Speed to spend the night with him at the soldier's home. The guest arrived just after sunset, and, as was his wont, ran up to the president's rooms. There was the president reading a book. As he came nearer in the twilight the visitor was surprised to see his old friend reading the Bible. With the freedom that only a long intimacy could give, Mr. Speed said, "I am glad to see you so profitably engaged."

"Yes," answered Lincoln, looking up seriously, "I am profitably engaged."

"Well," said Speed, somewhat sadly, "if you have recovered from your scepticism, I am sorry to say that I have not."

The president for a moment looked him earnestly in the face; then, placing his hand gently on the doubter's shoulder, said, with unusual solemnity, as if for the moment the premonition flitted across his mind that these might be the last important words he should speak to his friend:

"You are wrong, Speed; take all of this book upon reason that you can, and the rest on faith, and you will, I am sure, live and die a happier and a better man."

### Presence of Mind.

Dr. Siddale, a well-known London physician, during his vacation a few years ago was fishing one evening in a Scotch loch when a man approached, caught him by the shoulders, and shook him violently. A glance told the doctor that the man was insane. He was a huge fellow; the doctor was small and possessed of little physical strength. No one was in sight.

"What are you going to do?" asked the doctor, calmly.

"Throw you into that water!" shouted the man.

"Certainly," said the doctor; but I'll have to go home and put on a dress suit. Dead men always wear evening dress."

The madman stopped, looked at him doubtfully, and said: "So they do. Make haste, I'll wait."

Doctor Siddale walked slowly up the bank, and then ran for his life. It requires calmness and courage of a rare quality to cope with the vagaries of a disordered brain.

Molière, the great French dramatist, was ill, and had retired to his villa at Auteuil, for rest and quiet. One day Boileau, Lullin, and another friend came to visit him. Monsieur La Chapelle died the honors for Molière. By the time supper was over, the guests were in so exalted a state that they resolved to set an example to France by dying philo-

sophically together, to prove their contempt of the world. They determined to drown themselves in the Seine, but first went to bid their host an eternal farewell.

Molière cast a hasty glance at the flushed faces around his bed. "But you have forgotten me!" he cried. "I, too, must share in this glorious act!"

"True, true!" they shouted. "He is our brother! He shall die with us. Come on!"

"Not to-night," said Molière, calmly, "or France will say we were ashamed of the dead. Wait until morning, and then if we die, nobody can doubt our motives."

They consented, and crept away to bed. When they rose sober in the morning not one of them spoke of suicide.

### A Gratified Court.

In the *New York Times* a physician relates an incident showing the innate kindness and good feeling of the Japanese. It happened while a United States transport, returning from Manila, was lying in a Japanese port.

"Some of the soldiers got leave, hired bicycles, and went riding," said the doctor. "One of them, while coasting down hill, ran over a man. They promptly arrested him, and he was taken before a magistrate."

"We all went up from the transport to see how things went with him. The magistrate heard the case and fined him five dollars for running over a blind man."

"What!" said the soldier, "was the man blind? Here, give him twenty dollars, and he pulled out a twenty-dollar gold-piece, and handed it to the magistrate."

"And what do you think they did? They were so pleased that they remitted the fine, or would have done so, only the soldier would not take it back, but insisted on its being given to the blind man, and they gave him a diploma setting forth what he had done."

### One of Lawton's Stories.

General Lawton never wearied of telling the following story, illustrative of the irreplaceable good nature of the negro soldier:

The night of the El Cacy affair, when my division was marching back to El Poso to take up a new position the next morning, I was sitting with Major G. Creighton Webb, inspector-general of my staff and one of the pluckiest men I know, at the side of the road. My men were filing past and we watched them. They were tired out, but full of ginger. The day was just beginning to dawn when we heard one coming down the road, talking at the top of his lungs. He talked and laughed and laughed and talked, and the men with him were chattering and joking.

"Here come the colored troops," said Webb, and sure enough the Twenty-fifth Infantry came along. The man who was doing the talking was a six-foot corporal. He carried two guns and two cartridge belts loaded full, and the man to whom the extra gun and belt belonged was limping alongside him. The tall corporal was weighted down with his blankets and haversack, but in his arms he carried a dog, the mascot of his company.

"Here, corporal," said Webb, "didn't you march all last night?"

"Yes, sir," said the corporal, trying to salute.

"And didn't you fight all day?"

"Sure, sir."

"And haven't you been marching ever since ten o'clock to-night?"

"Yes, sir," said the corporal.

"Well, then," shouted Webb, "what in the mischief are you carrying the dog for?"

"Why, boss, the dog's tired," was the reply.

Webb just rolled over in the dirt and laughed and cried like a boy.

## CHRISTIAN\* CITIZENSHIP

### The Greatest Drawback.

If politics is to be left to the baser element, how can we expect the ship of state to safely stand the storms? The disposition of good men to regard the situation as hopeless is the greatest of all drawbacks to good government. "The Church stands for purity; politics stands for intrigue and immorality. Therefore the one thought of the Church must be that of steering clear of it altogether." The spirit of Christianity and the spirit of common sense teach us that this view is a false one. We cannot solve the problem by keeping out of it.—*The Lookout.*

### Voting a Duty.

Voting is a religious duty to Christian citizenship, a responsibility which we cannot throw off upon another. And though my vote does not change results, that does not change my responsibility to vote.

Yes, they tell us that the elections at the ballot-box are decided mostly by the previous caucus. Very well, so let it be. Then the responsibility of Christian citizenship goes back into the caucus; and no man has a right to stay away from the primary caucus of the party to which he belongs, and then complain that only unworthy men were given him to vote for. It is an obligation to be at the primary caucus to help decide what men's names shall be presented before their fellow-citizens; and if this caucus meet on prayer-meeting night, then let the deacons of my church go to the caucus and leave the women to pray. Let them see to it in the beginning that the start is right, and that only good and true men are presented to the community.—*Rev. Smith Baker, D.D.*

### Moody's Christian Citizenship.

Mr. Moody one day said to a Christian friend living in a town to which he had just come for special meetings, "What is the prospect about the election next month?" "Oh," said his friend, "I don't have anything to do with politics; my citizenship is in heaven."

Mr. Moody swiftly replied, "Better get it down to earth for the next sixty days."

Mr. Moody practised his own preaching in this respect, particularly in one instance, when he was notified during absence from home at revival meetings that there was danger that the law refusing to license saloons would be repealed in Northfield. He hurried home at once, and drove about early and late getting prohibition votes by personal interviews, not only in the village, but all out through the surrounding country. On election day he was a veritable Jehu, driving his two horses to their utmost speed and endurance, bringing in voters from the farms.

When the town meeting convened in the evening to hear the report of the vote, Mr. Moody, feeling sure what the result would be, and fearing some public compliment, quietly stole away; but, when the temperance victory was announced, an Irishman, whose vote he had won by kindly argument, arose and said, "I move the thanks of this town to the Honorable Mr. Moody."

A third story that may well be grouped with the foregoing to show the practical character of Mr. Moody's piety is an instance when in a noon meeting at Chicago a wealthy man, more pious than generous, arose and stated that there was great need of mission work in a certain part of the slums of Chicago, and asked that the meeting would pray

that the Lord would put it into the hearts of Christian people to give four hundred dollars to rent a hall in that district. Instantly Mr. Moody replied, "Brother, I would not bother the Lord with that; I would do it myself."

He understood, what very many people have not learned, that much praying is simply an attempt to throw upon the Lord work which we can and should do ourselves. When we pray, "Thy kingdom come," we must also work and vote as we pray.—*Rev. W. F. Crofts.*

### Service of the Country.

To-day everybody who hears the word "politics" looks down, as if politics were something low in the scale. "Service of the country" is a term of ridicule. We have suffered the feeling of patriotism to be vulgarized. It was not so with our fathers, the Puritans, in New England. They were men who poured the whole fervor of their moral conviction into the State; and there was nothing that they thought to be more noble. When our fathers came over to New England, to serve the State was next, in their thought, to serving God; and so sacred was the trust that they would not suffer the vote to go into the hands of an unconvinced man. No man could vote in the early Puritan days of New England unless he was a consecrated man, that is, an accredited member of the church. Afterward, with the growth of population, from various causes (and wisely, I think), franchise was enlarged; but it stamps what was the Puritan idea of patriotism—the duty of serving one's country.—*Henry Ward Beecher.*

### "Vested Interests."

I once had occasion to present a petition to a Committee of the United States Senate, on behalf of the white-ribbon women, asking for the protection of the home, and that the safeguards of law be removed from the saloon. The attorney of the brewers' congress was there, and set forth his opposition after this manner: "Gentlemen, we brewers have vested interests you are bound to respect; and if you do not respect our vested interests, you will hear from us at the next election." While he was speaking, I thought about the "vested interests." I came to represent; I thought about the women whose names stand first on my calendar of saints; I thought about the mothers of the nation, who go down into the valley of unutterable pain and in the shadow of death, with the dew of eternity upon their foreheads, pass the sacred but terrible ordeal that gives to America her sons and daughters, and I said in my heart, "The vested interests of motherhood shall yet, in the education of Christian manhood through the Republic, outrank the brewers' kegs and the distillers' vats."—*Frances E. Willard.*

### What Can Christian Endeavor Do?

What can Christian Endeavor do in politics? Do right and righteously. Regard this nation as a sacred heritage, not to be handed over to ignorant or vicious foreigners, not to be allowed to fall into the hands of the worst classes of citizens, but to be governed and maintained by the best. Christian Endeavor can voice a moral sentiment that shall make itself heard and respected even by the immoral. Christian Endeavor can rise to the level of Christian statesmanship and pure patriotism. Christian Endeavor can vote, and keep bad men out. Christian Endeavor can see to it that saloon-keeper and alderman are not synonymous terms. Christian Endeavor can stamp out the false assumption, now made not for the first time, that the people have no right to inquire into the private

character, but only as to the public fitness of their candidates. Christian Endeavor can insist that no confessed moral leper and hypocrite shall be allowed to sit in the national legislature; and if a misguided constituency send such a one there, can help in the utterance of a protest that shall be felt the world around. Christian Endeavor can preach and teach and live good citizenship. The best Christian will be the best citizen. He who is the most loyal to God's law will be most obedient to the law of the land. Christian Endeavor can inculcate the law of love that makes a good neighbor, a noble citizen, a true and helpful member of a civilization, a peaceful and desirable state, a world blessing church, and an incoming kingdom of Christ upon the earth.—*Rev. H. B. Gosse.*

### Intelligence Needed.

The Christian citizen should be an earnest and intelligent student of current conditions and problems. We need men who, like the children of Issachar, have "understanding of the times to know what Israel ought to do." I verily believe that Christianity contains the remedy for the social ills that imperil our national life; but we must understand the disease before we can apply the remedy. I fear that we have been kept from taking such profound and intelligent interest in these things as we should by an irrational conservatism. There is a certain noble conservatism in which I believe. We have grown out of the past, are rooted in it, and should conscientiously conserve whatever good it has left to us. But as we trust in God we should not be afraid of growth. It is natural, beautiful, and healthful. It is foolish to curse the reformers and sigh for the return of the good old days. Nothing good ever returns except as a vital force in the life of the new, for which it has helped to prepare the way. Let us rather welcome such natural changes as time brings, recognizing the fact that the fault is ours if these changes are not healthful and beneficial.

The Christian citizen cannot afford to let things alone. It is his duty to preach and exemplify among his neighbors, both rich and poor, the gospel of purity, justice and brotherhood; try to make them understand that, in spite of hate and warfare, they are one body, that the good of one is the good of all, and the hurt of one is the hurt of all.—*Rev. E. B. Chappell, D.D.*

### Some Foes to Fight.

No party can count on the vote of the best patriot.

Love of liberty and loyalty to God will keep any nation safe.

The spirit which chooses a dollar above a duty is not the spirit of the patriot.

If the saloon is not destroyed it will debauch the nation. Christian citizens dare not rest from their labors until the liquor serpent is dead.

Sabbath breaking may brake a state. God will never honor the people that dishonor him. A sacred Sabbath is essential to the preservation of our national greatness.—*Forward.*

—HERE IS AMOS R. WELLS' picture of a prosperous nation: "Its citizens are contented with moderate means; its rich men hold their wealth as a public trust. Public office is looked upon as an honor; it is not spoiled by the spoilsman. It has a reverence for its great past, but it is not so bound by it that it cannot make for itself a greater future. In its exchanges it makes no sale of honor; in its schools it teaches character as well as science; in its pulpits it fearlessly opposes wrongdoings. The balance of earthly trade may be against such a nation, but from the bank of heaven it will be drawing a vast and constantly increasing dividend."



## The Sunday School

### Teach Me.

O teach me, Lord, that I may teach  
The precious things Thou dost impart;  
And wing my words that they may reach  
The hidden depths of many a heart.

O give thine own sweet rest to me,  
That I may speak with soothing power  
A word in season, as from Thee,  
To weary ones in needful hour.

O fill me with thy fulness, Lord,  
That I may very heart o'erflow  
In kindling thought and glowing word,  
Thy love to tell, thy praise to show.

O use me, Lord, use even me,  
Just as thou wilt, and when and where;  
Until thy blessed face I see,  
Thy rest, thy joy, thy glory share.

—Frances Kelley Haverpel.

### Interrupting Teacher.

It is as much out of place to interrupt a teacher while teaching as it would be to interrupt the preacher while preaching. A specified time for teaching should be given the teachers, with the understanding that they are expected to devote every moment of it to the instruction of their classes, and that the superintendent will stand guard to protect them against interruption from any source.—*Evangelical Sunday School Teacher.*

### "Stopping the Leaks."

Mr. Marion Lawrence, General Secretary of International S. S. Work, sent letters to fifty superintendents, asking for suggestions as to the best way of "Stopping the Leaks" in Sunday Schools. He speaks of replies received as follows:

Putting together the letters and reports referred to here, and many others not referred to, it is easy to sum the whole thing up as follows:

1st. Make your school intensely interesting and practical.

2nd. Require the pledge of regularity before admitting new members.

3rd. Hold the teachers responsible for every absence in every class.

4th. When absences occur they should be looked up before the next Sunday in every instance.

5th. Printed forms are good, but nothing will take the place of a personal visit.

6th. Of all visitors the teacher is the proper one.

7th. The superintendent can do nothing better than call on absent scholars.

8th. Visiting committees, deaconess visiting missionaries, etc., engaged for the purpose, with or without pay, are most valuable, but not so good, as the teacher to make the visits.

9th. The scholar who is absent two Sundays in succession should be followed up even more vigorously than before.

10th. No scholar should be given up and dropped from the roll, until every hope that he can be regained is lost.

The following words from J. V. Forster, superintendent of the Emory Methodist Episcopal Sunday School of Jersey City, N. J., are suggestive:

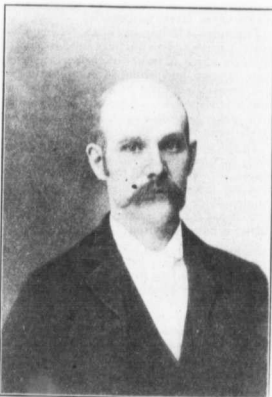
"The subject of 'Leaks' is an important one, and the only suggestion I can make is to keep a careful watch of the absentees, and not allow a single person to get away without knowing the reason in a positive, and not in a general way. The secretaries are

charged with the duty of notifying teachers of absences and asking the reasons therefor, and if these reasons are beyond the control of the teachers then some other party will take up the matter and investigate."

### The New Secretary.

The Executive Committee of the Ontario Sabbath School Association, held a meeting recently and appointed Mr. J. A. Jackson, B. A., head master of the High School at Iroquois, as General Secretary, to fill the position left vacant by the resignation of Mr. Alfred Day.

Mr. Jackson is a comparatively young man, having been born in 1861, in the Township of Edwardsburg, County of Grenville. At the age of eleven years his father died, leaving his mother with five children. She struggled hard to keep her family together, and her efforts were crowned with success. Mr. Jackson pays a high tribute to his mother in declaring that whatever success he has achieved in life he owes to her. When he was twelve years of age he started to work in a single mill, and of course the opportunity for an education was somewhat limited. In the year 1880, however, the way



MR. J. A. JACKSON, B. A.  
SECRETARY ONTARIO SABBATH SCHOOL ASSOCIATION.

opened for him to attend the Kemptville High School, and here he prepared for the work of teaching. In 1882 he became principal of North Augusta Public School. After teaching for a short time, he entered Victoria University, where he graduated with first-class honors, and then took teaching work in Kemptville and Gananoque High Schools. In 1893 he was appointed head master of the Iroquois High School, which he has held until now, giving eminent satisfaction.

Mr. Jackson has been a Sunday School Superintendent in the Methodist Church for a number of years, and has shown great aptitude for Sunday School work. We wish him great success in the responsible position to which he has been called.

### Ennobling Work.

At the Sunday School and Epworth League meeting of the Bay of Quinte Conference, Rev. H. V. Mounteer gave an excellent address on Sunday School work. He said that this work was dignified by its instruments; it labored with the living and abiding word. No person may handle instruments of labor without certain qualifications, and those necessary for a Sunday School

worker were a consistency between life and truth—holiness of life and purity of character. The work too was ennobled by the material upon which its labor is expended, ennobled by its purpose and ennobled because of its likeness to the work of God. It is divine because it reaches out beyond self, noble because it is power engaged in the help of weakness, strength constantly consecrated to the help of the helpless.

### That Little Intermediate Period.

From the age of eight to twelve years is the time when greatest results can be achieved in Sunday School work. For this period wisest teaching organization should be perfected and closest supervision given.

1. At eight years the child usually is able to read and likes to read. Then can be developed love of Bible reading, skill in finding places, and readiness in using helps.

2. At this age up to twelve the child is willing to be directed by the teacher. He will learn verses, study certain questions, and do home work if carefully followed up. If neglected until after twelve, he will hardly do anything asked.

3. This is the memory period. By the time the scholar is twelve, he might have learned all the historical facts of the Bible, the names and general contents of all its books, a harmony of the four Gospels, and scores of memory selections by heart; geography, manners and customs, church history and doctrines, and many other lessons which would forever fix his love for the Bible and enthusiasm in it.

4. If not in the church before eight, this period is especially valuable as the reaping time. Then every child may be led to accept Christ. After twelve, how much more difficult!

5. As Mrs. Barnes impressively says, "We complain of the loss of scholars after fourteen, especially of the boys and young men, but we ought to see that the reason for this loss is in doing poor work for them between eight and twelve." A splendid intermediate department keeps your school filled with boys, young men, and adults.—*Pennsylvania Herald.*

### Nagging.

Nagging is the bane of the Sunday School, no less than of the home. In the infant room, especially, the less apparent "managing" the better. A primary teacher who is always fussy wandering about, darting toward this one here, and pouncing on that one there, poking and patting and suggesting, for fear that visitors may get a bad impression of her children, has an irritating effect on the beholder. Almost any amount of quiet naughtiness on the part of the children would be preferable to so much unquietness in preventing it. At the same time the method defeats its own end, and results in nothing but general discomfort. No child, however well disposed, can bear up long under such treatment. We have lately seen (and sympathized with) a set of little folks brought out into the "big room" to undergo the usual of Review Sunday. The little low seats were gone, and the little legs were dangling. They had to sit up in the front rows to be looked at, and they had to sing their little kindergarten ditties and say their kindergarten pieces, and then sit still a solemn half hour or more and listen while the older folks harangued. In this Sunday school it is the custom for subjects to be given out and papers written once a quarter on the interesting persons or places studied during that time. The exercise is apt to be more or less interesting. On this occasion the primary children bore up under it with exemplary patience. As one motherly old lady whispered, "They'd 'a' been all right if that teacher o' theirs had only had faith to believe they was going to be all right!"—*The Pilgrim Teacher.*

## Devotional Service.

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

### JULY 15.—"HOW MISSION WORK WILL GAIN SUCCESS."

Acts 1:6-24.

(QUARTERLY MISSIONARY MEETING.)

#### HOME READINGS.

Mon., July 9. Christianity most dominant. Rev. 5:9-13  
Tues., July 10. Is the world growing better? .....  
Ezek. 7:10; Rev. 11:15  
Wed., July 11. The progress of missions. ....  
Isa. 52:1-10  
Thurs., July 12. Youth and the Kingdom. Matt. 19:16-22  
Fri., July 13. Reasons for courage. ....  
Ps. 72:8-20  
Sat., July 14. The needed optimism. ....  
Isa. 69:1-11

At this time, says one, when our minds are so deeply concerned for the honor of the Empire, let us not forget that there is a subject of broader significance, of greater import, than that which so fully occupies our attention. It is the duty involved in the Saviour's injunction, "Go ye into all the world and preach the gospel to every creature." The spirit of this command is as imperative as the ties of friendship; broader than the strongest patriotism; it even transcends national bonds, reaching the highest plane of love and devotion to humanity.

#### NUMBERS TO BE SAVED.

One way to gain success in missions is to know the number yet unreached by Gospel truth and light. Think of these facts, and think of your duty in view of their solemn import:—It is said that while there is one minister to 700 persons in the United States, there is but one to 400,000 in the Congo, one to 435,000 in India, one to 600,000 in China, one to about 700,000 in Siam, and one to 1,500,000 in the island of Hainan. In the whole heathen world, a conservative estimate places one missionary in the midst of 200,000 people. Even if we were disposed to dispute the value of these people as compared with our own race, we do not know that it is open to us to do so, for evidence is daily accumulating to prove that the mental acumen of many of these so-called inferior races is not a whit less than our own. If, then, the new commandment is to prevail, and we are to love them as Christ loved the world, we must regard it as the paramount problem of the Christian Church to save these numerous peoples. And if it be further true that the average cost of leading a so-called civilized man to accept the Gospel is \$6.20, while it costs only ninety cents to lead a heathen to accept them, it is the sevenfold duty of the Christian Church to send the Gospel to them.

#### UNITY OF THE HUMAN RACE.

Another way to gain success in missions is to consider their results in the unity and brotherhood of mankind. The Bible aims at this happy consummation. The Gospel unifies the races of the earth, and gives a cosmopolitan character to every dweller upon it. Jesus Christ is the Saviour of the world, and in him there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all. In Christ national prejudices must evaporate. Their existence would vitiate the fellowship of the Gospel. Max Müller says that Christianity banished the word "barbarian" and introduced the word "brother." "Humanity is a word which you look for in vain in Plato or Aristotle. The idea of mankind as one family, as the children of one God, is an idea of Christian growth; and the science of mankind, and of the languages of mankind, is a science which, without Christianity, would never have sprung into life. When people have

been taught to look upon all men as brethren, then, and only then, did the variety of human speech present itself as a problem that called for solution, and I therefore date the real beginning of the science of language from the first day of Pentecost."

#### PHILANTHROPIC AND POLITICAL REASONS.

Still another way to stimulate the desire of Christian missions is to realize the claims of philanthropy and national greatness. This view is of great moment, but often overlooked. When we become aware that social and industrial reformation, as well as imperial claims and world-wide civilization, are bound up in the progress of missions, we begin to see their magnitude and importance. The abolition of slavery throughout the British possessions is one of the few great and absolutely unselfish acts in history. The compass of the English churches was aroused by the movement to bring the negroes of Africa under the influence of the Gospel. "Soon the glaring inconsistency of sending the Gospel to them with one hand, and with the other exporting them from their native land as chattels to be bought and sold, appeared, and it could not long be sustained." "It was the missionary spirit which accomplished the final emancipation of the slaves in 1834."

The appeals to humanitarian feeling then made contributed powerfully to that fund of altruism which is now quietly emancipating men, women and children from industrial and every other form of slavery. Without this brotherly love, all agitation for industrial and other reforms is simply tinder for the flame of revolution.

To the statesman, and the British statesman particularly, missions should be the main question, because they have secured to England her world-wide colonial empire, an empire which no nation on earth could rule were it not for the influence which Christian missions have exercised upon it.

#### INDIVIDUAL CHARACTER.

A farther motive for interest in missions is the effect which that interest has on the individual Christian character. It widens the horizon and extends the view. It gives a broad foundation for Christian activity. He who is simply relieved of the burden of sin is but partially converted. He whose conception of Christian life is happiness, and who receives it, is not therefore a useful Christian. No one is truly converted until he so follows Christ that he loves every soul God has made, and is willing to put his shoulders under the direst need of the most degraded sinner in the world. We need the object lesson of missionary work to impress upon us this conception of conversion, and produce the most useful workers in the home church.

Missions are the main question because they develop ideal manhood. They reveal the high-water mark of human possibility, and confer in noble men God's greatest gifts to the world.

#### A CLARION CALL.

If our Leagues would realize the true relation of missions to the work of God—missions in the broadest sense of sending the truth at home and abroad wherever needed—every pulse of their life would throb with missionary zeal, and every activity of the Church would look missionward. All its institutions, continues a writer, would be sustained for the sake of their mission value, and vigor poured into them in proportion to their missionary possibilities and results. Could we but displace the narrow and hampering conceptions of the purpose of the Church which are now squeezing out her very life, and implant in our young people the imperial idea of the universal dominion of the cross, if we could but get it into the very heart of believers that the Church has simply and absolutely no reason for existence

except to bring to pass the time when all nations shall acclaim Christ the blessed and only Potentate, King of kings and Lord of lords; if we could do this, we could develop an enthusiastic loyalty to Christ as King which would make all our church members enthusiastic and courageous for the kingdom of God. This is the main question, the great issue. We must never doubt it. It must be the supremely formative and inspiring force, and then our Master, whose we are, and whom we serve, shall see of the travail of his soul, and shall be satisfied. He is loudly calling us to the conflict to-day.

#### THE GREAT CENTRAL POWER.

The great central power, after all, by which we may gain success in missions is not physical power, not the power of eloquence, nor the power of logic, nor the power of thought merely, but the power which Christ promised to his disciples—the power from on high. "The power from on high is mighty to drag the world down; the power from above working through men is mightier to draw the world up. This is the power of the Holy Spirit, spoken of in the scripture, 'Ye shall receive power, after that the Holy Ghost is come upon you.' Wait, then, in expectation, young people, and devoutly pray for the great gift promised in these words; and as you receive it, use it for the glory of God and the extension of his kingdom on the earth. Then our Leagues shall not be in vain—the power of God shall be in them.

#### POINTS FOR THE PRESIDENT.

This is an important missionary topic—very important. You are to consider ways and means of making mission work successful. Have three brief papers prepared on three elements in successful mission work—(1) *Pray*, (2) *Study*, (3) *Give*. In connection with each of these elements of success have the questions answered, *How? Why? What? When? For example, Pray—how? Pray—why? Pray—what? Pray—when? And so with Study and Give*. By this plan you will discover, in a practical way, how to gain success in mission work. Of course, have scripture, hymns, prayers, remarks, and all, appropriate to the subject. Begin and close on time, and have the meeting filled with brightness and enthusiasm.

### JULY 22.—"THE NEEDY AT OUR DOOR."

Luke 16: 1-25.

#### HOME READINGS.

Mon., July 16. The law and the poor. ....  
Deut. 15: 1-15  
Tues., July 17. For whom did Christ come? Matt. 11: 1-5  
Wed., July 18. To whom are we to go? Matt. 28: 16-20  
Thurs., July 19. Greatness in service. ....  
Matt. 19: 35-45  
Fri., July 20. The gospel and the poor. Luke 14: 12-14  
Sat., July 21. Unselfishness. ....  
1 Kings 17: 8-16

The broadest view of mission work includes not only the foreign field, and the more remote home field, but the field across the way, or next door, or two blocks from us. There is a danger of sending "blankets and top boots to the natives of the cannibal islands," and neglecting the needs of the natives of Canada, or the inhabitants of our own town, or village, or countryside. One may carry flowers to the prisoners in the jail, and make no effort to have any flowers to cheer the home for loved ones there. I know a mother who appears to be earnest in religious services and Christian work away from home, but who allows her own children to run wild, and neglects their moral and religious training. We look abroad for opportunities to work for Christ, and overlook the opportunity nearest thee, "is an injunction all should remember. Of course the performance of duties near at hand does not mean the neglect of those apparently more remote. These we

should do and not leave the other undone. We ought to do both.

THE LINKS THAT BIND US.

The various relationships of life are links which bind us to one another. There is the relationship of the family, the school, the church, business and social life, and that of our common humanity which the rich man in the parable utterly disregarded. Here is an illustration—of the first two brothers who lived on this earth, the one hated and slew the other, and when arrested before God and his own conscience, denied the obligation of paternal care. Of the first two brothers mentioned in the New Testament, the one having found Christ, hastened to bring the other. These brothers are representative men. Cain is the embodiment of the spirit of hatred and selfishness; Andrew is the personification of the spirit of love and self-sacrificing zeal. The spirit of Andrew is needed in our attitude toward the needy at our door. We must not only recognize the brotherhood of the family, but the brotherhood of mankind in the spirit of love that leads to kindly deeds toward all.

SPIRITUAL CARE.

Earthly relationships involve the duty of spiritual care. Relation, taken in its widest sense, is not the ground of all moral obligation, is certainly intimately connected with it. No one can be a parent, a son, a daughter, a church member, an employer, without being specially bound to care for his own. Men have to provide for their households in earthly things, and ought to in spiritual things. Brothers, sisters, friends, are morally bound to seek the spiritual, as well as the temporal welfare of one another. In proportion to the closeness of the relationship is the force of the obligation.

OPPORTUNITIES NEAR AT HAND.

The relationships of this world furnish excellent opportunities for the discharge of the duty of caring for those nearest us. God has constituted the varied relationships of life for the purpose of promoting the moral good of man. We grow in love by being loving; we grow in tenderness by being tender; we grow in virtue by being virtuous; we grow in strength of character by being tested—and all this could not be without the relationships in which we stand to others. So that caring for and helping the needy at our door, we not only help them, but we also help ourselves. For good performed returns to enrich the giver's bosom. Members of families, of societies, of churches, of communities have little thought of the opportunities they have of bringing each other to Jesus, and to the securing thereby of high moral and religious character.

AN ACCOUNT REQUIRED.

We are responsible in the sight of God, and in the presence of conscience, for temporal and spiritual help to those who are associated with us by the close ties referred to. The rich man neglected Lazarus, the needy one at his door, but he was held accountable for his spirit and conduct. We must strive to know and to relieve the sorrows of those who are in our path, or have the condemnation of conscience and of God. This, however, does not imply that we are not to examine the needs of each case that presents itself to us for charity. We may often do much harm in encouraging thoughtlessness, imprudence and pauperism by indiscriminate almsgiving. The apostle's injunction is "But to do good and communicate forget not." And the Saviour's words, applicable to us as well as to his disciples, are "Freely ye have received, freely give." For a response to such precepts we are under obligation, and shall be compelled to give an account.

THE RICH MAN'S SIN.

The rich man's sin was not in the mere fact of his riches. It would be hard to understand how, if wealth as such were the rich man's sin, the celestial banquet could be presided over by Abraham, the richest of the rich in Israel. His sin was his worldliness, his selfishness, his utter forgetfulness and neglect of the nobler and spiritual aims and blessings of life. He was rich toward himself and not toward God and his fellow man. The picture of Lazarus at his gate, uncared for, shows his neglect of the poor. He lived wholly for himself and expended his wealth for his own gratification, instead of helping his wealth as a steward, to be expended in doing good, in relieving distress, leading the needy, distributing blessing to humanity. Such a spirit of selfishness is seriously detrimental to the highest interests of the soul, and shows a disposition contrary to moral and spiritual truth taught by our Lord and Saviour Jesus Christ.

FLASHLIGHTS.

The waste of the world would erase the need of the world.

It is far more necessary for you than for Lazarus that you help him.

It is not enough to give Lazarus money; he needs your interest, your sympathy, your personality.

Your Lazarus is the poor man whom God has sent to your door. Do not shut your eyes as you go out.

It was only five loaves and two small fishes; but they were given willingly, and Christ fed five thousand with them.

"My gift," we say, "would be only a crumb to feed a hungry world." Then God will hold you responsible only for that crumb.

Lazarus may be to blame for his poverty; he may be shiftless or wicked. All the more need, then, that you should help him.

No man can afford to look upon a beggar with his own eyes. He must think how Christ would look upon him.

An excuse can be found for the use of silks and broadcloth, rich food and expensive furniture. These things are beautiful; but there is a far higher beauty—a life plainly for the sake of charity.

POINTS FOR THE PRESIDENT.

What is meant by the *needy* in the topic? The *physically* needy, the *mentally* needy, the *morally* needy, the *spiritually* needy. The lesson is a broad one, and includes not only the giving of a few cents to a beggar, or a few dollars to benevolent purposes, but it means helpfulness in general to the souls as well as to the bodies of those who are needy. Have three brief papers or addresses prepared on the following: "Lazarus—a picture of helplessness;" "Dives—an example of heartlessness;" "Christ—the model of helpfulness."

JULY 29.—"CUMBERERS OF THE GROUND."

Lev. 19: 15, 35.

HOME READINGS.

- Mon., July 23. The vice of idleness. . . . . Prov. 10: 14, 5, 26.
- Tues., July 24. The activities of the inactive. . . . . Eccl. 10: 18.
- Wed., July 25. Work a necessity. . . . . Prov. 6: 6-11; 20: 4.
- Thurs., July 26. Work a blessing. . . . . Prov. 13: 11; Eccl. 5: 12.
- Fr., July 27. Providing for one's own. . . . . John 19: 25, 27.
- Sat., July 28. Using opportunity. . . . . John 9: 1, 17.

No doubt this parable in its primary reference sets forth the state of the Jewish people at the time—the pains that had been spent upon them, the meagerness of spiritual results that had been yielded by them, and the certainty of divine retribution if there was not a speedy change in their condition. But the solemn lessons which it contains are equally applicable to every individual whose life has been subjected to religious influences,

and who has failed to yield the fruits of righteousness.

NO ORNAMENTAL TREE.

The tree spoken of in the parable had enjoyed special advantages. It was planted in good soil, and was tended to by one who both knew how to apply, and was diligent in applying, helps to its growth and fruitfulness. It was not a tree growing wild among the rocks, or on the road-side, which one would naturally expect to have no fruit. It had all advantages, yet it bore no fruit. The spiritual meaning of all this is quite plain. From those who are outside the influences of religion little can be expected. But from us, who are placed in the most favorable conditions, who have been taught the truth as it is in Jesus from our earliest years, who have enjoyed all the helps and privileges the church can give, to whom God's word is so familiar that we are in danger of losing reverence for it, much is expected. There was no fruit on this fig-tree. Yet it was not dead. Instead of being a fruit-bearing tree, it had become a tree of the ornamental kind, and it was not supposed never have been made. It was not planted for ornament, but to yield fruit; if it did not yield fruit, it had no claim to its place in the vineyard. In this tree we have a picture of the mere profession of religion, as contrasted with genuine, vital religion. The person whom the fig-tree represents is in the church, he has all the advantages of that position, he has the external form, and uses the language of the Christian. But one important thing is wanting—he yields no fruit. No one is any the better for his profession. He exercises no good influences. He is never known to do a generous, kindly, Christ-like action, or to assist in any good cause, except perhaps occasionally in a half-hearted, listless way. And this is the great test of the value of the Christian life. The goodness Christ requires is something that *imparts itself*, and not something that merely *pleases the eye*. It yields fruit in good deeds which serves to feed and nourish the spiritual life of others.

THE PATIENT OWNER.

The owner is disappointed and impoverished by the fruitlessness of the tree as it is. His fruit would have value for him as an article of food and merchandise, and he deeply regrets its failure to yield. In the same way, we belong to God, our life has been given by him, the place we occupy is that which he permits, and it is adapted to the great purpose of our yielding the fruits of righteousness and holiness. Some may be more favorably situated than others, but all have in their power to yield some acceptable fruit. See how patient and persevering the owner was—"Behold, these three years I come, seeking fruit on this fig-tree." More than three annual visits are implied. The fig-tree bears three times in the year—in the early spring, in summer, and in autumn. So we may think of the owner of this fig-tree as coming time after time during these three years to see if there were any signs of fruit. But there were none. Our Master also is patient. If he were not, what would become of us? He comes to us every season—that is, whenever new circumstances occur in our lives, whenever there are fresh influences brought to bear upon us. He draws near to see if at last we are beginning to yield fruit. When, after protracted patience on his part, and prolonged indifference on our part, and there is no prospect of fruit, his sentence is simple and decisive—"It down; why cumbereth it the ground?" The tree is useless. It has been planted there to bear fruit; it does not bear it, and there is no reason for any longer preserving it. It is taking up space which might be occupied by a fruitful tree; it is not only doing no good, but it is hindering good from being done. This truth is a *very solemn one*. God is patient, but there is such a thing as exhausting even his

patience, and as making further long-suffering needless and even ridiculous. He waits long, but a time may come when he will be forced to leave to their fate those who are resolutely set upon disappointing him.

#### THE KINDLY VINE-DRESSER.

The owner has pronounced the sentence of condemnation, continues Wilcock, but an intercessor is found in the vine-dresser. He has a love for all the trees that are within his care; he loves this tree, not only for the fruit which it may yield, but also for its own sake. Yet, it is only a *respite*, a little more time, that he asks for. "I will do so-and-so with it, and try all in my power to correct the defect; but if failure attends my efforts, I will not have a word to say in its behalf." This, in effect, is the pleading of the intercessor. There is a deep spiritual meaning in this phrase of the case. We are the subjects of intercession, but the intercession has conditions attached to it. There is One who loves us profoundly, loves us for our own sakes, independently of what we may become. But at the same time he knows that eternal life can only be given to those who live unto God, and who by their fruits give evidence of the genuineness of their faith in God and love for him. He intercedes for us; that is, he asks for time to make use of every means within his power for stirring us up to be fruitful in all good works. And intercession avails in the case of those who, though backward and disappointing at first, yield to the heavenly influences brought to bear upon them and begin to live for God. The plain, definite, and solemn warning which the parable contains is one of the means which the heavenly vine-dresser uses to make us bestir ourselves. The words are calculated to shake us out of indifference, and to urge us to begin at once to bear fruit towards God in a devout and holy life.

#### FLASHLIGHTS.

Am I really of service in the kingdom of God?

Am I using to the fullest extent the opportunities God gives me?

Am I doing what I want to do, or do I want to do what Christ wants me to do?

A cumberer need not be inactive. A serpent is more of a cumberer of the ground than a snail.

A man who is useless in the kingdom of God may console himself by thinking that at any rate he does no harm; but every dead weight holds back the wheels.

Many a useless man thinks himself exceedingly useful. The question is, whether we are doing what Christ has a use for?

Never think yourself untalented if you know how to obey.

The religious motive will make all our work religious, but we cannot get the religious motive except from distinctively religious work.

There are many incentives to Christian activity, but the only one that lasts is a passion for souls.

To ask first whether you can do a thing is to take hold of the wrong end of the problem. Ask whether Christ wants you to do it.

There is no easy task that may not be made hard by leaving Christ out of it. There is no hard task but may be made easy by getting his aid.

It is easy, by planning, to cheat yourself into inactivity. Horace Mann said that he had never read anything about the resolutions of the disciples, but a great deal about the acts of the apostles.

#### POINTS FOR THE PRESIDENT.

This is a summer parable—a tree with leaves, but no fruit. Have some capable person prepare a short paper or address on—

1. Why some fruit-trees do not bear fruit, and someone else prepare one on "Why some Christians profess, but do not perform." In

the first let the reason of the horticulturist be given, in the second the reason of the word of God and common sense. Are there any trees not bearing fruit in your society? Let there be a time of serious self-examination. All Leaguers should be active, earnest, fruit-bearing. Don't disappoint your divine Master.

#### AUGUST 5—"THE EVIL OF ENVY."

Luke 15: 25-32.

#### HOME READINGS.

Mon., July 30. The tenth commandment. Exod. 20: 1-17  
Tues., July 31. Contentment. 1 Tim. 6: 6-16  
Wed., Aug. 1. Desirable dissatisfaction. 1 Cor. 12: 31; 2 Cor. 5: 1-8; Heb. 11: 13-16  
Thurs., Aug. 2. Making the most of what we have. Phil. 4: 10-13  
Fri., Aug. 3. The fruits of contentment. Luke 14: 10-13  
Sat., Aug. 4. The cure for envy. 1 Cor. 13: 1-13

To envy is to grieve at another's prosperity; to disparage or hate another on account of his superiority. It is made up of meanness and malice. It is a weed that grows in all soils and climates; it is not confined to any rank of men, or extent of fortune, but rages in the breasts of all sorts and conditions. It keeps all kinds of company, and wriggles itself into all dispositions, and yet carries so much poison an venom with it that it alienates the affections from heaven and raises rebellion against God himself. It is worth our utmost care, therefore, to watch it in all its disguises and approaches that we may discover it on its first entrance, and dislodge it before it procures a shelter to conceal itself and begin its disgraceful work.

#### ENVY'S RECORD.

Envy fired the breast of Saul and he cast a javelin at David. It rankled in the bosoms of Joseph's brethren and they first cast him into a pit, and then sold him for a slave to strangers. It inflamed the mind of the wicked Cain so that he rose against his brother and slew him. It burned along with pride in the heart of Haman and moved him to seek the death not only of Mordecai, but of the whole race to which he belonged. It was envy that led to the perpetration of the greatest tragedy in the history of the world—the crucifixion and death of Christ; for the evangelist tells us, that for envy the Jews delivered our Lord. Envy grudges even to give to a man that which he has fairly earned by his skill and toil. It sometimes refuses to the closest friends the slightest superiority over one's self, even though it is God himself who confers it. From its envenomed assaults the best of men are not exempt. (1 Sam. 17: 28.) It is one of those roots of bitterness from which spring many evils to ourselves and to others. We may well pray and strive to be delivered from its power.

#### SISTERS OF EVIL.

Pride, jealousy, and envy go together—they are sisters of evil. Pride was the first sin—the aspiring to be a God. From the same source a whole brood of sins spring, and all have a remarkable family likeness. The eldest is pride, which really means making self the most important of all things, and a desire that all things should become subordinate to self. The true balance of things which God has established is that, while every man should cherish self-respect, he is not to overvalue himself, not to think of himself more highly than he ought to think, but to think soberly; he is to remember the apostle's injunction, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." The application of this inspired principle will cure the disease and bring moral health.

#### SOME POINTED REMARKS.

Concerning the vice of envy, there are several things to remember. Envy is one of the most common. It is almost invariably present and active in men's souls.

It has also been discovered in souls which in other respects are praiseworthy. It revealed itself in the high character of Joshua—a brave and noble man. (Num. 11: 29.) True he was not envious on his own account; but he was for the sake of his master. Great men are not free from littleness at times. Strong men are generally weak in some point. Good men on earth are not without their imperfections, and are liable to fall into sin. Even excellencies, if not properly regulated, may lead to error and sin. We should be, therefore, carefully on our guard against envy and all vices. Cultivate, young people, the spirit of appreciation for the excellences of others, learn to rejoice in their prosperity, and crush out that little, mean, contemptible spirit that would detract from the worthy merits, or prevent the well-earned praise of your fellows.

2. Envy is extremely foolish. "Envy," says Attersoft, "is a very torment to the envious, who envying others, do plague and punish themselves. For as envy hurteth not him at all that is envied, so the envious man carrieth about within his own bosom an inward and home-bred tormenter that never suffereth him to be quiet. Such a monster is spite and envy, that if he see, or hear, or think another to have more or as much, to go beyond him or be equal to him, it is a continual fever without any intermission, it paineth him day and night." "Every other sin," says Burton, "hath some pleasure annexed to it, will admit of some excuse; but envy wants both. We should strive against it, for if indulged in, it will be to us a forerunner of hell upon earth."

3. Envy is shamefully sinful. God bestows his gifts of endowment and of possession according to his own laws, and to envy those who receive them is to call into question his wisdom or righteousness in bestowing them. Many of the things which excite envy are simply gifts of God. And those gifts of God if not reverenced become a blessing to the world. The physical, mental, or spiritual gifts of the Christian are for the advantage and prosperity of the whole church. How sinful, then, to envy these possessions! And then, to envy is to outrage Christian love, for "love envieth not." Notice the evil features of this vice as portrayed by Socrates. "An envious man waxeth lean with the fatness of his neighbors. Envy is the daughter of pride, the author of revenge, and the perpetual tormentor of virtue. Envy is the filthy slime of the soul; a venom, a poison, or quicksilver which consumeth the flesh, and drieth up the marrow of the bones." How much more loathsome should it appear to us who should view it in the light of the teaching and spirit of Jesus Christ! We should cultivate Christian contentment, follow after charity, and rejoice in the gifts of God wherever we discover them.

#### FLASHLIGHTS.

1. As soon as we admit envy into our hearts, it drives out love of our brother.

2. The success of another should not be a huge object casting a dark shadow upon our own portion.

3. Society should bow cheerfully to the condition by which a man enjoys the fruit of his labor.

4. The envious man is tempted to ruin the successful, to attack his reputation, or to depreciate his work. Hence arise forms of cunning and deceit.

5. Envy has prevented many a man from occupying his proper place and thus the progress of society and the welfare of humanity are retarded.

6. You will never be pushed up by the men you thrust below you, but pulled up by the men you lift above you.

7. When children, who receive everything from their parents, envy one another, they are self-finding with their parents. And we receive everything from our heavenly Father.

8. In time of shipwreck the steerage passenger will not envy the first cabin. And we are to leave to-morrow this boat of the world.

9. The sculptor does not envy his statue, and you will not envy a man if you are instrumental in uplifting him.

10. Envy usually springs from ignorance. A wild goose envied the dog his silver collar. "Ah," said the dog, "it is this which chain me up with!"

11. A fine healthy fellow stood on a street in New York selling lead pencils and meeting with poor success. Along came a cripple on crutches, selling song leaflets. He won universal pity and a large patronage. "Dear me," sighed the vendor of the lead pencils, looking gloomily at him, "I wish I had only one leg."

POINTS FOR THE PRESIDENT.

Have a dozen members of the League promise a week in advance to bring each a written sentiment or quotation, or original sentence on *Envy*. Appoint two capable persons to prepare two brief papers or addresses on (1) "Envy; its cause." (2) "Envy; its cure." Urge the young people to make it a matter of faithful prayer and continued effort to be free from the contemptible vice of which the topic treats. It stands directly in the way of progressive Christian character, League success, and church prosperity.

AUGUST 12—"ZEAL"

Luke 16: 1-13.

HOME READINGS.

- Mon., Aug. 6. Misdirected zeal. Acts 22: 15; 26: 9-11
- Tues., Aug. 7. Energy put to best use. 1 Tim. 4: 7, 8
- Wed., Aug. 8. Jesus an enthusiast. John 2: 11-22
- Thurs., Aug. 9. Enthusiasm in Christian work. 1 Cor. 15: 24
- Fri., Aug. 10. Paul's word of zeal. Gal. 4: 1-16
- Sat., Aug. 11. The commendable zeal. 2 Cor. 6: 1-10

The word "zeal" means active interest. Zealous and jealous have the same root word as their origin. The Indian is said to have a jealous disposition. He fears of being deprived of what is his own. He displays an active and ardent interest in maintaining his possessions. He plans, he lays in wait, he gets helpers—he rouses himself to hold his property and prevent loss. In a similar way, but with a nobler purpose, the true Christian besting himself. He has great possessions, the pearl of great price, the treasure of character and of heaven. How active and ardent and interested he will be to preserve these inestimable possessions in tact. He will plan; he will sacrifice; he will wait upon God; he will use the public means of grace, and the private opportunities of devotion; he will seek to know the will of God and to do it; he will endeavor to be faithful in the rendering of practical service for God and humanity—he will rouse his whole being to prevent spiritual loss, to make the best of his spiritual treasures, and to advance the kingdom of God.

ZEAL IMPORTANT.

The way of the world's conversion, the church's prosperity, the establishment of God's kingdom is through the zeal of the people of God. Little zeal, little progress. Great zeal, great progress. Knowledge, talent, courage—these are all good, but they cannot accomplish great things without the inspiration furnished by Christian zeal. When the water is low, the power is small, and little work is done in the mill. But when the water is high and the flood-gates are opened, the water-wheel turns with great rapidity and power, and the mill becomes a scene of great activity and the output is prodigious. So when zeal, born of the Holy Spirit is low in League or Sunday School or Church, little progress is made, and little work for God achieved. But let the Spirit of God take possession of his people, gener-

ating spiritual enthusiasm, and the Gospel mill will do its work with admirable efficiency, and the pleasure of the Lord will prosper. It is Christian zeal that shall do great exploits for God and humanity.

ZEAL CONTINUED.

Zeal, good as it is in its beginning, must be continued. It won't do to stop after the first display. The first stroke toward felling the tree is good, but it won't bring the oak to the ground—the strokes must be repeated. The food taken to-day will not give strength a year hence, the meal must be repeated. "The wheel will never turn with the water that is past." This must be a continuous supply of hydraulic pressure in order to obtain serviceable power. The exercise of Christian zeal after conversion for a time is praiseworthy and just what might be expected. But no believer is justified in folding his arms in irreligious ease and indifference because he happens to have been a Christian for a few months, or a few years. Continued zeal God expects and requires.

THE FRUIT OF THE SPIRIT.

Zeal is the fruit of the Spirit. It draws its vital force from the continued operation of the Holy Spirit in the soul. If our inner spiritual life dwindles, if our religious heart beats slowly, we shall have little zeal. If strong and vigorous, zeal for the coming of Christ's kingdom in ourselves and in the world will not be wanting. A dead body may be made to move by the application of an electric current from without, but this is only temporary and useless. The functions of the human body are performed only by life. It is so in the Christian experience. A stimulus from without in the way of an appeal may have a temporary effect, but this is needed is inner spiritual life to aid in Christian faithfulness, and service. Says Christ, "I am come that ye might have life, and that ye may have it more abundantly."

GRATITUDE.

A deep sense of gratitude will nourish Christian zeal. We have but to think of the pit whence we were taken, to see from what we have been rescued, in order to stimulate our enthusiasm for God and his cause.

THE ETERNAL FUTURE.

Zeal sometimes needs urging, needs goading as we goad a slow ox. How can we stimulate our zeal? Think of a Christian character to build, a believer's service to render, a heavenly reward to gain, a perdition of misery to shun—contemplate the glories of the one, the sorrows of the other, keep the end and the prize in view, and this will tend to inspire continued earnestness in the good cause.

CHRIST'S EXAMPLE.

Our zeal may be strengthened by the remembrance of Christ's example. He was clothed with zeal. He testifies: "The zeal of thy house has consumed me." The chariot wheels of duty with him never lagged. No hesitation, no loitering, no unfaithfulness characterized his action. And we are his disciples, his followers. He has left us an example that we should walk in his steps. Learn the lesson of striving, persistent, enthusiastic interest in the greatest cause that can engage the attention of men, from the example of our divine Lord.

FLASHLIGHTS.

- Am I trying to serve two masters?
- Am I giving myself heartily to God's service?
- Is there any kind of work I enjoy more than work for the Master?
- What counts is not what a man considers faithful, but what God considers faithful, which may be a very different matter.

Faithfulness means not only doing things, but doing them at the right time, in the right way, and with the right spirit.

A faithful man does not ask whether it is a small thing or a large thing in which he is to be faithful. It is always large enough if Christ wants him to do it.

A healthy man is healthy in whatever he does, and a faithful man is faithful in whatever he does.

An Indian heard a white man objecting to one's having too much zeal. Said the Indian: "I think it is better to have a pot boil over than not to boil at all."

An earthly employer demands rightly the part of our time agreed upon, and all our energies while we are upon his service. Has Christ any rights with us? Are we not bought with a price?

The anxieties that enter into our work, the frets and the worries that take more strength than the toil itself, would all be prevented, if we were laboring wholly for God's glory. We could then trust him to take care of his own.

POINTS FOR THE PRESIDENT.

Have a few brief papers prepared on great men of the Bible as illustrating zeal, for example—Moses, Samuel, David, Daniel, Paul. One of the greatest needs of our Epworth Leagues is just what the topic treats of this week. Hold a short conference on the subject: "Where is more zeal needed in our league work, and how may it be secured?"

THE PRAYER MEETING.

It may be predicted in the outset that no prayer meeting will be interesting if suggested by the management of a few oldsters, whose utterances are long winded, stereotyped, machine-like, monotonous in sound, and manifestly far removed from the speaker's own present thought and inspiration. These are the prayer meeting killers that are abroad in the land. Dr. Finney, in giving an account of his religious experiences, says that he was in boyhood actually made an infidel by being obliged to listen to such hollow-hearted and worse than useless prayers. It appeared to him that the persons offering such petitions did not themselves believe the drawing and dead words that fell from their lips. One might as well have looked for a young bird in a last year's nest or for a living knight within an empty helmet and breast-plate. Of course Finney, like other irreverent youth, found food for sarcastic jest and ribald scoffing in such an exhibition. But at last a poor and ignorant man whose soul was in a state of the deepest anxiety and alarm attempted to pray. He could not command grammatical English nor choice diction; but his profound penitence and his half-despairing emotions came forth into a choking cry—almost a dying wail for mercy and encouragement. In fact the conscience-smitten sinner finally broke utterly down, not however without first beseeching the others present to intercede at the throne of grace for him.

The ice began to melt. The floods of a revival came rushing in. Then there was a resurrection of interest in the prayer meeting. The members prayed as if they meant what they said. The old and dull and stupid routine of words gave place to new and vivid forms of speech, because the soul out of which the speech came had been awakened and inflamed by the Divine Spirit.—*Christian Work*.

Nor long ago we saw in one of the papers that a certain preacher had been forced to resign because he was no longer able to do all the work of the church. Well, he ought to have resigned long ago, if that was what he was trying to do.—*Lookout*.

## Junior Department.

This Department is in charge of REV. S. T. BARTLETT, Madoc, Ont. All communications bearing on Junior work should be sent to his address. He invites the co-operation of all Junior workers in making these pages both bright and profitable.

### Brief Hints for Bright Girls.

Someone has suggested fifteen things that every girl can learn before she is fifteen. Not every one can learn to play or sing or paint well enough to give pleasure to her friends, but the following accomplishments are within everybody's reach:

Shut the door and shut it softly.  
Keep your own room in tasteful order.  
Have an hour for rising and rise.  
Learn to make bread as well as cake.  
Never let a button stay off twenty-four hours.

Always know where your things are.  
Never let a day pass without doing something to make somebody comfortable.  
Never come to breakfast without a collar.  
Never go about with your shoes unbuttoned.

Speak clearly enough for everybody to understand.  
Never fidget or hum, so as to disturb others.  
Never fuss or fret or fidget.

### Junior Topics.

JULY 8TH.—“Some little things that become great things.”

The beginning of a habit is like a single strand of slender thread wound around your wrists. It is easily snapped if you want to break it. But if you do not correct the habit, if it is a harmful one, it grows like the winding of strand after strand of thread, until it is the thickness of a ship's cable, and you are powerless to break it. The beginnings of a good habit carefully cultivated, will make us to grow into strength of character.

One day a man stopped on the street and stared at the paving-stones. Soon another stopped, and then another, until a wonderful crowd had gathered that blocked the street,—all by the power of a single example. So a few people began to ask for Sunday trains. More followed their example, until now the example has spread, and the running of trains and street cars on Sunday has become a giant evil.

A pastor formed a Christian Endeavor Society. It proved so helpful that others were started, and the movement grew and grew, until now there are over 40,000 societies of young people in the world, and 15,415 Junior societies. So good movements grow great from small beginnings, as well as evil things.

We are like the coral insects that are continually building up great reefs and islands, though each tiny creature can do but little.

For Junior leaders. Bring sprouted acorns and a block from an oak tree as an object-lesson of great growth from a small beginning. Ask each Junior to tell of one great thing that grows from a little thing, as trees from nuts, buildings from bricks, ponds and streams from rindrops, books from letters, etc. For the blackboard: To what great things may a small child grow? How may a little word stir up great strife? To what little things did Jesus liken his kingdom?

JULY 15TH.—“How Can We Be Witnesses For Christ?”

A star can do nothing but twinkle, yet by always twinkling in its place, it tells a great

deal. It says, “I have a Maker who put me where I would be out of the way of all the other stars. My Maker loves order. He loves light. He loves beauty.” That is the twinkling star's witness for God.

“Our lives bear witness for God when they shine. We are kind, true, good, people show Jesus in us, and he gets the honor by it.

But the stars have no tongues, or they would speak from the skies. Jesus said, when he was riding into Jerusalem, that if the children that came out to sing should cease praising him, the very stones would cry out. Jesus wants the daily witness of our lives to his goodness to us, in prayer, in song, and in words to those around us. If we run to tell our friends of our birthday and Christmas presents, why should we not tell them of God's gifts, and especially of the gift of salvation through his Son, Jesus?

But those that especially need our witness for Jesus are the people in far-off lands that have never heard of him. We can bear witness by helping to send them teachers and Bibles. A large part of the world is yet waiting for us to witness to it that Jesus can save from sin and make happy homes and blessed lands for those that will receive him. The Juniors' gifts to missions are their witness.

JULY 22.—“What Should We Do for the Poor?”

As Harry was studying his history lesson he was shocked at reading of the oppression that was once practised on the poorer people by the rich lords and rulers. “But that is all over now,” he said to his mother.

“But,” answered his mother, “the cruelest thing in all the world is still here.”

“Why, what is that?” Harry asked in astonishment.

“The word, ‘I don't care,’” said she. “Of one thing we can all give the unfortunate,—our sympathy; we can care for them, feel sorry that they suffer, and find ways of helping them see that we care for them.

When a horse falls on the street, the first thing is not to send for the ambulance and carry it away. Before they do that, the men try to help the horse to get on its feet; perhaps it can walk home. That is the best way to help the poor—help them to help themselves; feed them if they are hungry, but help them to get work; help them to save money; help them to learn better ways of living.

A great deal of poverty comes from intemperance and sin. In the slum missions, as soon as a man becomes a Christian, he begins to take better care of his family, moves them into a better home, and provides a better living. If we give the poor the gospel and they accept it, a great many of them will not much longer be poor.

JULY 29TH.—“Laziness: What Harm Comes from It?”

“You are lazy,” said Frank to the pony, and crack! came the whip down on Gypsy's back.

“It's a shame to hurt her so,” Maud cried in pity. “You wouldn't get up this morning when you were called.”

“And I went without my breakfast.”

“A great many of the breakfasts that people have to go without, because they have nothing to eat, and the diners and suppers too, are lost through laziness.

If two persons are carrying a load between them, on a pole, and one slips the load from his end of the pole to lighten his work, he puts the lifting that he shirks on the other one. There is nothing much meaner than shirking our work in the home, the Junior society, anywhere, and compelling others to do theirs and ours too. It is dishonest. It is unkind. A common harm of laziness in the home is that mother is overworked that the younger members of the household may have an easier time. The bees cure laziness by stinging the drones out of the hive.

A two-edged sword that cuts both ways is the Fourth Commandment. It is just as much a sin to do no work for six days of the week as it is to work on Sunday.

The lazy person is never ready. He is like some one in bed whose door-bell is rung by a messenger with a prize for a prompt response to the ring. Lazy people complain that they have not had as good a chance in life as others, when the truth is they were not ready when chances for promotion came.

We are glad to say that Mr. Bartlett is improving in health, but does not feel strong enough to undertake the work of supplying material for these pages. The topic expositions are therefore selected from the *Junior Christian Endeavor World*, for this month.

### Sentence Prayers in Order.

I had great difficulty in getting my Juniors to take part well in the exercise of sentence prayers, until one afternoon it occurred to me to appoint one Junior to begin and another to close as usual, and to ask the Juniors to take part in the order in which they sat in their seats, beginning at one end of the first row, and so continuing backward and forward to the last row; or beginning at the back row, and continuing to the front. I gave them all week's notice of the plan. That was two years ago, and I have never had difficulty of the kind since. It is seldom that a Junior misses taking part in the sentence prayers, and many of the little ones offer up their little prayers. Of course, I impress upon each Junior the fact if he or she does not take part, it throws out the rest and keeps the meeting waiting.—L. A.

### Suggestions to Superintendents.

A correspondent in the *Young People's Watchword* gives the following suggestions to Junior Superintendents:

1. Aim to have the Juniors attend preaching services.
2. Ask your pastors for a five-minute talk to children in his service.
3. Let each Junior Society be a missionary and church-erection band. We think there is danger in too many organizations, in that they become over-burdensome. All of these children's bands could and should be merged into the Junior Society.
4. Seek more earnestly the salvation of the boys and girls.
5. Give special attention to Christian temperance instruction. Instill the principles of total abstinence.
6. Lead them to Jesus. How precious a calling to be used in bringing our boys and girls to Christ!

### Birthdays in the Junior Societies.

Why not have a birthday committee? Its duty would be to keep a correct list, arranged by months, of all the birthdays; announce each Sabbath the names of all whose birthdays will fall upon that week; and ask that all the Juniors remember them in special prayer on their birthday.

Why not have a birthday offering? They receive gifts from their friends on their birthdays—teach them to show their gratitude to their Heavenly Father by a thank-offering which shall consist of as many coins—pennies, nickels, or dimes—as they are years old. Why not have a little society connected with the offering? It might be after this manner: Announce that birthday offerings will now be made. Then after the offerings have been deposited in the box, all the Juniors will rise while the leader of the Juniors leads in a special prayer for them, after which all will unite in singing, “Safely Guarded,” or some appropriate psalm.

Why not send on the birthday a personal

letter of congratulation with an appropriate birthday message of your own, together with a message from God's Word? Children prize very highly a letter from the postman, directed to them, and such a letter will bind them to you and the Lord's work.

Let us turn to recount every event possible for the impressing upon young hearts the claims of the blessed Saviour, who gave himself for them.—*Christian Union Herald.*

**Five Little Foxes.**

By-and-By,  
I Can't,  
No use in Trying,  
I Forgot,  
I Don't Care

arely little foxes. Do they ever trouble Sunbeams? Someone has found out the following way to get rid of them. Here are full directions:

Among my tender vines I spy  
A little fox named—By-and-By.  
Then set upon him quick, I say,  
The swift young hunter Right-away.

Around each tender vine I plant,  
I find the little fox—I can't,  
Then, fast as ever hunter ran,  
Chase him with bold and brave—I can!

No use in trying—lags and whines  
This fox among my tender vines.  
Then drive him low, and drive him high,  
With this good hunter, named—I'll try.

Among my vines in my small lot  
Creeps in the young fox—I forgot.  
Then hunt him out and to his pen  
With—I will not-forget-again.

A little fox is hidden there  
Among my vines, named—I don't care.  
Then let—I'm sorry—hunter true—  
Chase him afar from vines and you.

—*Sunshine and Shadow.*

**Sword Drill.**

Let the superintendent appoint two captains and one commander at a previous meeting, the superintendent herself keeping tally. At the time appointed for the drill the captains choose alternately from among the Juniors. Each one chosen must be supplied with a Bible. The companies take their positions on opposite sides of the room. The commander is prepared with Scripture references here and there through the Bible. These are called out one at a time. Each one tries to find the reference, and the one getting up and reading first will be a credit of one to the side he or she represents. At the close of the drill the superintendent will give the result.

The idea is to teach them where to find the different books in the Bible. It is a very interesting exercise. It is amusing to see how eager they are to get the references and to see them look in the Old Testament for New Testament references and *vice versa*.—*Mrs. C. C. Role.*

**Reverence in the Junior Meeting.**

"How to teach the children true reverence is one of the problems of the anxious Junior worker," says the *Christian Union Herald*. "We offer a few suggestions:

"First of all, the Junior leader must herself be an example of reverence. References to all things sacred should be made with the greatest reverence. During worship, nothing must ever lead her to turn the pages of the Bible or song-book, or lead her to look around the room.

"Second, posture in prayer. Insist that prayer shall never be begun until every one present is in the attitude of reverence. If

the posture be sitting see that every head is bowed upon the hands and eyes are closed for the reminder that prayer is talking to God and we should think about what we say to him. This can be done, and if insisted upon for a short time it will soon become a fixed habit.

"Third, a silent time. It is often well to begin the meeting with a short period of perfect silence while each one prays silently for the meeting. Again, the same plan can be followed with good effect at the close of the meeting. The haste with which American congregations grab their hats after the benediction is pronounced is painful. Keep the children from getting into the habit. Have them sometimes seat themselves after the last song has been sung, or after closing prayer, and let all remain in perfect silence asking for blessing upon the meeting, and then they will go away thoughtfully. It is a good practice to frequently begin the reading of the Scripture lesson by a short prayer asking for the Holy Spirit's presence to enable to properly reverence, love, and study the Word."

**Questions About Juniors.**

We have twenty questions about the organization of Junior Leagues, some of which are answered herewith: 1. You can organize if you have only half a dozen children. 2. The office outside of superintendent, should be filled with Junior members. You can have as many assistant superintendents as you like. 3. It is allowable to have your older members also hold their membership in the Senior League, especially if you feel that they are still needed in the Junior League. 4. If you have a Junior who can preside, look the pin or organ, use her. 5. If you have two or three restless boys appoint them as ushers; giving them something to do will often cure the trouble. 6. If you cannot secure order, you would better resign. Better no Junior League than a disorderly one. 7. No time can be arbitrarily fixed as the "best time" for a Junior meeting. Best meetings are held at 3 o'clock on Sunday afternoon, but some prefer Sunday morning, Saturday afternoon is often used, and Friday afternoon at the close of the public school is thought by some to be the best hour of the week.—*Epworth Herald.*

**"Men Fall on the Side to Which They Lean."**

"There is no danger, mother," said Frank. "There is always danger in it, wrong, my son. The shrewd Gaizot said, 'Men fall on the side to which they lean.'"

"Then it behoves me to keep straight, little mother."

"That is what I am endeavoring to impress upon you, my boy."

Frank, who was sitting in the veranda parlor, idly looking out through the sheltering vines for his companions, Ned and Carl, repeated the words to himself, and then wrote them on a blank card, which he often put in his pocketbook.

An hour later his eye fell upon it as he was paying for cigars for himself and his two friends at the pavilion away out at the terminus of the high electric line, and he read the words aloud.

"Men fall on the side to which they lean," repeated Ned. "We fellows are not leaning very hard toward anything good, that is certain."

They strolled out, and lighting their cigars, leaned against the railing of the makeshift balcony that had been put up on the edge of the shaly cliff by the vendor of vile tobacco and vile drinks.

"We are smoking a good deal," said Carl, "and it is telling on me. I no longer eat or sleep well, and you know that young Benis, who died over at the Terrace Hospital, was poisoned by cigarettes, the physician said."

"Well, I shouldn't care to fall that way; but I fancy that sm-oking is not the way we are leaning the hardest."

"No, we all drink a little, and play a little, dance a little, read a great many questionable books, and keep a good deal of not really good company."

"Well, I should say so; and I beg your pardon, but my mother classes you fellows among my bad associates."

"No need of begging pardon, for my sisters are all the time ding-ling at me about you."

"And my father often says that we three fellows are the worst possible company for each other."

"Perhaps that may be so, as we all have a leaning the same way. Augh!" Crack went the makeshift railing of the balcony, and over went the three chums upon the slimy cliffs, and from them down into the water of the ocean.

They could all swim, but they were more or less stunned and bewildered by their heavy fall, and for a few minutes matters looked decidedly serious.

When they were at length laid high and dry upon the sand, two were insensible, and Frank had just voice enough to say, "Men fall on the side to which they lean."

Everyone fancied this a most appropriate joke, and it was passed around among all their acquaintances; but it was no joke to the boys.

Frank's mother did not lecture or preach; she waited for her son to speak, and was not surprised when he said, as he awoke from a feverish sleep, "It was a wonderful illustration of Gaizot, wasn't it, mother?"

"It was indeed, my dear."

"And the lesson will not be lost. Hereafter I will stand for right, and endeavor to reach upward toward Christ, as it was my aim to do before I left the Endeavor Society; and the other boys will follow my example, I am sure."

"Wonderful how those boys have turned about," was remarked by many. "They are now the most exemplary young men in the place, and they have such a helpful influence."

"If we are stanch for Christ, we shall be able to guide others to him; and if we lean toward him he will uphold us, 'for the upright will dwell in his presence.'" I heard Frank say at the Endeavor meeting. And that was remarked that the three boys had at every meeting some text to repeat that emphasized that sentiment, for they are all reaching upward now, instead of leaning.—*Annie A. Preston.*

**Knowledge of the Scholar.**

A writer in the *Presbyterian Review* thus calls attention to the need of developing the pastoral relation between teacher and scholar:

"The Sabbath School teacher, whose work is confined to the Sabbath School session, comes far short of the full measure of his or her responsibility and privilege. The teacher's work is really two-fold. There is the work of instruction, and there is the work of influencing, and specially helping. While we recognize this natural division we cannot separate one from the other without loss. So far as imparting the truth of the lesson in the class on the Sabbath is concerned, it can never be satisfactorily done unless there can be on the teacher's part, not only a knowledge of the lesson, but also a knowledge of the individual members of the class. And this knowledge of the scholar may be acquired in full only by intercourse with them outside the school, and familiarity with their daily life. While the work of instruction is important, the work of guiding and influencing is of far greater importance. And the best opportunities for this work are to be found outside the Sabbath School session."

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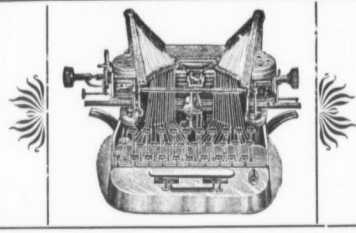
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