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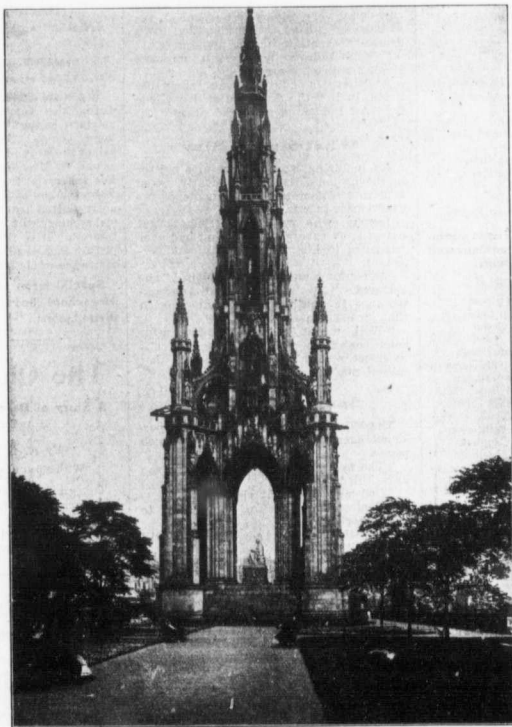
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THE  
Canadian  
Spworth Era

Toronto  
July . . . 1908

Vol. X

No. 7



SIR WALTER SCOTT'S MONUMENT, EDINBURGH

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Vol. I.—1775-1839

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WILLIAM BRIGGS

29-33 Richmond Street West, TORONTO

### An Alarming Prospect

The baby was slow about talking, and his aunt was deploring that fact. Four-year-old Elizabeth listened anxiously.

"Oh, mother," she ventured at length, "do you think he'll grow up English? We couldn't any of us understand him if he turned out to be French!"

### A New Breakfast Food

"Do you know the 'Autocrat of the Breakfast Table,' Mr. Tinkham?" asked a lady of her host at a rural dinner-party.

"Well, really, now, I don't know," he replied. "We've tried so many of them breakfast foods I can't keep track of 'em, Maria," he called to his wife across the table, "have we ever tried the water-cracker of the breakfast-table?"

### A Great Cure

Mark Twain, in the course of the recent Pilgrims' dinner in New York, talked of his pet aversion.

"Christian Science," he said, "reminds me of the apple cure for drunkenness. In Hannibal, in my boyhood, the apple cure was very highly esteemed. I remember once hearing the Hannibal town drunkard expatiate on the apple cure.

"You believe in it, then, do you, Hank?" a listener asked.

"Believe in it? How can I help believe in it?" the drunkard said excitedly. "Ain't it cured me eight times?"

### What Struck Him

An inquiring lady, known to a writer in Blackwood's Magazine, recently asked a private soldier to tell her some of his experiences in war.

Tommy, who was Irish, tried to get out of it by saying that nothing had ever happened to him, but the lady was persistent.

"Something must have happened," she declared. "Now tell me, in all your experience in South Africa, what was it that struck you most?"

"Well, ma'am," said Tommy, after some cogitation, "th' thing that struck me most was th' number of bullets that missed me."

### Spanish Proverbs

The following are some of the most pertinent every-day proverbs of the Spanish people:

"The web will grow no wider when you have killed the spider."

"God helps the early riser."

"The wolf and the fox never come to hard knocks."

"He who goes to bed with dogs will get up with fleas."

"Let the giver be silent and the taker speak."

"Stabs heal, but bad words never."

"A peach that is spotted will never be potted."

"Wed with a maid that all your life

You've known and have believed.

Who rides ten leagues to find a wife

Deceives or is deceived."

"Every man in his own house, and

God in everybody's."

"A long tongue leaves a short web."

"Pray! but swing your hammer."

"When we lie in wait for a neighbor,

the devil lies in wait for us."

"God sends the cold according to our

rags."

One day a little boy went out in the country to visit his grandmother. That evening his grandmother picked a chicken. "O grandma!" the boy exclaimed, "do you undress the chickens every night?"


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A Story of Descendants of the U. E. Loyalists.

By A. R. DAVIS, C.E.

With illustrations by A. M. W. c.k.-on.

This graphic story, the scene of which is laid partly in the Bay of Quinte district and partly in the United States, we have just issued this week. It cannot be read without interest and pleasure. Price \$1.25, postpaid.

## An Irish Saint

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Biography is an unfortunately and wrongly considered by most people to be dry and dull reading, but Mrs. Bingham's biography of Holy Ann disproves this, and the astonishing sale of the book shows that it must be invested with living interest. And so it is. If you would test the truth of our statement, send us 50 cents and we'll mail you a copy. The issue of 6,000 copies within seven months tells how the unique personality of this saintly and venerable woman grips the reader.

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...The...

# Canadian Epworth Era

A. C. CREWS, Editor.

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WILLIAM BRIGGS, Publisher.

Vol. X.

TORONTO, JULY, 1908

No. 7

## Smiling

When the weather suits you not,  
Try smiling.  
When your coffee is not hot,  
Try smiling.  
When your neighbors don't do right  
Or your relatives all fight,  
Sure it's hard, but then you might  
Try smiling.

Doesn't change the things, of course,  
Just smiling;  
But it cannot make them worse—  
Just smiling.  
And it seems to help your case,  
Brightens up a gloomy place;  
Then it sort 'o' rests your face—  
Just smiling.

**Born at Oxford.**—Bishop McDowell says: "One John Wesley was born at Epworth, but the Wesley with genius like that of Richelieu was born at Oxford. Young people are eager to begin life early. They should be more eager to begin life well prepared. Too many come into active life like Ephraim—'a cake not turned,' or a cake half baked. A college education pays. The facts prove that a liberal education adds ten years to a man's life. He is prepared to do at thirty what he would not be able to do until forty without such training."

**"The Hermit Nation."**—Missionary work was commenced in Korea in 1884, up to which time it was known as the "Hermit Nation." Not very much progress was made during the early years, for only seven converts in 1888 secretly gathered around the Lord's table. This year, there are 15,700 members in 139 churches of the Presbyterian denomination alone, representing nearly 60,000 adherents. The converts are said to be characterized by four marked features: They are a Bible-loving, prayer-believing, money-giving, and actively working people. There are many church members in this country of whom this could not be said.

**All the More Need.**—In urging the organization of an Epworth League we sometimes hear the statement that it is difficult to conduct a successful League because the young people are not spiritual enough and not as consecrated to the work as they should be. This very condition of things is one of the strongest reasons for the exist-

ence of the League. If our young people are not devotional, are frivolous and indifferent to the church, shall we allow them to continue so without any effort to make them different? Shall we not endeavor to properly train and develop them in matters of church importance? If this work is not done through the League, how else can it be done?

**Does It Pay?**—A correspondent asked Success, "Does an education pay?" and received this answer: "Does it pay to learn to make life a glory instead of a grind? Does it pay to add power to the lens of the microscope or telescope? Does it pay to learn how to center thought with power, how to marshal one's mental force effectively? Does it pay to acquire power to get out of high and noble pleasures that which wealth cannot purchase? Does it pay to make lifelong friendships with bright, ambitious young people, many of whom will occupy high positions later on? Does it pay to acquire a character wealth, a soul property, which no disaster or misfortune can wreck or ruin?" Surely these questions from Success are the best sort of an answer.

**The Future Secure.**—In speaking to the General Conference of the Methodist Episcopal Church, President Roosevelt said: "If the average man is brave and hard working and clean living, if the average woman has the qualities which make a good wife and good mother, and each has self respect, and if each realizes that the greatest thing in life is the chance to do service—why, then the future of the nation is secure. We cannot stand up for what is good in manhood and womanhood without condemning what is evil. We must condemn the man who is either brutal and vicious, or weak and cowardly, the man who fails to do his duty by the public, who is a bad neighbor, an idler, inconsiderate and selfish husband, a neglectful father."

**Governor Hoch.**—Governor Hoch, of Kansas, has been teaching a Sunday School class for twenty-five years in Marion, and one of the regrets of being obliged to live in Topeka is leaving this class. He is one of the finest types of reform governors—like Hughes, Hanly, and Folk—and believes in the application of the Ten Commandments and the Golden Rule to political life. He says, "The longer I live the more

thoroughly I am convinced that the only life worth living is the Christian life. Its basis is the Bible, the foundation of all good things in individual character, in social life and in government. He who builds upon this foundation builds an indestructible edifice. It is the Book of books, the hope of the world. The study of no other book is so interesting or profitable."

**The Bishops and the League.**—The Bishop's address, delivered at the recent General Conference of the Methodist Episcopal Church, contained the following reference to the Epworth League: "The Epworth League is nineteen years old. Its earlier years were characterized by phenomenal growth and extraordinary enthusiasm. It could not be expected that these conditions would be maintained always, and no one is surprised that the present rate of growth is somewhat slower. The Sunday School was an evolution, and required more than a century to bring it to its present efficiency and strength. So this movement among young Christians will require time to work out the best form of organic life and the largest usefulness within the church. We are glad to note that, while the great conventions are not so numerous nor so largely attended, there are many evidences of genuine prosperity. The spiritual life of the League seems to be deepening. The interest of the young people in the evangelization of the world is growing. The educational movements are being conducted with zeal. Not all Leagues are ideal in their spirit and activities, any more than all churches measure up to the best standards. But the movement generally continues to have our warm sympathy and commendation. Young people are singularly impressive. They readily yield to the influences of their environment. The success or failure of the Epworth League in the local church depends largely upon the character of that church and upon the kind of leadership it gives to its youth. We can not, therefore, emphasize too strongly the importance of constant and sympathetic pastoral oversight of the activities of the League, the careful training of young persons who give promise of leadership, and the necessity of keeping the organization close to its original design, namely, the cultivation of symmetrical Christian character, the promotion of the spirit of evangelism, and the enlarged usefulness of our young people in works of mercy and help.



## The Appian Way and the Catacombs

BY THE EDITOR.

OF all the roads in the world, there is probably none so full of interest as the famous Appian Way along which the Apostle Paul travelled when he entered Rome. It was called by the Romans, "Regina Varum," "the Queen of Roads," and was constructed by Appius Claudius, 313 years before Christ. It became the great highway of travellers coming in the Eternal City, and also for those going to Greece. The way was paved with broad slabs of hard lava, exactly fitted to each other, and here and there along its course, may still be seen some remains of this paving which proves its excellent workmanship. The greatest breadth of the road was about twenty-six feet between the curbstones.

For a considerable distance outside the gate, the Appian Way was lined with tombs belonging to wealthy

stupendous ruins of The Baths of Caracalla, which cover an area of 140,000 yards. Some of the walls are still in an excellent state of preservation and indicate how magnificent Rome must have been in the days of her glory. It is said that 1,600 persons could bathe here at one time. These walls, arches, and domes of massive brickwork, the fragments of sculpture, and splendid mosaic pavements produce a deeper impression upon most visitors than even the Coliseum. The feeling produced is that of awe and astonishment.

Further along the Appian Way we come to the church of "Domine Quo Vadis," which contains one of the many impostures for which the Church of Rome is responsible. It derives its name from the legend of the Apostle Peter fleeing from the persecution under Nero, that arose after



THE APPIAN WAY, SHOWING THE OLD AQUEDUCTS

families, and these monuments were usually structures of great beauty and elegance. The last objects which a Roman beheld when he left the city, and the first that greeted him on his coming back, were the tombs of his ancestors and friends. The ruins of some of these still remain, extending for many miles over the Roman Campagna, and there are many other relics that are of surpassing interest.

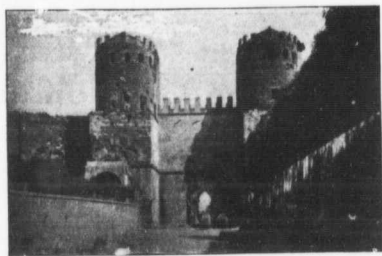
The best way to see the Appian Way to advantage is to walk leisurely along its winding path, stopping now and then to examine some old building, or to look into an ancient church. The distance from the modern city to the Catacombs of St. Calixtus is about three miles, and it is simply crowded with historic interest.

After leaving the gate of San Sebastiano, we pass the

burning of Rome. It is said that when he came to this spot, he saw a vision of the Saviour, bearing the cross, with his face steadfastly set to go to the city. Filled with wonder and astonishment, the apostle exclaimed: "Domine Quo Vadis?" ("Lord, whither goest thou?") To which the Saviour replied, "Venio iterum crucifigi." ("I go to Rome to be crucified the second time.") Peter regarded this as an indication that he ought to separate himself from the fortunes of his fellow Christians, immediately turned back to the city and met unflinchingly the martyr's death. A circular stone in the centre of the building contains prints of two feet, side by side. These are said to be the miraculous prints of the Saviour's feet on the pavement of the road when he appeared to Peter. It could never have formed

part of the pavement of the Appian Way, which was composed of black lava, and this is white marble. Moreover, there are distinct marks of the chisel which indicate a very earthly origin.

But we must hasten on, as the Catacombs are our destination. These form a complete labyrinth of subterranean corridors, the sides honeycombed with graves. Rome is surrounded by about sixty of these, each taking its name from the Saint that reposed there. It is not



GATE OF SAN SEBASTIANO  
Leading to the Appian Way.

necessary to visit more than one of these, as they are all very much alike. The Catacomb of St. Calixtus is the one that is most frequented, and the one I chose for exploration. It is now in the hands of the Trappists Monks, who collect a small fee for showing visitors through. One of them places a lighted taper in your hands and then leads the way down an old stone stairway, about fifty steps, bringing us to the bottom, where the air seems quite dry, but cool.

The Catacombs are hollowed out of rock, formed of volcanic products, so soft that it could be easily cut, and yet so solid that it does not crumble. Corridors, streets, galleries, run off in all directions. The Catacomb of St. Calixtus has 37 miles of passages, and it is estimated that the total number of miles of these crypts is not less than 587.

The early Christians followed the example of their Lord, who was laid in an excavated tomb. It was abhorrent to their feelings to burn their dead, as the heathen did. Their method of sepulture, therefore, required considerable space, and as the Christians grew and multiplied, and more burials took place, they extended the subterranean passages and galleries in every direction. It is computed that upwards of six million bodies of Christians were deposited within the Catacombs. As no Christian worship could be conducted in the Imperial City without risk of discovery and death, the followers of Jesus were obliged to meet for religious services in these dreary vaults.

Strange sensations come over the visitor to the Catacombs as he wanders through these interminable narrow galleries all lined with horizontal cavities for corpses, tier above tier, in which were once crowded together, old and young, soldiers, martyrs, rich and poor mingling their dust together. These shelves are now empty, for most of the bones and relics of the dead have been removed to different churches throughout Europe. One Pope, it is said, took away twenty-one wagon loads of bones at one time. Even many of the inscriptions that were placed above the graves have been taken away and now line the walls of the museums of the Vatican and the Lateran.

A number of rude paintings ornament the walls of the Chancels, which illustrate stories of the Bible. The ark of Noah, Daniel in the lions' den, the Miracle of Cana, the raising of Lazarus are among the most common of these frescoes. The anchor of hope, the olive branch of peace, and the palm branch, as the sign of

victory, are seen everywhere. The most common of all the figures is the Good Shepherd carrying the lost sheep on his shoulders, or leaning on his staff while the sheep are feeding about him.

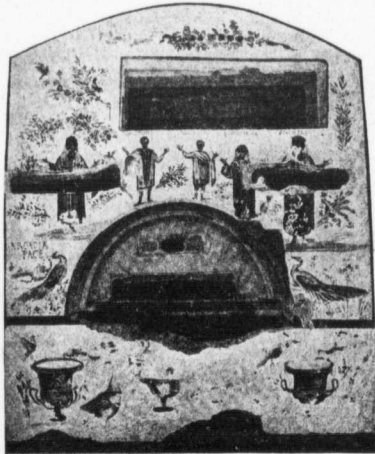
The Catacombs are a living book, in which is written, with the blood of the martyrs, or the pencil of unknown artists, the faith, manners and customs of the early Christians. What a picture do these dark vaults display of the devotion, the zeal, the love of those early converts whose baptism was in blood.

It is interesting to note that the best book that has been produced on the Catacombs has been written by our own Dr. Withrow, and his "Valeria, the Martyr of the Catacombs," is a thrilling story of early Christian life.

## Finding One's Own Possibilities

"What I need is some one to make me do what I can," is one of Emerson's thoughtful sayings. Every one needs outside influence and suggestion if he is to be as able as he can be. In many cases a parent or teacher stands for the "some one" who is at least trying to make a young person do what he or she can. Yet one gets the most influence who himself makes some effort toward finding all the help he can have through being drawn out. And it is better that many, than that only a few, have a hand in developing one's abilities.

For the sake of bringing one's latent possibilities to light, one needs to go into the company of the most successful people he knows or can know—those who are really successful in their own departments of work, those who are intently busy doing something well. In a city or large town one has many opportunities for this, may surely have many inspiring friends. If one lives in a small town he can know the most scholarly physician, the most earnest lawyer, the most devoted minister of the Gospel, the best merchant, mechanic, artist, naturalist



GROUP OF "THE BLESSED IN PARADISE"  
From a Fresco in the Catacomb of St. Soter (Third Century).

in the town, and get near to them, so as to gain real insight into their work and into what is real success in their lines of service. In so doing one may find that he wants to do, or has ability to do, something he had not thought of before; may find some one who will make him do what he can, not by force, but by inspiring him to put forth his best efforts for the sake of gaining what he sees is worth gaining.—Wellspring.

FROM FRESCOES IN THE CATACOMBS OF ROME.



MOSES SMITING THE ROCK.

TEMPTATION AND FALL.

THE GOOD SHEPHERD.

THE STORY OF JONAH.

DANIEL IN THE LION'S DEN.

## Frescoes and Inscriptions of the Catacombs

BY REV. C. B. SPENCER, D.D.

THERE are multitudes of inscriptions in the Catacombs, but not one that is filled with wailing. "He sleeps, but lives;" "In peace;" "Resting well in peace;" "She sleeps;" "He went to God;" "Here sleeps in the sleep of peace the sweet and innocent Severianus, whose spirit is received into the light of the Lord;" these are translations of some of the inscriptions. Never weeping. Never despair. Always sweet hope and faith and love. Always the triumphant realization of the present power of Christ. Always serenity. Always the view that Death to the Christian is a friend.

We continue our way, turning in and out and up and down, following the torches along the umber labyrinths. Here a doorway enters a little chapel. Its walls have been stuccoed and decorated with frescoes. The frescoes are dim now, with the lapse and the misuse of ages. But many of them are well drawn, and nearly all are in colors—red, yellow, blue, brown and black. Generally they are small. And generally the frescoes have Scripture subjects, although there was quite as much liberty taken in decorating the little chambers as there is in decorating simple burying-places to-day. Birds abound, some I take to be birds of paradise; flowers, red and yellow, shaped like morning glories, among green leaves. Frescoes of men and women and youth, in their best attire, with their hands extended, open-palmed, in blessing, garlands of flowers about the figure, and song-birds flying near; some ecclesiastical figures, evidently of great sanctity, where slept those whose blood flowed in the persecutions, but whose pictured faces are benign and happy.

However, the dim frescoes are numerous Scriptural scenes: the fall of man (Adam on one side of the crude bush, Eve on the other), Cain and Abel, the Ark, the Red Sea, Moses (represented as a young man) striking the rock, and Daniel in the lions' den, are samples. The fresco of "Jonas" represents the prophet diving overboard, where a monster dragon with a three-tined tail, with front feet like Neptune's sea-horses, and the head of a horse with strange fish-like growths on his nose, is about to swallow him; another picture in the series represents the monster throwing up "Jonas"; the third represents the prophet reclining under something like a little grape-arbor.

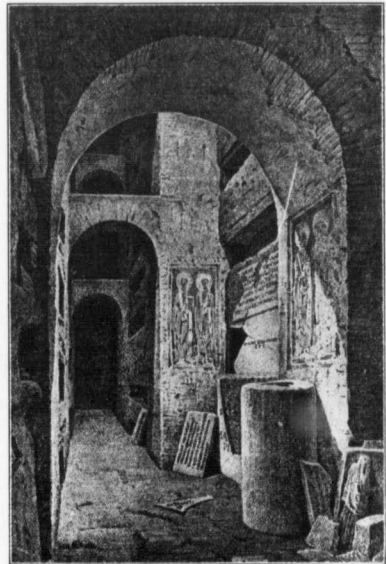
You notice the number of frescoes illustrating New Testament subjects. I have counted at least sixteen different subjects. The most frequent is—what? It is the fresco of Christ as the Good Shepherd, the shepherd bearing his sheep on his shoulders. Yes, friend, in several of the frescoes our Saviour is represented as bearing on his shoulders even a goat. A goat. One of the poets, I think it is Matthew Arnold, has seized on this to rebuke Tertullian, the theologian of the Catacombs, who consigned with perfect equanimity the goats to perdition; but the Catacombs spoke of a Saviour's love that would seek and save even them.

The symbolical frescoes are many—anchor, dove, sheep,

phoenix, bread, vine, olive branch, palm branches, and, in particular, the fish. Sometimes the fish is alone. Sometimes it is bearing a little basket containing the eucharistic bread and wine. This mystic fish is, as is well known, a personal testimony to the person and mission of Jesus Christ. Sometimes not the fish, but the Greek word for fish, is cut in the soft rock or marble slab. The Greek letters  $\text{ΙΧΘΥΣ}$  are the initials of these words:

Ι—Jesus,  
Χ—Christ  
Θ—God,  
Υ—the Son.  
Σ—Savior.

This inscription is numerous and it is valuable because spontaneous. Those who carved the fish or the word had

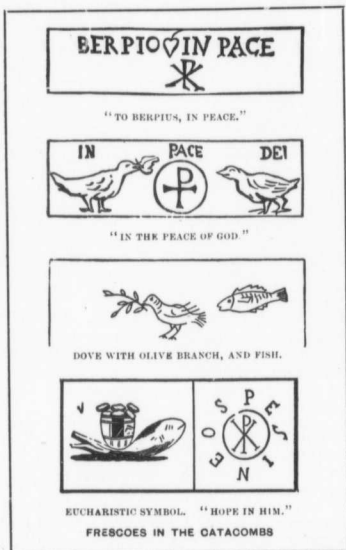


SEPULCHRAL CHAMBER IN CATACOMBS

no dogma in view. The disputes which raged during the ages of the Catacombs did not reach into that quiet where the Christians sang and prayed together. It not infrequently happens that the real faith of the Church

is found not in the tomes of the disputants, but in the life and the faith of the lowly.

Here in these quiet cloisters of faith the Christians put on the slabs of their dead such testimonies as "In the



Lord God Christ." "Sacred to the great God Christ." Also the Trinity is professed.

But the outstanding testimony of the Catacombs is to the way the thought and the realization of the divine Christ saturated all the life of the early Christians. It is everywhere. Living, Christ to the early Christians was all in all; dying, to them He was only more real and divine.

It is a blessed picture. Would that to us Jesus were no less all and in all, through all and over all, our ever-present thought and our consuming passion.—*Central Christian Advocate.*

**The Borrowed Inkstand**

In the biography of Henry Clay Trumbull, the noted Sunday School worker and editor, this incident is told of him in his twenty-first year, when he left home to go into a railroad office. In the engineering department, where he worked, the young clerks had fallen into the habit of borrowing an inkstand containing a special kind of ink, from the chief engineer's desk, when he did not happen to be there.

Henry coming in among them, new to the ropes, thought this was one of the office methods, and had taken the inkstand one day when the chief, Mr. Ashburner, missed it from his desk.

"Henry," said Mr. Ashburner, emphatically, when the inkstand had been hunted up, "I want that inkstand to remain on my desk at all times. You must never take it away."

"I'll bear in mind what you say," the answer.

Henry did bear it in mind. He never borrowed the

inkstand again. But the other clerks were not so scrupulous, and a few days afterwards Mr. Ashburner missed his inkstand again. Stepping to the floor of the clerk's room, he called sharply:

"Henry!"

Henry came at once.

"What did I tell you about that inkstand?"

"You told me not to take it away again."

"Yes, and I meant it. Now, bring it to me at once!"

Henry went back into the clerks' room, lifted the inkstand from the desk of the clerk who was using it, and carried it to the chief. Mr. Ashburner frowned severely at him. "Never let this happen again, Henry!" he said.

"I'll bear it in mind what you say, sir," was Henry's quiet reply. The clerk who had been to blame kept silent about it for a while. Then the manliness in him came to the top, and he went to Mr. Ashburner, and exonerated Henry, who was immediately summoned.

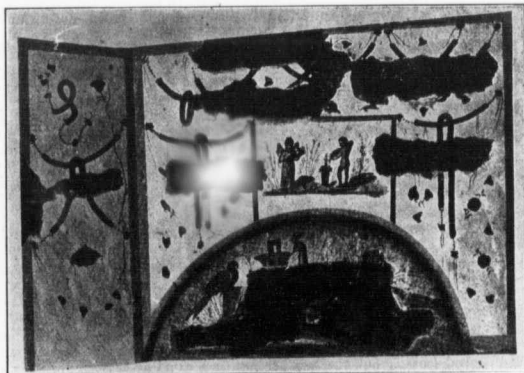
"Why didn't you tell me this morning that you hadn't taken that inkstand?" the chief engineer said, looking troubled.

"You didn't ask me, sir," said Henry. Mr. Ashburner was nonplussed. Here was a youth who would not put blame on others, and who did not resent unjust blame himself.

The chief apologized to him, and he was not surprised in later life, when his young clerk became famous as a war chaplain, Sunday School organizer, writer, and editor.

**"Write it There"**

An old legend tells that Martin Luther, when he was torn by remorse and anguish over his past sins, had a strange dream. At that time he was very sick. While he lay in his bed he saw the Evil One enter his room with a huge scroll upon his back. With a demonic leer, he suddenly began to unroll it. The scroll seemed to grow larger and larger, as it unfolded before Luther's eyes. Then, as the fiend gradually unrolled it, Luther began to read. And as he read on, he found out that this long scroll was the record of his past evil life. "There are thy sins," the fiend chuckled. "Aha, see the record of them is all there." But as Martin Luther read on, suddenly a passage of scripture flashed into his mind. He raised himself upon his sick bed and said: "Oh, demon, you have forgotten to put something in that record. The record is all true, but you have forgotten the one promise



A SEPULCHRAL CHAMBER IN THE CATACOMB OF ST. DOMITIUS

which cancels all that ghastly list. Write it there. Write it there, now: 'The blood of Jesus Christ His son, cleanseth us from all sin.' No sooner did Luther speak thus, the old legend says, "than the fiend gathered up his long, heavy scroll, and with a wild cry of defeat, fled into the darkness of the night."



## "That Boy"

BY FRANK H. SWEET.

THERE is a certain age of that playful, mischievous animal, the boy, when a home is thought to be made pleasanter for his absence.

Ezekiel Croft and his wife, "Aunt Mary," as everybody called her, were about to enjoy the felicity of a house minus "that boy," for Tom, their noisy nephew, had gone to spend a whole fortnight at Sandwich among the sandpipers.

"What a rest it will be!" sighed Aunt Mary, remembering Tom's hob-nailed boots and dreadful appetite; and the young professor, who was boarding with them, "thanked his stars"—by their Latin names—that at last he could "have a little peace."

It was supper-time, and the three sat down to a bountiful country table. Aunt Mary, by force of habit, had placed four chairs, but one was vacant, and the pause which followed the blessing was somewhat awkward.

As a general thing Aunt Mary looked over at Tom immediately and said, "Tom, take your elbow off the table," or "Tom, where is your serviette? I do wish that I could ever teach you manners at the table!"

"Uncle Ezekiel" was apt to ask as soon as there was a pause, "Tom, did you come right home from school and feed the pigs?" And if—as sometimes happened—Tom could answer in his off-hand way, "Yes, all done," then Uncle Ezekiel would ponder darkly for a few minutes, finally coming out with:

"Tom, how many boys did you take down to the cider-mill a week ago last Saturday?" or something similar.

Then, while Uncle Ezekiel was summoning up the evil deeds of departed Saturdays, the professor found his opportunity.

"Hadn't ought," as I have often told you, Master Tom, is entirely contrary to the genius of the English language. "Ought not" is the correct expression," he would add, with a schoolmaster's didactic air.

By this time, in spite of his various sins, Tom, going on with undiminished appetite, had worked his way to about the sixth slice of bread and butter.

"I never!" Aunt Mary would say as he took it. "You'll certainly have the dyspepsis, Tom."

"No, Aunt Mary," Tom would answer, his good-humor as irrepensible as his appetite. "I'm safe up to ten; ten's my limit—never go over."

So, at this first supper, it is not strange that there was a sudden silence, since the unfulfilling subject—and object—of conversation was absent.

Finally Uncle Ezekiel spoke, looking over at the vacant place again:

"Seems lop-sided an' lonesome without Tom, after all."

"It will be a happy 'lonesome' for the next two weeks," replied Aunt Mary. "I should like to have a chance to hear myself think once in a while."

Aunt Mary had an opportunity to "hear herself think" all that evening. There was no one to upset her nerves by sudden handshakes, cracking nuts or munching apples while he pretended to study. But, somehow, her quiet thinking seemed a fatiguing operation, for, weary and a little dispirited in appearance, at half-past eight she rolled up her knitting and retired for the night.

Neither thoughts nor dreams disturbed her, until in the early twilight of the next morning a voice penetrated the mist of slumberland, calling, "Tom! T-o-o-m! Come, Tom!" And looking out she saw her husband standing at the foot of the back stairs, calling with all his might, "Get up, Tom! Time to light the kitchen fire, Tom! Come! Come! T-o-m! Don't be a luggard!"

"Early to bed and early to rise  
Makes a boy healthy, wealthy and wise."

"Why, Ezekiel," called out Aunt Mary, in astonish-

ment, "be you clean gone off your mind this morning? Don't you remember that that boy's gone to Sandwich?"

"Well, I declare," said Uncle Ezekiel, sinking down into a chair, and laughing until his fat sides shook. "I never thought a word about it! I'm so used to gettin' that boy up in the mornin' that I don't know how to begin the day without it. I'll light the fire right away."

"No, Ezekiel," said Aunt Mary, "I'll light the fire and you go out and milk the cows."

She dressed herself rather hastily, and not quite so neatly as was her habit, and hurried out into the kitchen. There was no wood ready as was usual—no one had thought of that—and, taking a basket, she went out and gathered a few chips, so damp from the morning dew that it was some time before the feeble fire could be coaxed into a blaze hot enough for cooking the meal.

But breakfast had been ready a good half-hour, and she was just on the point of going down to the barn to see what had happened, when Ezekiel Croft appeared in a most woeful plight.

Little rivulets of milk were running down his hair, off the end of his nose, and meandering slowly along his sleeves and trousers; he was dripping wet from head to foot, and the pail was empty.

"Ezekiel," cried Aunt Mary, with uplifted hands, "what *her* you done?"

"Well, Mary," said he, looking at her with a moist and milky smile, "I hain't done very much, but the cow she's done considerable," and he laughed heartily.

"Ye see, Mary, she ain't used to me, and she objected to my milkin' her, an' I hed to smooth her down before she'd let me begin. An' then I took Tom's milkin' stool, an' I ain't quite so slim as I was once. I felt it kinder teeterin' under me two or three times, but I thought I'd set ruther light on it an' get through; but just as I was goin' to move the pail one side, I brought myself down pretty solid, an' the three legs jes' softly spread out, and away I went flat on my back, with my feet flyin' in the air! The cow was so scared at my antics that she kicked up her heels, too, an' over went the brimmin' pail o' milk, an' here I be perfectly soaked. Well, Mary, they say't a milk-bath's good for the complexion, so you're likely to hev a pretty han'some husband after this."

"Han'some or not, Ezekiel, do you go an' change your wet clothes this minute, or you'll have your death-cold. Seems as if everything goes wrong this morning, somehow."

"So it does," said Ezekiel, giving a backward glance as he walked off, and then, turning fairly around, "Mary," said he, "I've made a discovery. Tom's a pretty handy boy to have 'round mornin'."

"I guess you'd thought so if you'd seen me pickin' up wet chips for lightin' the fire," sighed Aunt Mary.

"There! I did forget it, after all," said Uncle Ezekiel regretfully. "Tom told me the very last thing to be sure an' not forget Aunt Mary's wood. That boy must step round pretty lively in the mornin' to get done before school, an' I never thought he did anything, either! Don't seem to, somehow."

At last they gathered around the breakfast table, an hour late. It was silent, like the supper of the night before, and other silent meals succeeded it.

"I don't know what in the world I'm goin' to do about the pieces," said Aunt Mary, complainingly. Tom had been gone six days. "There's pieces of pie we've had left, all down one of the pantry shelves. They lost no time when Tom's home. He's worth a sight to eat up the pieces, anyway. Beats all how that boy enjoys eatin'!"

"Seems as though we don't eat anything," she said again that evening as she looked around the supper table discontentedly.

The professor was looking through his glasses straight before him with a serious air.

"Isn't there anything more that you would like?" she asked, turning to him.

"Thank you, no," he replied. "I was just thinking," he added, rather primly, "as I looked at the empty place, that nature abhors a vacuum, and it would be rather pleasant to have Tom's merry face opposite me."

"'Twould be a great thing for the pies, anyway," remarked Uncle Zekiel. "'They're just spilin' for him," and he walked out heavily to stable the horse, lock up the barn, and chop the firewood.

About eight o'clock that evening they all gathered in the old-fashioned sitting-room, around the cheerful open fire, for the evening was cool. The professor sat at his own little table, writing a very learned article on "The Higher Education"; Aunt Mary was quietly knitting a warm and cosy-looking red mitten—not a very large one—and Uncle Zekiel was busy trying to find out from the columns of the village paper which party was going to save the country in the coming elections. It was perfectly "quiet," and they were enjoying "peace." Not a sound broke the silence until a cricket, thinking itself alone, came out on the hearth and chirped a little.

"There!" said Aunt Mary, "I'm thankful to hear something. Seems as if we're having a funeral here, nowadays."

Uncle Zekiel looked over the top of the paper and caught her furtively wiping away a tear.

"Now, now, Mary, that'll never do," said he, soothingly. "What's gone wrong to-day?"

"Oh, I don't know what is the matter," she replied. "Perhaps I'm nervous. But it's dreadful lonesome."

Uncle Zekiel arose, and, laying aside the paper, walked up and down the room with his hands clasped behind him, as he was in the habit of doing when meditating any serious project, such as going into town, or running down to the seaside for a day or two.

"Mary," said he, after a few turns, "I'm going off to-morrow on some business, an' I guess I'd better run down to Sandwich an' bring that boy home with me next day."

Aunt Mary's face went through a kaleidoscopic change, and came out beaming like a full moon.

"That's the very best thing you can do, Zekiel," said she. "Bring him home to-morrow afternoon, and I'll have just the best supper for him. Seems as if I'd been living for the last week in a kind of deaf and dumb asylum."

The professor looked up from his learned theme with a gratified air.

"Yes," said he, with his characteristic primness of expression, "it would indeed be exceedingly agreeable to see Master Tom's beaming countenance once more at our evening repast."

But Tom! What a delightful time he was having at Sandwich! Nobody said "Don't" to him from morning till night. He had often thought that had he been the author of that famous little volume, "Don't," and founded it on his own experience, it would have been as large as Johnson's Dictionary. He took such deep, full breaths of freedom, with no one to criticise every moment.

Mr. Saunders, whose son Tom was visiting, was a glass-blowing philosopher, perfectly devoted to his calling, a department which gave him frequent opportunities for the meditation which all philosophers love. He believed that children had altogether too much pruning and nagging, and used to say to Aleck, his eldest boy:

"Look here, Aleck, you do what you think is right to-day, and if you make any mistakes, come to me and we will see what we can do about it."

The plan seemed to have worked well so far, but then Aleck Saunders was a remarkably good boy naturally, and needed little pruning.

On the Friday of Uncle Zekiel's unexpected advent, the two boys had been all over the glass works. It was one of Mr. Saunders's leisure days, and instead of

"philosophising," he went over the works with them, explaining every process, and Tom had even been allowed to blow something that came out looking like the "missing link" between a cow and an elephant.

He had just come out, his brown curls all blown about by the salt sea breeze, and was proudly displaying this nondescript animal to Mrs. Saunders and the children, when Uncle Zekiel opened the gate.

Down dropped the glass memento, shivering into fragments, while Tom flew down the walk to meet his uncle. "Oh, Uncle Zekiel!" he cried, catching hold of his brown hand, "is anything the matter with Aunt Mary?"

Tom had no mother, and he loved Aunt Mary dearly, in spite of her fault-finding.

"Yes," replied Uncle Zekiel, with a cheerful air, "she's pretty bad."

"What is it?" asked Tom, anxiously.

"Well," replied Uncle Zekiel, "I don't exactly know the name o' the disease, but the symptoms is that she's dreadful lonesome without the company of a certing boy called Thomas Croft."

"You don't mean it, uncle!" cried Tom, with an air of incredulity.

"Mean it?" She says the house is like a deaf an' dumb asylum an' she can't stand it nohow, so I hed to come down after you."

Tom's lip quivered, and two great tears gathered in his eyes and glistened on his cheeks like shining diamonds. He threw his arms around Uncle Zekiel's neck and gave him a good hug.

"Uncle," said he, "I never was so happy in my life! I thought I was nothing but a bother to her," and then dashed off behind the house, that no one might see the tears he could not repress. Then he sat down upon a stone, wiped his eyes, and gave up his dark schemes of emigration as soon as he was old enough.

They went home the next afternoon, and what a supper Aunt Mary had for them! Roast chicken, double the usual quantity, Tom's favorite strawberry preserves, and a crisp apple "turnover" laid close by his plate.

They were all very gay and happy together, as Tom ate with undiminished appetite, and related the adventures of the week.

Aunt Mary looked around with a beaming face.

"Well," said she, as they sat back from the table, "this is something like livin' again. I should hev had the dyspepsy myself in another week."

"Yes," said the young professor, "while there is often a serious incompatibility between youth and maturity, yet it must be confessed that the presence of the young at the festal board is extremely exhilarating."

But "that boy" Tom jumped up so hastily that his chair fell back with a loud crack—nobody said, "Don't, Tom"—and then he went round to Aunt Mary's chair, leaned over and softly kissed her faded cheek.

"I'm so glad to be at home again," he said.—*The Quiver.*

### Words of Wisdom

Who is a wise man? He who reaches truth by way of error. Who is a foolish man? He who abides with error.

He to whom God sends a happy day should not repine an unhappy night for himself.

He who serves God has a good master.

He is a happy man who can rejoice with them that rejoice.

It is fine for a man to reach the heights by his own strength, but finer still to reach them by his own weakness.

Where the avaricious man has harvested, the gleaner has no chance.

That which cannot be abused is of no use.

He who acquires wisdom and does not make use of it is like unto the man who ploughs a field and forgets to scatter seed upon it.

## Remarkable Memories of Noted Men

IT is said that Morphy, the celebrated chess-player, could play several games of chess simultaneously without seeing any of the boards on which the various games were being conducted. That his brain at last gave way, and that he died insane, proves that physiology has something to say to memory.

Like every other gift, memory must be used with discretion, or else the frail frame with which the mind is associated may be shattered by over-straining, and what has been the best may be corrupted into the worst. A wonderful genius may degenerate into an idiot.

An amusing instance is given by the old philosopher Seneca, the master, and afterwards the victim, of the Emperor Nero. He tells us how, on one occasion, a poet wrote a long poem, which he read before a distinguished audience.

It was received with great applause, but suddenly, to the astonishment of the audience, and to the subsequent consternation of the author, a man started up and accused the poor poet of plagiarism, declaring he had written the piece which had been greeted with such well-deserved applause.

### RECITED IT BY HEART.

The claim was indignantly denied, till, in proof of his assertion, the claimant recited the whole poem by heart, word for word, and defied the poet to do the same.

This he was not prepared to do, and the audience decided that the one who knew the poem by heart must have been the author, till he frankly declared that he had never heard the poem before, but had learned it by heart while the poet read it. So "the honors were divided," the poet gaining applause for his verses, the other for his memory.

### A TRICK ON VOLTAIRE.

The French critic, La Motte, is said to have played the same trick on Voltaire. When quite a young author, he once brought a tragedy, which he had just composed, to read over to the critic.

"It is all very beautiful," said La Motte, "but the second scene of the fourth act is copied, word for word, from a previous author," and in proof, to the dismay of Voltaire, he recited every line of the scene without changing a word. Voltaire declared his honesty, and it was only when he saw how distressed the young author was, that La Motte acknowledged that he was so struck with the beauty of the scene that not a word of it escaped the tenacity of his memory.

Sir Benjamin Brodie, in his most interesting "Psychological Inquiries," cites the instance of the celebrated Jesuit, Suarez, who is said to have known the whole of the works of St. Augustine by heart. These consist of eleven large folio volumes. How far this is literally true can never be proved, but it is stated in the life prefixed to his works that if anyone ever misquoted St. Augustine on any subject of his writings, Suarez would at once correct the quotation, and give it with perfect literal accuracy.

### NEVER FORGOT ANYTHING.

The great thinker, Pascal, is said never to have forgotten anything he had ever known or read, and the same is told of Hugo, Grotius, Leibnitz, and Euler. Both knew the whole of Virgil's *Aeneid* by heart. And we have all read how the Athenian Themistocles knew the name of every one of the twenty thousand citizens of Athens.

The great critic, Joseph Scaliger, is pronounced by Sir William Hamilton to be the most learned man that the world has ever seen. His knowledge was certainly prodigious. He used to say of himself that he had a bad memory, but a good reminiscence; he could not learn by heart as fast as he could wish, but when he once knew a thing he could always recall it.

Yet, this good man with his bad memory complains that it took him twenty-one days to learn the whole of Homer by heart; he had to devote three months to learning in like manner the whole of the remaining Greek poets, and that in two years he succeeded in getting by heart the whole of the range of classical authors. And this is what he calls a bad memory!

### EXTRAORDINARY FEAT.

The most extraordinary feat of memory is one which Sir William Hamilton believes to be true without doubt, cited by him from the geographer, Mæretus, who witnessed it and had it solemnly attested by four Venetian noblemen of undoubted honor. Mæretus tells us how, in Padua, he met a young Corsican who had gone hither to pursue his studies at the university.

Having heard that the young man was gifted with a most extraordinary memory, so that he could retain and repeat as many as thirty-six thousand words, which would be read over by him once only, Mæretus and some distinguished friends asked if he would allow them to test the accuracy of what report had stated.

He willingly consented, and there were read over an almost interminable list of words strung together indiscriminately, after which he repeated them in their proper order.

Of course, it is impossible now to verify this fact, but Sir William Hamilton considered it true beyond question, and did not hesitate to say so in his lectures on metaphysics before the University of Edinburgh.

The French essayist, Montaigne, used to say of himself that he ought to be held in celebration for the badness of his memory. He declares that it took him three hours to learn three lines by heart. But he consoled himself with the reflection that he was always obliged to be very careful in telling the truth, because of his wretched memory.

Sir Walter Scott, in the introduction to "Anne of Geierstein," says that he had often been complimented upon the strength of his memory, but he affirms that, though it served him in instances for which he had a fancy, it often played him false in others. And he adopts, as expressing his own case, what an old border laird once said to his parish minister, when praised by him for the goodness of his memory.

"No, doctor," he said, "I have no command of my memory. It only retains what hits my fancy, and, like enough, sir, if you were to preach to me for a couple of hours, I might be unable at the close of your discourse to remember a word of it."

## The Inner Life

It is the inner life that makes our world. If our hearts are sweet, patient, gentle, loving, we find sweetness, patience, gentleness and lovingness wherever we go. But if our hearts are bitter, jealous, suspicious, we find bitterness, jealousy and suspicion on every path. If we go out among people in a combative spirit, we find combativeness in those we meet. But if we go forth in a charitable frame of mind, with good-will in our hearts toward all, we find brotherliness and cordiality in every man we come up to in our walks and associations.

"In ourselves the sunshine dwells;  
In ourselves the music swells;  
Everywhere the heart awake  
Finds what pleasure it can make:  
Everywhere the light and shade  
By the Gazer's eye is made."

This is the secret of that fine art which some people possess of always finding good and beauty in others. They have goodness and beauty in themselves. There are such people, and there is no reason why we should not set this ideal for our lives.—J. R. Miller.

years. Everybody on this floor knew when the woman with the broken hip was first able to be moved about a little in a wheel-chair; we followed her in a sort of triumphal procession. We all rejoiced the day the boy with the injured eye was allowed to have his bandage off. We are interested in each other's hopes and ailments, the bad nights and "well days." We never forget to inquire, and we always have time to chat and sympathize, to exchange magazines, papers, and items of information. How could one endure the life here without it? And then, think how selfishly and carelessly we jostle each other in our rush in the world outside! It seems to me that I shall never forget this experience, and that no matter how many long years may be before me, I shall never again be too busy to be kind—just kind."

We grow unsympathetic to the needs and interests of others only as we grow too selfishly absorbed in our own. Our impatience toward the chance caller at the door, the clinging little hands and childish questions that hinder when we are in haste, the invalid whose recital we cut short in our perfunctory morning call, the old acquaintance whom we avoid on the street because we do not want to stop to hear how he fares—our impatient attitude toward all these is seldom born of necessity as we try to believe, but of selfishness. "We have not time," we say. Whose time is it that we are filling so full that we leave in it no room for his royal law of love? Surely the Master's servants, even in this busy age, should still remember to be kind.—*Forward.*

### "Father Doesn't Want Me To"

One day, after the International Christian Endeavor convention in Detroit, I was crossing the lake on the same boat with Dr. J. Wilbur Chapman and his family.

His little four-year-old daughter and I soon became friends and I took her on my lap as we sat on deck beside the rail, and helped her with her fishing. Though the line which hung over the side had only a bent pin for a hook, it had in some way caught in a fine paper fish, and the little girl was happy.

Her little feet hung uncomfortably from my lap, and seemed hard to manage and at the same time watch the fish, as it swung to and fro, over the rail.

I said to her, "Put your feet on this rail, and you will be more comfortable." Her reply was, "Oh, no; I can't. Father doesn't want me to."

What a sweet story of loving influence of father over child was wrapped up in that one little sentence! Control through love!

I think of it over and over again, and the father has in some way changed to the heavenly Father, and I am the child. It is still *control through love*. And when the temptation to sin comes, there is only one thing to say—"Oh, no, I can't. My Father doesn't want me to."—*Kate H. Haus.*

### Stand Up To Your Task

Postmaster-General Meyer, of the United States, believes that it is a bad plan to sit down while at work, even if one is engaged in what is known as a sedentary occupation. He has had a desk brought all the way from Massachusetts to the Capitol, a desk which he used in former years when Speaker of the Massachusetts House of Representatives. It is a desk so tall that he can stand up at it and do his work. He is sure that by this means he gets a larger amount of work done in the course of the day.

There is still to be seen in the famous tower room in the "Wayside" at Concord, Massachusetts—the house now occupied by "Margaret Sidney," Mrs. Lothrop—the standing desk made by himself at which Hawthorne used to write his great romances and charming sketches.

This wonderful artist in words seems to have held to the opinion of Postmaster-General Meyer.

A British judge had the curious habit of always placing

his ink-well six feet away from his desk. Every time, therefore, that he needed a penful of ink he was obliged to walk that distance to get it. This was the only exercise he took, and it sufficed to bring him to a sound old age.

Stand up to your task! There is warrant for the idea in our popular phrase, for "to stand up to" a man or an undertaking is to attack it with vigor and perseverance, like a man.

There is a sitting-down habit of mind as well as of body. It means a relaxing of the mental fibre, a letting-up of resolution, a weakening of spiritual force. No one can work at his best under such conditions. To work at his best one must be alert in every nerve and muscle and brain corrugation. The red blood must course along the veins and arteries in a jubilant stream. The shoulders of the soul must be firm and erect as well as the shoulders of the body. The backbone must be well-poised—the spiritual backbone as well as the backbone of bone.

### General Booth's Menu

When General Booth, of the Salvation Army, is to stay at a hotel, this statement is mailed to the hotel and passed on to the chef:

"The general does not take fish, flesh or fowl in any shape or form. The following will be all that he desires: "Breakfast—This meal is taken in the bedroom, usually about 7.30 a.m. Strong Ceylon tea, boiling hot milk, dry toast and butter. In making the toast the bread should be gradually toasted until it is both dry and crisp, and yet not too hard, and should then be immediately placed in the rack.

"Midday Meal—For this meal, which is taken about 12.30 p.m., all that is required is vegetable soup, a roasted potato in its skin, or boiled, with any other vegetable that may be convenient. The recipe for this soup is as follows:

"Take one carrot, one turnip and one small Spanish onion cut up fine. Add a heaped teaspoonful of pearl barley and boil till tender, adding water, as the soup must be quite liquid. Just before serving add a little chopped parsley (fresh or dried) and a piece of butter the size of a walnut. Boil up immediately before sending to the table. Serve with crisp toast.

"After the midday meal the general is in the habit of taking a little rest, and for this purpose prefers retiring to his bedroom.

"Tea—about 4.30 p.m. The same as breakfast, with the addition of a few mushrooms, if in season.

"Supper—Plain milk pudding (rice or tapioca) without sugar, and stewed fruit, without sugar. The time of taking supper necessarily varies according to circumstances, but is rarely later than 9.30 to 10 p.m."

On this menu, which never varies wherever the general may be, he does the work of many men, making as many as three addresses a day, as he did in Chicago, and supervising the entire business arrangements of the Army throughout the world.

### Contagious Kindness

Kindness is contagious. The spirit of harmony trickles down by a thousand secret channels into the inmost recesses of the household life. One truly affectionate soul in a family will exert a sweetening and harmonising influence upon all its members. It is hard to be angry in the presence of imperturbable good-nature. It is well-nigh impossible to be morose in face of a cheerful and generous helpfulness. Beginning with the highest, the ointment drops even upon those who are unconscious or careless of it, and the whole house is presently filled with its fragrance.

There are chords in the human heart which are only struck by accident; which will remain mute and senseless to appeals the most passionate and earnest and respond at last to the slightest casual touch.—*Charles Dickens.*



## The Quiet Hour

### "Faint, Yet Pursuing"

I strive, but fail; O, why, dear Lord,  
Must this my constant record be?  
Why finds each daily westering sun  
My work for Thee but half begun,  
Or done, alas, so selfishly?

I'm tempted oft, and often yield,  
For Pleasure hath a siren voice;  
She sings my scruples quite away,  
And with her charming roundelay  
Deprives me of the power of choice.

My faith is strong when skies are bright,  
But sunny days are all too brief;  
When clouds arise and sorrows come  
My lips are sealed, my heart is dumb  
And full of weary unbelief.

But this, dear Lord, my comfort is:  
My troubled heart is known to Thee;  
Thou knowest that I love Thee, Lord;  
And Saviour mine, I have Thy word  
That this shall my salvation be.

—Dr. J. R. Miller.

### The Warning Bell

Away down in the engine room of a great steamer, the ponderous driving wheel turns round and round, the mighty shaft moves restlessly to and fro, and the huge ship plows her way onward through the waves. But, suddenly, at the sound of a warning bell, the engineer springs to his lever, the engine is reversed, and the boat comes to a stand. The signal comes from the officer up in the wheel-house and must be obeyed, or disaster cannot be prevented.

Conscience within us is like that warning bell. When some rock or shoal of temptation lies close ahead, it bids us reverse our course. Our safety lies in obedience. Judas allowed selfishness and greed to deafen his ears to this inner voice, and made shipwreck of his life. Peter, on the other hand, though he, too, sinned grievously against his Lord, gave heed to the monitor in his breast, and recovered himself by his honest and heartfelt repentance.

Temptations we must meet, as we voyage over the sea of life. But if we listen to the voice of God in our own hearts, and obey its behests, we shall make our way safely through them all, and reach, at last, the haven of our desires.—*East and West.*

### When Black Looked White

The broom-boy at a barber's shop wanted to clean a last summer's straw hat belonging to one of the customers.

"No," said the customer, "it's as good as new."

Thereupon the broom-boy quietly hung up the debatable article between two straw hats of recent purchase. The contrast was astonishing. Grimy and yellow, the "good-as-new" straw hat cut a perfectly disgraceful figure.

The customer gave a glance at it as he settled himself in the chair.

"Here," he said to the sagacious broom-boy, "I've changed my mind. You may take that hat, and give it a thorough cleaning. Hurry up, now."

Thereat the broom-boy chuckled.

It is very easy to be satisfied with one's self, in any department of one's life. A man goes to pieces so gradually. Souls grow grimy so unnoticeably. We started out new.

Day by day makes little difference—no difference, that we can see.

But there is a difference, and a big one, unless we keep cleaned up. And if you want to know whether you need that cleansing or not, first set your life alongside the one pure Life, and then stand back and look at the two.

### "Take This, and be Thankful"

It was one Sabbath evening in summer time, many years ago, in the old historic First Church, Urbana, Ohio. I have before me the vision of a gray-haired, sunny-faced man distributing the elements at our Lord's table. And as he passed from one to the other, breaking the bread and presenting the cup, he said just this, "Take this, and be thankful; take this, and be thankful."

Many times the altar was filled with communicants, and many times the aged saint passed around the altar with dignity and sweetness. To old and young alike these words, and these alone, fell from his lips, "Take this, and be thankful."

There were present those in all conditions in life—the rich, the poor, the happy, the troubled, those in sorrow and others with content written on every feature. But the words were the same to all, "Take this and be thankful."

The aged were there—those for whom the gates of eternity were almost ready to swing open; the middle-aged, with the burdens and the perplexities of life yet upon them; the young, whose bright eyes looked out into the future with eagerness and joy. But the same message was to all, "Take this, and be thankful." The words were low and sweet, but clear and distinct, "Take this, and be thankful."

The house was crowded, the two Methodist Churches uniting in this service, and as the altar was filled again and again, just as clear, with a ring of hope and abiding trust, was the message, "Take this, and be thankful."

So, as in youth and all along life's way, we drink from the same springs, look out upon the same scenes of daybreak and twilight, sunrise and sunset, enjoy the same seasons—spring, dressed in beautiful green; autumn, the time of changing colors and falling leaves—hear the same bird-song, whether a song of gladness or a cry of pain—so I say, God sends the same message to youth and age alike, "Take this, and be thankful."—*Anna Donaldson, in Western Christian Advocate.*

### Keep Close to Your Guide

It is said that when sight-seers visit the wonderful Mammoth Cave in Kentucky that the guides mount a sort of pulpit, before entering its gloomy depths, and preach the tourists a sermon. This sermon consists of only five words, and yet its importance cannot be over-estimated. These words are: "Keep close to your guide." To fall back, or depend upon one-self for even one instant while within this largest known cavern in the world, may mean death. Its pitfalls are deep and numerous. Only the guide knows where safety lies. Even beneath the power of the strongest illumination the darkness is so intense that but imperfectly is revealed its wonder and beauty, its fairylike magic haunts, its myriads of scintillating stalactites. But side by side with every gleaming glory lurks also—death, sure and certain, unless accompanied by a safe guide. The Bottomless Pit, the Dead Sea, the Covered Way, the Solitary Cave, the Covered Pit, the Deserted Chambers, and the unknown depths of Echo River are all ready to greedily claim victims from the hundreds of tourists who pass, wonder-eyed and awe-stricken, through the vast subterranean passages, chambers, and halls.

Wherein lies their safeguard? Only in obeying faithfully the admonition of the five-word sermon: "Keep close to your guide."

Are we not tourists on a longer journey and through even more devious ways, daily passing marvelous wonders

that have become commonplace to us only because of our familiarity with them? Even so, we are encompassed about with dangers and pitfalls, and our safety lies in keeping close to our Guide. Worldliness may estrange us, perhaps, from our Guide more quickly than almost any other allurements. It is so beautiful, the ways of pleasure seem so inviting. Let us not be deceived. Cling close to our guide. Only in daily, hourly communion; only in earnest, worthy service; only in giving our best and trusting him for the rest, lie safety. Our Guide knows the way. He can safely lead us, avoiding all snares and pitfalls that beset the way through life's journey. Keep close to the Guide.

### My Plans with God

I may not find the good I seek  
Here in this labyrinth of Time;  
The eye may mark the mountain peak  
Which human feet can never climb.  
I may not do the good I planned  
When in the early days I trod  
The fragrant fields of fairy-land,  
But I can leave my plans to God.  
He takes our gifts, however small,  
So we but keep our purpose pure.  
He does not ask great deeds of all;  
Some must achieve and some endure.  
The summit of my soul's ideal,  
Too high for those who dwell in Time,  
In that fair future shall be real.  
And in that country I shall climb.

—Grace Pearl Bronaugh.

### "Rest Awhile"

To hundreds of thousands who labor and are weary there is to-day sweet music in the Master's words, "Come ye yourselves apart into a desert place and rest awhile." They must have been very welcome to the disciples to whom they were first spoken. They were very sad; they had but just returned from the funeral of John the Baptist, and the trial of their faith, with the sorrow of their hearts, had made them weary and hopeless. But if they had lost heart, Christ knew how to inspire them afresh; for there are two certain cures for pessimism—out-of-door rest in quiet places, and the companionship of Jesus.

Most of us need these to-day quite as much as the disciples. Thoughts and events make us sorrowful, and to be really sorry for any length of time is to be tired. And, because we are not used to it, the heat makes us languid, so that work, done often with joyous alacrity, is dragged through, because the air is too laden with sunshine. Therefore, these old words, thrilling with music, come in through factory walls and workshops, into offices and schools, and the people are glad because it is near holiday-time, and they may accept the invitation.

In these days, however, a holiday does not always mean rest, particularly rest in a desert place. Many people appear to prefer a crowd to quietness. But a throng is noisy and aggressive. We must look for restfulness less in favorite, fashionable seaside resorts than in the remote places of our land—the unregarded meadows, the distant moors, and the difficult mountains. There is rest to be found here.

We may be sure that there is much suggestiveness of spiritual comforting and uplifting in the Master's invitation, "Come apart," away from the others, from the clamor and the appeal, the urgency and exaction, "into a desert place," where there is no excitement, nothing to demand attention or to interfere with meditation. And it is not good of Him to say, "Come with Me?" The consciousness of His nearness brings rest. There is no need even to pray. Friends who know and trust and are sure of each other do not want to be always talking when they are together. Silence is sometimes more expressive

than words. It is more restful to say nothing than to speak. And when He gives us this experience we do indeed find "rest to our souls."

But we are not to let our leisure lengthen into laziness. "Rest awhile," said Jesus; but He soon went to receive the crowd, and took His disciples that they might lead other weary people to rest and be fed. Rest can only come to those who have striven, and it is but designed to make us ready to take up our tasks again and diligently perform them. From the quiet of the lakeside and the silence of the field we can go back to our work among the whirr of machines, or the clanging of metals, or the clamor of voices, with a new love of our duty and a stronger desire to please the great Taskmaster.—*Marionne Farningham, in the Christian World.*

### Clouds Transformed

In one of the German picture galleries is a painting called "Cloudland." It hangs at the end of a long gallery, and at first sight it looks like a huge, repulsive daub of confused color, without form or comeliness. As you walk toward it, the picture begins to take shape; it proves to be a mass of exquisite little cherub faces, like those at the head of the canvas in Raphael's "Madonna San Sisto." If you come close to the picture, you see only an innumerable company of little angels and cherubim.

How often the soul that is frightened by trial sees nothing but a confused and repulsive mass of broken expectations and crushed hopes! But if that soul, instead of fleeing away into unbelief and despair, will only draw up near to God, it will soon discover that the cloud is full of angels of mercy.—*Theodore L. Cuyler, D.D.*

## Hymns You Ought to Know

### XVIII.—"The Everlasting Rock"

The Right Rev. Edward Henry Bickersteth, former Bishop of Exeter, is known to English Church life not only as the writer of many fine hymns, but also as one of the first authorities on hymnology. The volume in which this poem appeared in 1862 has gone into 24 editions, and his poetry is just as popular as ever with the English people.

O, God, the rock of ages,  
Who evermore has been,  
What time the tempest rages,  
Our dwelling place serene.  
Before thy first creations,  
O Lord, the same as now,  
To endless generations  
The everlasting thou!

Our years are like the shadows  
On sunny hills that lie,  
Or grasses in the meadows  
That blossom but to die.  
A sleep, a dream, a story,  
By strangers quickly told,  
An unremaining glory  
Of things that soon are old.

O thou, who canst not slumber,  
Whose light grows never pale,  
Teach us aright to number  
Our years before they fall;  
On us thy mercy lighten,  
On us thy goodness rest,  
And let thy spirit brighten  
The hearts thyself has blessed.

Lord, crown our faith's endeavor  
With beauty and with grace,  
Thill, clothed in light forever,  
We see thee face to face;  
And joy no language measures,  
A fountain brimming o'er,  
An endless flow of pleasures,  
An ocean without shore.

—Edward Henry Bickersteth.

# THE CANADIAN EPWORTH ERA

PUBLISHED MONTHLY AT TORONTO, ONT.

REV. A. C. CREWS, - - Editor.  
REV. WILLIAM BRIGGS, Publisher.

**SUBSCRIPTION PRICE**, 50 cents per year, payable in advance. For every five subscriptions received, one free copy of the paper will be sent.

**SUBSCRIPTIONS** should be sent direct to the office of publication, addressed to REV. WILLIAM BRIGGS, Wesley Buildings, Toronto; or to C. W. COATES, Methodist Book Room, Montreal; or REV. S. F. HURSTIS, Methodist Book Room, Halifax, N.S.

**EXPIRATIONS.**—When subscriptions expire the paper will be discontinued unless orders are received to continue sending. Renewals should therefore be promptly sent as soon as expiration notice is received.

**ALL ORDERS** for Topic Cards, Pledge Cards, Charters, Epworth League Reading Course, or other League Supplies, should be sent to one of our Book Rooms at Toronto, Montreal or Halifax.

**COMMUNICATIONS** for this Paper, News Items, etc., should be addressed to the Editor, REV. A. C. CREWS, Wesley Buildings, Toronto.

## Editorial

### At a Premium

Stocks are more valuable when they are at a premium. It is the same with Epworth Leagues. Many of our societies are below par, hence poorly patronized. At a certain Executive meeting a short time ago arrangements were being made for a League banquet. Some of the members advocated inviting young people of the congregation who were not members of the society. To this suggestion the able president offered decided objection. He claimed that such occasions were valuable to demonstrate the advantages of the League, and as such were a drawing card for new members. If young people found their friends were having a good time within the League which they outside were missing, they too would soon seek to become members. No one wants to miss a good thing. If there is silver in Cobalt the crowd will go after it. No up-to-date society need go begging for members. W. J. Dawson, in his new book, "A Prophet in Babylon," makes the statement, "If the church were thoroughly alive the people couldn't stay away from it." There is much for reflection in the statement, a live League will not be without a full membership list. Give the young people something and they will come to get it. Have a banquet occasionally, but have it for members only.

### Awfully Awful

It is an interesting thing to listen to a couple of school girls chatting. One declares that she is "awfully glad" to see her friend, who responds that it is "awfully sweet" of the other to come. Then the first begins to tell about an "awfully nice" time she has had recently, and how "awfully" she enjoyed it. It is not always possible to follow the conversation intelligently, as it is so interlarded with modern slang, but such exclamations as these are heard from time to time: "O, yes, I think the hat is awfully pretty." "It was an awfully wet day." "The solo was awfully good," etc., etc. Why do not our schools give young people some instruction in the art of conversation? They ought at least to give some hints on the proper use of adjectives and adverbs. It is certainly "awfully" shocking to hear girls who have gone through high school and college, show such disregard for the proprieties in their careless use of inappropriate words.

## The Old Way and the New

A good many years ago, among some pious people, it was not considered to be in harmony with a profession of religion for ladies to wear anything in the nature of ornament in their dress. Even a simple feather or ribbon in the hat or bonnet was regarded as an evidence of pride.

One of our ministers tells of an incident that happened to his grandmother, who, when a young woman, wore a bonnet to church with a bit of red ribbon in it, which attracted the attention of the preacher, or perhaps distracted him, for he deliberately walked down the aisle, paused at the pew in which the offending worshipper sat, and deliberately removed the ribbon. The remarkable thing about the case is that the lady did not get angry and leave the church, but received the rebuke meekly, and possibly with a penitence.

What an interesting thing it would be if ministers nowadays had to maintain an oversight of this kind over their flock! Imagine the pastor of a city church coming down from the pulpit, with a pair of scissors, and making an attack upon a merry widow hat, removing one-half of the width of the rim. Perhaps if there were the possibility of such punishment the ladies would be a little less anxious to appear in showy attire. No doubt our forefathers went to an extreme in their insistence upon plainness of dress, but perhaps we are in quite as great danger of going to the limit in an opposite direction. At any rate, there is much room for reform in the matter of appropriate dress for the house of God. Flashy-colored gowns, and very large, showy hats, are quite out of place in church services. Quiet, modest attire is much more in accord with the place and the occasion.

## An Old Injunction with a Modern Application

At the General Conference of the Methodist Episcopal Church in the United States, recently held in Baltimore, our church was most worthily represented by Rev. Dr. James Henderson and Mr. N. W. Rowell, K.C., of this city. Dr. Henderson made, as might have been expected, an unusually comprehensive and eloquent speech, in which he touched almost every topic that seemed to be appropriate for such an occasion. In following, Mr. Rowell said that he found himself in a somewhat difficult position on account of the thorough manner in which his colleague had covered the ground. There was one passage of scripture that seemed appropriate, and he felt it his duty to call Dr. Henderson's attention to his violation of an important command, found in Leviticus: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field. Neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and the stranger."

Judging from the address which he delivered upon this occasion, Mr. Rowell did not suffer very much from Dr. Henderson's thorough gleaning, but there is something suggestive in his playful scriptural allusion. It certainly has an application to many of our Epworth League meetings. In introducing the topic of the evening, how often it happens that the leader feels it to be his duty to deal with the subject exhaustively, leaving no gleanings of suggestion for those who are to follow. By the time he comes to the hackneyed declaration: "the meeting is now

open," the time is nearly gone, and those present feel that everything has been said that specially needs to be emphasized. It is, however, contrary to the spirit of the Epworth League that any one person should do all the speaking. This is an institution whose avowed object is the development of the talents of its members, and every one ought to have an opportunity to take part in its programmes. The leader of the meeting should, therefore, not be a systematic and careful gleaner, but rather an enterprising planner. His remarks, as a rule, should be brief and calculated to draw out the ideas of others. At least a dozen persons should have some special work assigned to them, in the arrangement of the programme for each evening, and the leader should be content to lead, and not talk too much.

The leader of a prayer-meeting needs to exercise very great care in managing the forces at his disposal. Some of those who attend enjoy being called on to pray, while others are in constant fear lest they may be asked to do something. The leader should be a good student of human nature.



At the Reception Service of the Toronto Conference nearly all of the young men who spoke declared that they were not able to tell of any particular time when their Christian life began, but that from early boyhood they had loved Christ and endeavored to serve Him. This is now coming to be regarded as the normal thing, to be expected and hoped for.



The attention of all pastors is directed to an article on the Junior pages of this paper, on the importance of bringing children into church membership. Some of our preachers pay small attention to the lambs of the flock, and need just such wholesome counsel as Mr. Bartlett gives. Others, we are glad to say, are earnest and active in looking after the children.



While sitting with the pastor of a large city church in the study of the parsonage, one evening, lately, the clock struck seven. The preacher immediately arose, saying, "You will have to excuse me, as I have to meet my Catechumen Class at this hour." Every Monday evening at seven, this pastor talks and prays with a group of the boys and girls of his congregation, instructing them in the truths and doctrines of Christianity, and preparing them for church membership. Can any one suggest a way in which he could better employ his time?



The summer affords very fine opportunities of strengthening the Epworth League that ought not to be allowed to slip by unimproved. Arrange for several outings or picnics under League auspices, and plan to give everybody a good social time. Let the young people understand that the Epworth League is intended to minister to their happiness, and some who have, in the past, stood aloof, will come in. In addition to the picnics, have a few regular meetings out-of-doors, possibly on the lawn of some member of the church. It will be a delightful change.

Every Christian may confidently count upon receiving divine strength and comfort in the time of trouble—but all God's promises are limited by conditions. One of the limitations which we would do well to recognize is expressed in the words of the Master, "Sufficient unto the day is the evil thereof." If we could keep ourselves within the territory of to-day, how much anxiety, and trouble we might avoid!



The Epworth League of the Methodist Episcopal Church in the United States is holding a number of League Institutes, somewhat after the plan of our Summer Schools, the chief difference being that they do not confine their attention to missions, but study League methods in general. Would it not be well for us to follow this example? There are some parts of our work which greatly need strengthening.



At the Friday evening meeting of the Hamilton Conference, one of the young men who was received into full connection with the church, in relating the story of his conversion and call to the ministry, said that the first impulse he had received in the direction of a better life was a letter which had come to him from a man whom he greatly respected. Is it not strange that Christian people do not use their pens more than they do as an evangelizing agency?



"My young people are keeping me from getting rusty," said a pastor, who was intimately associated with the Epworth League, taking part in the regular meetings, attending the socials, picnics, etc. If the preacher wants to keep clear of that fatal "dead line," that we hear so much of, he cannot do better than follow this example. There is no need for the gray-haired man to be "an old fogey," but he may keep himself young by being interested in the young people, and working with and for them.



In looking over the Annual Report of an English church we noticed that the congregation, in addition to paying their pastor a good salary, had made an annual allowance of \$1,200 to the old rector who had retired. This is the way churches having a settled pastorate deal with the question of superannuation, but in our denomination, where no preacher remains in any charge for more than a few years, a superannuation fund is a necessity. It is a shame that so many of our people are not more heartily in sympathy with it.



The report of the Committee on Young People's Societies at the recent Presbyterian General Assembly recommended "that pastors be urged, when they discover young men and women of ability and consecrated talent to encourage them to enter upon a ministerial or missionary career." Is this not much more sensible than the attitude sometimes taken by ministers who tell young men not to enter the ministry if they can possibly stay out of it. When such advice is given it is not at all remarkable that we have a dearth of candidates for the pulpit.



## The Lookout Work of the League and Sunday School

By MR. A. E. PLEWIAN, Toronto, Ont.

**M**ANY large commercial houses of the present time have what is known as a publicity department, whose sole business it is to advertise the firm's goods and supply the necessary information to enable its travellers and others to secure new customers and retain old ones. The Lookout Committee should answer that purpose in our Leagues and Sunday Schools. It is essentially a business committee—the business of our King. Its members are the sentries, the outposts of the young people's battalion in the army of our Lord Jesus Christ. We all know how much depends upon the faithful performance of such duties, and yet to a very large extent we have not accomplished what might have been done were we true to our trust. After the mock trial it will not be necessary here to dwell at length upon the great lack in this respect, other than to remind you that 66 per cent. of the Leagues have no plan of visitation of absent members, and that 75 per cent. of the committees are not really active. These figures are obtained from replies sent in by the Leagues to the circular letters issued by the commission appointed to enquire into the subject. In the Sunday Schools very little organized effort has been made to accomplish this task.

For a moment let us consider what may reasonably be expected of a Lookout Committee.

1. The bringing of as many persons as possible into our Leagues and Sunday Schools. We believe that our own connection therewith is a great blessing, and should be willing to share it with others.

2. To ensure regularity of attendance and to retain their active interest. Irregularity and indifference are twin sisters.

3. In all cases where a member removes from the neighborhood, to use every means in your power to have such a one become a member of the League or Sunday School where he may locate.

To meet the needs of this work, and to ensure its successful accomplishment, it is recommended that a joint committee from the League and Sunday School be appointed. It can readily be understood that if separate committees are at work in these organizations, there is bound to be considerable duplication. The aims of the committees would be the same, and better work can be done by united action. This committee should have two secretaries—one for the details pertaining more directly to League and the other to Sunday School affairs. The committee should be thoroughly representative, and should include a member from each of the senior classes in the Sunday School, from the choir, from the various Church classes, and should also include those capable of keeping in touch with the different elements composing our Epworth Leagues.

Some of the desirable characteristics for this committee are cheerfulness, sympathy, tact, perseverance, and consecration. We have to do with the eternal welfare of souls, and too much importance cannot be placed on the necessity of our keeping in close touch with our Master.

At the very outset a sphere of work will be found in the relations of the two organizations to each other. Many Leaguers not now connected with the Sunday School should be there either as scholars or teachers. Many teachers are actively interested in the League, and use their influence to have their scholars associate themselves with that organization; but there are some who

appear to have lost their own interest, and make little attempt to interest their scholars. Good work can be done here, not only by securing the active interest of the teacher, but also by the individual members of the Lookout Committee. In each class previously referred to, who would use their example, personal influence, and companionship to win their fellow-pupils. Periodically, the committee should review the roll-books of both organizations, and discuss methods for enlisting those members of one society who ought to become members of both.

The church services afford the best recruiting grounds, and here the committee should always be on duty. In many instances young men are always to be found at the door ready to give an invitation to strangers. Neat invitation cards have also been found valuable and afford a tangible reminder of the invitation extended. Circumstances do not as a rule permit of lengthy conversation at church door after the hour of service, and the effort there should be supplemented by personal work on the part of each member of the committee stationed in different sections of the church whose business it would be to extend a personal invitation to visitors. Full particulars of each invitation so extended should be given to the convener after the service, for his future guidance. This is important. Probably 50 per cent. of the results of such efforts are lost owing to lack of definiteness in this respect.

Special revival services, reception services, etc., afford an excellent opportunity for getting in touch with young people, and with parents joining the church.

It is, perhaps, needless to say that no visitor at a League meeting should be allowed to leave the meeting without having been spoken to, welcomed, and, if deemed advisable, invited to join. It will be found advantageous to have a few members specially selected to act as the convener's aid-de-camps in this special field.

In the Sunday Schools much can be accomplished by stimulating the scholars themselves to personal service in inviting their comrades to school.

The committee should keep in close touch with the pastor who can co-operate by supplying names of persons and families where a call from the committee is advisable.

It is not sufficient, however, to cover the regular services of the church in an endeavor to bring in new members. This is very desirable, but it must be admitted that, as a rule, not sufficient effort has been made to reach those who never come within the sphere of church influence. More is needed of the spirit of the president of a League in a country town, who reported that for an hour prior to the time of the League meeting he walked the main street, inviting the young people to the service. Our League, in a constantly changing community, sent out a circular invitation to every house; others have had a personal canvass. Whatever the means adopted may be, the essential requisite is personal effort.

The first requirement in order that proper and systematic visitation of absentees may be done is that an effective and simple means of marking the roll at every meeting be adopted. The calling of the roll, except in the Sunday Leagues is undesirable, and tends to kill the interest of the meeting. There are several kinds of tally boards available, by which a member on entering

may remove a card or metal tally from the board, and be thereby recorded as present. Some such plan should be adopted in all but the smallest of our Leagues.

The committee should endeavor to stimulate regularity of attendance, and no member of the League should be absent more than three meetings at the most without someone being sent to see them, and in the Sunday School the teacher should endeavor to see the scholar after the first absence. All visits, to attain the best results, should be specific, and not a casual remark at a chance meeting, but a definite call for that one purpose, and the result of every visit, whether in the League or Sunday School, should be reported to the convener. For this purpose a printed slip is recommended, which should be returned to the convener by the visitor, with full information as to the probable result.

In our Sunday Schools the visitation has heretofore been restricted to the teachers. Many of these are faithful; some are too busy to visit scholars when absent, and a few are indifferent. In any case, there is no central unit directing the whole, and no one to support the teacher when circumstances so require. There is need of a special officer, who would be the Sunday School secretary of the joint Lookout Committee, whose duty it would be to see that absentees are visited either by the teacher or a member of the committee.

As an aid to regular attendance and a help in retaining scholars, it is recommended that the scholar's visiting card be more generally used. This card should be given to scholars who are temporarily leaving a school, and on it should be recorded their attendance at any other school while away, such attendance to be credited to them on their return to their home school.

The use of this card is a help in retaining in the school scholars who might otherwise drift away during summer holidays, etc., and also stimulates regularity in attendance throughout the year, in that it enables a continuous record to be kept for the whole year.

Our League pledge cards should be provided with a place for the address, so that a new member may be located and visited. It sometimes happens that new members join, their address is not on the card and it is not known and they drift away, without anything being done to reach them.

Every new League member should be assigned to a committee at the first opportunity, and special effort should be made to find out, by personal conversation or other means, as to the committee to which they can best be located.

There is a large field for personal work for Christ in connection with the Lookout Committee. Indiscriminate signing of the active pledge with a full determination to live up to its responsibilities, and in some cases such determination has meant a yielding to Christ and the acceptance of Him as a personal Savior.

Similar encouraging results can be accomplished in getting associate members to sign the active pledge. Personal and consecrated effort is the chief essential.

The Lookout Committee should be the

centre for useful information for the other departments, enabling the Social Department to make new members acquainted, the Missionary Committee to canvass new members, the Visiting and Relief Committee to visit sick members, etc.—In fact, a healthy Lookout Committee means fresh energy to all departments.

The removal of members from the neighborhood affords one of the greatest loopholes in the work of our Young People's Societies, and the advantages of the transfer card have not been sufficiently emphasized in the past. The use of a double card is recommended, one-half to be similar to the present card and to be handed to every member leaving a League or Sunday School. The other half of the card should be filled in with the necessary information and sent to the president of the League or superintendent of the Sunday School where the member expects to reside. It would then be the duty of the person receiving this card to create the new arrival and welcome him to the church. Where a member removes without having previously informed his League or Sunday School, special efforts should be made to ascertain his new address, in order that a transfer card may be sent to him and to the nearest League or Sunday School. It is just such people who most need looking after.

These cards can be used to advantage in the case of students and other transients, many of whom make their abode temporarily in our cities, but fail to connect themselves with the church or its organizations, and who in not a few cases drift into surroundings which are not conducive to a healthy spirituality.

It is sometimes stated that the Lookout work is of such importance that everyone should consider themselves on the committee, and it is doubtless important that all should be animated by this spirit. Nevertheless, the old adage says, "What is everybody's work is nobody's work," and unless there be a select few whose special duty it is to supervise and direct it, this important matter will become neglected.

The Leaguer who will faithfully devote consecrated effort to the successful accomplishment of the work of the Lookout Committee will truly find in so doing that he is carrying out the command of our Saviour to be "fishers of men," and will be blessed in his endeavors to be a blessing to others.

### A Benediction

A good friend sends us the following Benediction:

The Lord bless thee, and keep thee;  
the Lord make His face shine upon thee,  
and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace.—Numbers 6:24-26.

The Lord Almighty bless thee  
From His own heavenly store;  
The fullness of His presence  
Be with thee evermore.  
—Exod. 33:14.

The God of glory keep thee—  
Keep thee in perfect peace;  
Leading thee bravely forward,  
Till every conflict cease.  
—Isa. 26:3, 4.

May His own arm be round thee,  
And compass every side;  
Under His soft wing nestling,  
Mayst thou for aye abide.  
—Deut. 33:27. Psa. 91:4.

In blessing, may He bless thee,  
Filled full to flowing o'er  
With gifts from heaven above thee,  
Both now and evermore.  
—Mal. 3:10.  
—Selected.

### The Small League

"Can a League of ten members be made a success?" Of course it can. Can ten persons, with Christ as leader, "promote intelligent and vital piety in the young members and friends of the church, and aid them in the attainment of purity of heart and in constant growth in grace?" Undoubtedly. Christ had only twelve apostles—and, omitting Judas, only eleven. Yet think what he resulted from their united efforts. They were entirely consecrated, and so must be the League of ten or 100 members, if it would be a success.

While we would be glad to have the world see the good we are doing, we do not care so much whether we are a success from the world's point of view if we are from God's.

While we would be glad to be a financial success and have sums of money in our treasury, we would prefer that, in God's treasury, there be a grand harvest of souls saved by the Epworth League of ten members. Think of 5,000 souls placed in God's treasury from the fact that Peter had no money, but did what he could! This man had probably been given aims all his life, but we do not know that he ever praised God for that.

Let us not be discouraged because the League is small. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The grandest success a League of any membership can hope to attain is to have the Lord attend its meetings. Let us work for this and be satisfied with nothing less. Let each Epworthian spend at least five minutes, at some appointed time during each day, in asking the Lord to be present in that Epworthian's person at the next Epworth League meeting, and his blessing will come with him. When the time for the meeting comes let each of us take just the part we would if the Lord were there. Make the meetings just what the Lord would have them. We do not expect more of them a success ourselves, but expect Christ to do it working through each of the ten. Give him the credit.—Bessie P. Starrs.

### Wrong Motive

"I never could quite like the much-used story, woven even into a poem, of the woman who in heaven looked about her and saw that many others wore crowns glittering with stars, while the one which encircled her own head held none," says a thoughtful reader. "When she found that the flashing diadems told a story of souls saved through the instrumentality of the wearer, she begged that she might be allowed to come back to earth and try again. It seems to me that if she came back with no higher motive than to gather extra glitter for her own crown her life would be no more useful than it was before. We may help to lead souls to Christ because of our adoring love for him and our pitying love for them, but I cannot think that we shall ever do it with a thought of our own glory." The Lord himself came to earth seeking the "lost sheep" of His love instead of gems for His crown. It was His tender care for our need that brought Him.—Forward.

### Quick to Respond

To do good to all men "as we have opportunity," according to the New Testament injunction, does not merely mean that we shall not turn away from opportunity when it is thrust upon us. It means that, having the spirit of Christ, we shall be ready to hear as well as quick to respond to all such calls.

### Too Sensitive

"She is a pretty good worker," said a man of large experience about a girl who had come under his observation, "but she cannot bear to be criticized, and therefore she will never become a first-class worker." A personal application of this remark will help beginners toward the front ranks.

### You Will Never Regret

Living a pure life.  
Doing your level best.  
Being kind to the poor.  
Looking before leaping.  
Hearing before judging.  
Thinking before speaking.  
Harboring clean thoughts.  
Standing by your principles.  
Stopping your ears to gossip.  
Being as courteous as a duke.  
Asking pardon when in error.  
Bridling a slanderous tongue.  
Being generous to an enemy.  
Being square in business dealings.  
Giving an unfortunate fellow a lift.  
Being prompt in keeping your promises.  
Fitting the best construction on the acts of others.

### When You Are Tired

Don't grind your teeth and work harder.  
Ease up a little.  
Don't talk any more than you can h.p.l.  
Talking takes vitality.  
Lie down in a dark place, if only for fifteen minutes.  
Don't read anything in which you are not interested.  
Don't feel that everything must be done in one day. There are 364 more.  
Realize that it is better to leave things undone than overdo yourself.  
Avoid people and their woes at that time. Seek some one frivolous.  
Don't try to improve yourself. Give your mind a rest.  
And don't forget that a little lemon juice in cold water in the morning is a great help.

### An Excellent Prescription

A rather eccentric yet eminent physician, was called to attend a middle-aged rich lady who had imaginary ills. After many wise inquiries, about her symptoms and manner of life, he asked for a piece of paper and wrote down

"Do Something for Somebody."

In the gravest manner he handed it to the patient and left. The doctor heard nothing from the lady for a long time. On Christmas morning he was hastily summoned to the cottage of her Irish washerwoman.

"It's not myself, doctor, it's me wrist that's ailing. Ye see, I was after going out into the black darkness for a few bits of wood, when me foot struck this basket. It stood there, like a big mercy, as it was, full of soft flannel, from Mrs. Walker. She told me that your medicine cured her, doctor. So if ye please to put a little of that same on me wrist, I'll be none the worst for me nice present."

"It's a powerful remedy," said the doctor, gravely. And more than once in after years he wrote the prescription:

"Do Something for Somebody."

Uvedale Price once chose to stay so long at my house (said Samuel Rogers in his "Table Talk") that I began to think he would never go away, so one day I ingeniously said to him: "You must not leave me before the end of the week; if you insist on going after that, you may; but certainly not before." And at the end of the week he did go.

## The Sunday School

### Keep a Record

Our Sunday School Class Registers provide spaces for making a record of Sunday School attendance offering, Bible, church attendance, home study, but we are afraid that the majority of schools simply mark the scholars' attendance in the same old lazy way. There can be no doubt about it, more Sunday School scholars will be found at church services if a record is kept in the Sunday School books, and more still if some kind of prize is offered.

Here is the report of the secretary of the Allison Sunday School, on a disagreeable Sunday:—

Officers and Teachers present	25
Scholars present	124
Visitors present	3
Total attendance at School	152
Number Bibles brought from home	56
Number who attended Church	81
Number studied lesson at home	64

This is, of course, not a perfect report, but it is probably far ahead of the average. There are few places where two-thirds of the scholars at Sunday School were also at the public morning service.

### How One Class Grew

At the Sunday School and Epworth League anniversary meeting of the Bay of Quinte Conference, held in Lindsay, an excellent address was delivered by Judge Deroche, on the Adult Bible Class Movement. Before closing he gave an account of how the Business Men's Class in Bridge Street Church, Belleville, of which he is teacher, grew from nothing to a very respectable attendance. One Sunday afternoon four business men met together to discuss the question: "Is it feasible to start a Bible Class for men to reach those who do not attend Sunday School?" They concluded that it was, and decided to come back next Sunday each bringing another man with him. The following Sunday there were eight present, and everyone of them thought the Adult Bible Class was a good thing. On the next Sunday the judge met a class of twenty, and ever since it has gone on quietly increasing until the attendance is in the neighborhood of 50 every Sunday. The interest in the work has, like the attendance, been constantly growing, and the members are all wondering why they did not discover before how wonderfully interesting a thing an Adult Bible Class is. This experience indicates that there is an unworked field of the greatest promise in most of our congregations.

### Decided to Stay

"I was going to give them up but found out that nobody wanted them, so I decided to stay."

That is the resolve of a brave and faithful teacher. More teachers are needed to-day for classes that are hard to handle and whom nobody especially wants.

Furthermore the boys in that class knew they were not wanted. Their teacher, of course, had never said anything about it to them and they secretly admired her grit in holding on, although they seemed to be trying to make life as miserable as possible for her!

But when they knew that she was going to stay—well, then they said in the significant vernacular of the boy, "She's

all right!" Imperceptibly there came a change over that class. The boys themselves were not aware of it. The teacher was unable to explain it. The superintendent looked upon it as a rare victory.

The secret lay in the fact that a conscientious teacher determined to stand by a hard proposition and do her best!—Rev. Ernest Bourmer Allen.

### To Win the Boy

A very present problem in every Sunday School is found in one or more classes of boys of from ten to fourteen years of age. They are known as unruly classes and the task of teaching them is about as much desired as would be a seat on the edge of a volcanic crater with the rumblings of a probable eruption sounding in the ear. Teacher after teacher reluctantly accepts the unwelcome duty, and after a period of stress and storm gives place to the next in the series. The class is looked on as a sort of hopeless element, to be endured in hope that somehow a divine power may step in and do some good by working a miracle of grace. In course of time the class goes to pieces by an application of the law of centrifugal force, and the boys at sixteen or over drift away from the influences of the church and very likely are lost to God's kingdom.

The condition thus briefly pictured is familiar to every Sunday School worker who reads this paper. A live question is, can anything be done to help these boys? Can they be won? We answer that they can, under certain conditions. These are, a recognition of the fact that the class of "bad boys" in the school is made up of boys no worse than the average; the presence of a man or woman of heart and sense and tact; and the allowing of time for a process of development. With these, nearly all the boys can be saved from going into evil ways, and many of them can be kept in actual relation with the church throughout life.

To win boys requires a wise and patient teacher, one who is very much of a boy at heart. For this very reason it is in the end better if a good, whole-souled man can be put in charge of the class of boys who are the basis of the Sunday School problem. In the sympathy of such a man boys will very soon learn to trust, with good results to themselves. Even ordinarily "bad" boys are not entirely bad; they are full of young sprouting masculine vigor, with a decided bent for mischief. The man who is set over them should be one who has a vivid memory of his own youthful days, for only such a man will ever reach these hearts. A sensible Sunday School institute worker recently said: "God tells boys to wriggle and girls to giggle. We tell them not to do these things. It is easy to tell who will prevail." There is a deal of good sense in these words, which will help every worker who reads them to grasp more fully one of the secrets of governing children. The aim should not be to keep boys still, but to keep them as quiet as possible, and then turn to good account such squirming activity as must be put up with.

A teacher to be successful in managing boys must always have some stick in hand, and always be doing something. The secret of success lies in setting an interesting pace, and then seeing that the attention of the boys is occupied in

keeping up. If ever for a moment they learn that they can gallop along at their own gait, the teacher's influence is lost. There is always hope for "that class of boys" which is so often spoken of in a discouraged or contemptuous tone. Most of the best men of to-day were once members of it.—Pittsburg Christian Advocate.

### Sunday School Notes

Of a certain pastor, one of the members of his congregation recently said: "He scares the boys attending Sunday School." This brother misses one of the greatest opportunities of his life.

A troublesome scholar became the teacher's best helper when he discovered by getting acquainted with his mother that he was passionately fond of drawing. The teacher made him the class artist, and that made a new boy of him. Moral—Learn your boys by getting acquainted with his father and mother.

There are 1,200 Sunday Schools in France, with 7,000 teachers and 67,000 scholars in the Protestant denomination of 600,000. The schools are undenominational. They are managed by the Sunday School Union of France. Five Protestant denominations have been united in this way in doing missionary work. The principal obstacles are intemperance and infidelity.

"Our school" is the proper phrase to use in speaking to scholars and teachers, but every superintendent may have a little corner of his world in which he may say within himself: "My school, my beloved school"; for he may think of it as the object to which he gives himself without reserve, in disinterested devotion, and of which he bestows some of his own best work.

It is reported that a judge in Geneva, N.Y., sentenced two boys, under arrest for stealing, to attend Sunday School for fifty-two consecutive Sundays. The judge no doubt had in mind the idea of reform rather than punishment. It is but another evidence that the Sunday School is coming more and more to be recognized as a great force in educating its members in right living, and in producing a moral and law-abiding society.

The continued story plan is used in one successful school as a means of keeping up attendance during the warm weather. On Sunday a Bible story is told in part and the scholars are then encouraged to find the conclusion of the story and report upon it next week. The story-telling is sometimes done by the superintendent, sometimes by a teacher or an outsider whom he has persuaded to present a new rendering of an old story.

There is a decided decline in the rage for mere numbers in the Sunday School. Let us be thankful. We have seen too many good Sunday Schools burnt out by red-hot membership contests. It may be well to make special efforts to increase the attendance, but when a Sunday School goes into a race en masse it is in danger of exhausting itself. And some Sunday Schools are like some men—if their vitality is far spent they never recover.—Push.

A Sunday School at Salinda, Kansas, organized a class with four young ladies as a starter, last June. A rule was made limiting the membership of the class to young unmarried ladies over 16 years of age. Within a year this class had grown to a membership of 119. Growing out of this effort a large class of young men has been developed, besides two other classes of married people, one with a membership of 65 and the other with a membership of 53.

## Hints for Workers

### Work for the Master

What wilt thou do for the Master,  
Ere daylight has faded away?  
Delay not, for darkness is coming,  
Oh, hasten to work while you may.  
What wilt thou do for the Master,  
Who loves thee as no other could?  
Who blesses thee daily and hourly,  
Withholding no thing that is good.

What wilt thou do for the Master?  
Go comfort some sorrowing heart—  
Some weary one's burden made lighter—  
Do something wherever thou art.  
What wilt thou do for the Master?  
Go singing for the lonely and sad—  
Go lift some down-trodden brother—  
Be helpful and hopeful and glad.

So many are walking in darkness,  
So many are going astray;  
And many are starving for friendship,  
And many are dying to-day.  
In blessed and holy endeavor,  
Go serving thy Master divine,  
And yonder, forever and ever,  
Abundant reward shall be thine.

### Some Lookout Questions

Here are some good questions for the Lookout Committee to discuss, together with the officers of the League:

1. What means are you using to explain to young people what the League is and does?
2. Are you following any systematic plan of canvassing your field?
3. What efforts are being made to get hold of strangers?
4. Has your committee ever conducted a campaign to secure new members; and if so, with what result?
5. Do you have a stated time for committee meetings?
6. Does the Lookout Committee's work end with the election of a new member?
7. Do you have a reception service for new members?
8. When a member absents himself from two consecutive consecration meetings, what action does your committee take?
9. What plan do you follow in dropping members?
10. What have you done about an associate list?

### Wanted!

Secretary Shurtle, of the Pennsylvania Christian Endeavor Union, in his ever-bright Bulletin, prints the following list of wants. These Pennsylvania wants are felt, we are sure, in every State union.

"WANTED. Union evangelistic committees to stimulate more interest in the wider field of Endeavor, by arranging for and conducting meetings in the prisons, hospitals, almshouses, and other charitable institutions of your city and county. Big returns for the investment. Try it."

"WANTED. A wide-awake Lookout Committee in every union, who will make a thorough canvass of their district for new societies, keep in touch with those that flourish, visit, encourage, and inspire the weaker ones, and generally help those that will neither look out or look in. Worthy of consideration."

"WANTED. Social committees to make everybody feel welcome at society meetings, union meetings, and church services. Hold socials that will stimulate the forces to greater effort. Shake hands

with everybody as though you meant it. Discard the three-finger clasp and wrist movement, and your socials will be a success. Plan not copyrighted.

"WANTED. Missionary committees in our local, county, and district unions to advocate the organization of mission-society classes in every society. Hold missionary rallies, and make it a permanent feature of union work."

"WANTED. Press committees to be more pressing in their endeavor to have items of interest to Endeavorers published in the daily papers. Consider the judicious use of printer's ink, because it pays. Have a column devoted to the work appear weekly. Make it bright, newsy, and brief. See the editor of your paper about it and begin—now."

### Summer Meetings

Mr. Amos R. Wells has the following good suggestions on summer meetings in "Union Work."

The summer, however, gives a better opportunity for certain kinds of meetings than will be found in any other part of the year, and this opportunity should be improved, if possible.

Especially, the summer is the time for out-door meetings, and I give here a plan for such a meeting that may be easily carried out in any locality.

The place it is best, of course, to get some picnic grounds where there is a space under cover and provided with chairs or benches, yet with the sides entire. If you lack such a place, then meet under the trees in any natural amphitheatre where the voices will carry well. Since the audience must stand during the meeting, the exercises should be made short, and should by no means extend over an hour. The best plan is to have a brief meeting, say, three-quarters of an hour long; then separate for games, and come together again later for another meeting of the same length. Such a meeting could well be held upon a hillside, like the famous "Round Top" at Northfield; or it could be held in a grassy amphitheatre, like the "Coliseum" at Sagamore Beach.

For the speakers be sure to get those that can make themselves heard out of doors. This, of course, is essential. See that those that conduct the devotional exercises and lead the singing and make the announcements are speakers of good lungs, and are not afraid to use them.

Have plenty of singing, and choose songs in which everybody can join readily. Distribute song leaflets for this purpose.

Make the topics appropriate to the unusual surroundings, and at the same time practical. Here are some that should be useful:

"Work-Lessons from the Trees."  
"Teachings of the Holy Hills" (lessons from the great Bible events that took place upon mountains).  
"A Sound Mind in a Sound Body."  
"Sunshine in Christian Activities."  
"Adding Beauty to Usefulness."  
Here is a good subject for an open parliament, every one present being asked under a skillful leader to contribute some thought: "What lessons for our Christian Endeavor work does this scene suggest to you?"

A sunrise meeting, or a sunset meeting, will be very helpful. For such a meeting the topics should be those that are plainly appropriate, such as:

"Christ Our Sun."  
"The Sun of Righteousness—Has He Risen in Your Life?"

"God's Presence in Our Night-times."

If you adopt the suggestion of an intermission for sports between the two sessions, let the games be of such a nature that all may have a share. A walking party may be organized to visit some beautiful spot near by. Some one familiar with the birds may take a small party through the fields and point out the different birds. A botanist may take an other party and name flowers for them. A geologist may take a third party and point out the rocks and minerals, telling about them. Of course, the common games, such as baseball and football, will suggest themselves to all. These natural history walks, however, are most unusual and pleasing. Have a committee to organize simple amusements for the Juniors.

### Prayer Meetings That Pay

They are prayer-meetings that are full. They may be filled with silence, but it must be silence that is full of meaning, not empty silence.

They are meetings that leave one with a firmer grip on life, a deeper determination to do better, the sense of having been in holy places and near to our Saviour.

They are prayer-meetings in which we ourselves have had some part, according to our ability. Prayer-meetings never pay those that have not done what they could to make them pay.

They are prayer-meetings in which the one thing sought, by leaders and committees and other members, is the Spirit of Christ. If He is present, how can the meeting help paying?

### Magnify Your Office

It is a fine habit to consider any task given you in connection with Christian Endeavor as a duty laid upon you directly by the Lord Himself.

If you do, whatever it is, do it in the society in the feeling that it is done directly for Christ, in His presence and with His help, it will become a very great thing.

The Lookout Committee may win a soul for eternal life. The Prayer-Meeting Committee may lift the whole society to a nobler plane of living. The leader of the meeting may so present the truth as entirely to change the life of some one present. This may be the result of some modest word spoken in the meeting.

Magnify whatever you do for Christ! Or, rather, learn that it is too great to magnify. In it, whatever it is, lie infinite and eternal possibilities.—C. E. Manual.

### Nuggets

The more God empties your hands from other work, the more you may know that He has special work to give them.—E. H. Garrett.

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

Life affords but few opportunities of doing great services for others; but there is scarcely an hour of the day that does not afford us an opportunity of performing some little, it may be unnoticed, kindness.—Bowles.

Though I am poor, send me to carry some gift to those who are poorer, some cheer to those who are lonelier; and light thou my Christmas candle at the gladness of an innocent and grateful heart.—Henry Van Dyke.



## Anecdotal

### Half the Fun

The youngest girl of a Baltimore family was recently much distressed, at dessert, to discover that there was ice cream for dinner.

"Oh, papa!" exclaimed the youngster reproachfully, "why didn't they tell me this morning that we were going to have ice cream?"

"What difference would that have made?"

"Lots!" sighed the child. "I could have expected it all day!"

### Travellers' Tales

A distinguished traveller and war correspondent on a lecture tour in Scotland spoke one night at a little village four miles from a railway station.

The chairman of the occasion, after introducing the lecturer as "the man who's come here to broaden our intellects," said that he felt that a wee bit prayer would not be out of place.

"And, O Lord," he went on, "pit it intae the heart o' this mon tae speak the truth, the hale truth, and naething but the truth, and gie us grace to understand him."

Then, with a glance at the lecturer, the chairman said, "I've been a traveller meself!"

### Secrets

One day, says an exchange, a well-known politician was enjoying a chat with a friend at a London hotel, when a strange young man came up and said:

"Can I see you for a moment, Mr. Dash?" "Certainly," answered Mr. Dash, rising. The young man led him across the room, and seemed to have something important to say to him. Arrived in a corner, the stranger whispered in the politician's ear: "I am on the staff of an evening paper, and I should like you to tell me what you think of the situation in the East." Mr. Dash looked a little puzzled at first, then he said, "Follow me." And, leading the way, he walked through the reading room down some steps into the drawing room, through a long passage into the dining room, and drawing his visitor into the corner behind the hatrack, he whispered, "I really don't know anything about it."

### An All-Bright Ball

At a Boston banquet the other day the president of a college in western New York told the following story of the beloved Congregational clergyman, Rev. W. H. Allbright, D.D., who has just died.

"Thirty years ago," said he, "I was a lad in a little village of Oneida County, N.Y. From the college on the hill, a few miles distant, there came one Saturday afternoon a student who was to supply the pulpit of our church on Sunday.

"We village boys were playing baseball on 'the green' when the preacher was introduced to us. The deacon who came with him said that he thought the minister would like to have a hand in the game. We cheerfully assented, and the minister took off his coat.

"Soon it came his turn to go to the bat. Will you believe it? he heaved that ball clear out of sight on the first stroke,

so that with all our searching we never could find it.

"This broke up the game for that day, as we had no other ball.

"On Sunday the preacher made another good stroke in the pulpit, so much so that the deacons invited him to come again the week following. He came, and to the joy of every boy in that village he brought with him the best baseball that money at that time could purchase.

"That ball came into my possession. My boys bring it out on occasions, and we call it the all-bright ball."

Dr. Allbright hit out just as straight from the pulpit as he did on that village green.

### "Send by Enclosed Girl"

An East Side druggist is preparing a unique scrap-book. It contains the written orders of some customers of foreign birth, and these orders are both curious and amusing. Here are some that are copied from the originals:

"I have a cute pain in my child's diagram. Please give my son something to release."

"Dear Dochter, pleis gif bearer five sense worse of Auntie Toxyn for garlie baby's throat and obleage."

"This little baby has eat up its father's parish plaster. Send an anecdote quick as possible by the enclosed girl."

"This child is my little girl. I send you five cents to buy two sitless powders for a groan up adult who is sike."

"You will please give the liddle boi five cents worth of epeace for to throw up in a five months old babe. N.B.: The babe has a sore stummick."

"I had a hot time in my insides and wich I wood like to be extinguished. What is good for to extinguish it? The enclosed money is the price of the extinguisher. Hurry pleas."

### Too Suspicious

The Boston Globe prints a story which it says used to be told by a man, now deceased, who acted as visitor among the poor for a charitable association. His instructions were to be very careful not to encourage idleness or hypocrisy, and, of course, he was always on his guard.

It was assigned to visit the house of a woman who said that she had no husband or other male support. After being in her tenement long enough to note that she was apparently poor, I noticed a man's hat on a table near the door, and began to doubt whether she was bereft of all male comfort or support, as she had represented.

"Whose hat is that?" I asked.

She looked surprised, and did not seem ready to answer. My suspicions were naturally increased, and my imagination conjured up a male visitor who would have passed into the adjoining apartment when he heard me coming upstairs, leaving his hat as an unthought-of witness.

"Madam," I said, with severity, "I cannot authorize relief sent to you if you are deceiving us in regard to male support, or if you have men coming here whose presence you are ashamed to acknowledge. Now, I ask you again, whose hat is that?"

"Why sir," she answered, with an expression of injury and surprise, "isn't

that your own hat that you left there as you came in?"

It was my turn to be surprised, and backing out of my predicament as gracefully as I could, I promised to send her the help she needed.

### The Bishop's Test

The late Dr. Temple, Archbishop of Canterbury, was, above all, practical, and his methods, even of carrying out theological theories, were extremely realistic. It was not enough for the young man who came under his charge to tell him what they thought they would do under such and such circumstances; he insisted that they should show him just how they would go to work.

While he was Bishop of London it was Dr. Temple's habit to invite parties of young candidates for ordination to stay at Fulham Palace. One evening on such an occasion he came into the room where six of these young men were, and informed them that he was going into his study to lie on his sofa, and they were to come to him in turn, and administer such counsel and comfort as they would to a sick or sorrowing parishioner.

When the Bishop left the room there was an awful hush and a long silence, for this test of their future capabilities did not impress them favorably.

"Are you going to be all night?" called the Bishop at last.

This roused them, and they decided to draw lots as to who should go. The lot fell to a young Irishman, who, taking his courage in both hands, went into the sanctum. He bent over the supposed sufferer, but words failed him. But for an instant only. Then he shook his head, and bent still lower. "Oh, Frederick, Frederick!" said the audacious young candidate, "it's the drink again!"

The Bishop gasped, then his face lighted. "You'll be altogether admirable in an East End parish," he said calmly.

### Snips and Snaps

Few things are so good as we expect them to be.

An ignorant man owns a deep well of happiness.

Dame Rumor usually has a large circle of friends.

Matrimony is a good school in which to learn meekness.

Skillful men usually know how to disguise their skill.

For a row, one weak girl and a piano take some beating.

Neither a song nor a sermon is as appetizing as a loaf of bread.

Put a little more in than you take out, and your purse will soon fill.

A thing is not valuable to some men unless they pay a big price for it.

A spice of danger is a warning to some folk, and an invitation to others.

Being good may be monotonous, but so are most profitable employments.

Motor cars aren't in it with gossips when it comes to running people down.

The man who does his best and says little about it is the man to be friends with.

Most of us talk better when we are complaining than when we are praising anything.

"Paul, will you please go to his room and see if your grandpa is asleep?"

"Yes, mother," softly said Paul on his return, "he's asleep 'cept his nose."

The teacher asked: "Elsie, when do you say, 'This was you?'" "Elsie's face lighted up, for that was one thing she knew, and she confidently answered: "When we have company."

# From the Field

## A Summer Outing

The League of the Metropolitan Church, Toronto, had a delightful outing a short time ago, in the form of an historical trip. The members, to the number of about 60, first went to the Necropolis and visited the graves of William Lyon Mackenzie, Dr. Enoch Wood and others. Then street cars were taken to the old Fort, where Dr. Withrow gave a talk on the events of former days, as he also did at the Necropolis. The afternoon ended very pleasantly with a picnic at High Park. Is there not a hint here as to how other Leagues could keep together during the summer.

## Toronto West District

The annual rally of the Toronto West District Epworth League was held on Thursday evening, May 21st, in Centennial Methodist Church. While the Leaguers were gathering quite a number of excellent views were thrown upon the canvas. The reports of the year showed that aggressive work had been accomplished in the various departments. Twelve mission study classes had been organized, as well as normal classes. Nine healthy Junior Leagues were in existence besides twenty-one senior societies. In a few well-chosen words Mr. N. M. Squire, the chairman, introduced the speaker of the evening, Rev. J. R. Patterson, of Brantford, who delivered a very able and inspiring address, his theme being "Some signs of the times and the duties of the hour." He emphasized the fact that the duty of the hour was to see to it that the spiritual and moral development of our country keeps pace with its material development.

Mr. T. H. Keough, the missionary treasurer of the district, gave his report by means of the stereopticon, making comparisons as well as giving the amount contributed by the individual Leagues. The amount contributed by the district to the support of the missionaries assigned to it was about \$3,000.

The newly-elected officers are as follows:—  
 President—Mr. J. H. Gundy.  
 1st Vice—Mr. J. Leslie Rook.  
 2nd Vice—Miss W. Crouch.  
 3rd Vice—Miss Thomson.  
 4th Vice—Miss Violet Corley.  
 5th Vice—Mr. A. Price.  
 Sec-Treasurer—Miss Rose Boggs.  
 Missionary Treasurer—Mr. T. H. Keough.  
 Conference Representative—Mr. D. Scott.

The Sunday School of Yonge Street Church holds an Installation Service for its teachers and officers, when a special address or sermon is given to them.

## Just a Line or Two

Rev. S. T. Bartlett, Eastern Associate Secretary, will spend most of the summer in the Newfoundland Conference.

The League of Centennial Church, Toronto, publishes a monthly calendar, containing the announcement of their meetings.

An Epworth League has been recently organized at Manson, Man., with an active membership of nine, and five associate members.

A new Epworth League has been formed at Wesleyville, on the Welcome Circuit, which has already raised \$15 for the Forward Movement.

Judging from several of the returns which have been examined, the Epworth Leagues have supported the General Epworth League Fund, on the plan adopted by so many Quarterly Boards in deciding the pastor's salary—"Same as last year."

The Epworth League at Cookstown recently held a competition between the boys and the girls, in getting up a programme, which consisted of essays, recitations, choruses, etc. The girls did splendidly, but the judges decided that the boys did a little better. The attendance at these meetings increased greatly.

## Mark Twain at Church

On Mark Twain's seventy-second birthday a Hartford clergyman said to him: "No wonder he finds happiness in old age. All the aged would be happy if they were as sympathetic and as kind as he. He is continually going out of his way to please others, and the result is that he is continually pleasing himself."

"Listen, for instance, to the quaint compliment he paid me the last time he came to hear me preach. He waited for me at the church door at the service's end, and shaking me by the hand, said, gravely:—

"I mean no offence, but I feel obliged to tell you that the preaching this morning has been of a kind that I can spare. I go to church, sir, to pursue my own train of thought. But I couldn't do it. You interfered with me. You forced me to attend to you, and lost me a full half hour. I beg that this may not occur again."

## A Keewatin Plan

Here is a method of reaching strangers which has been successfully used by the Methodist Church in Keewatin, Ont., Rev. J. W. Runions, pastor. The following card is used by the Lookout Committee and others, and is handed to strangers, to be filled in, and returned:—

### FOR USE OF PASTOR AND COMMITTEE.

- Please mark the proper items and give the card to Pastor or mail it.
- Came to Keewatin. When? .....
  - Your former home. Where? .....
  - Hold a Church Letter? .....
  - What official relation? .....
  - Worker in Sunday School? .....
  - Worker in Epworth League? .....
  - Wish to join the Church? .....
  - Are you a regular contributor? .....
  - Where employed? .....
  - Boarding at? .....
  - My home is .....
  - Would you like the Pastor to call? .....

## A Great Meeting

The Epworth League and Sunday School anniversary of the Toronto Conference was more than an ordinary occasion, this year, owing largely to the presence of Bishop J. P. Berry. The spacious auditorium of Elm Street Church was crowded in every part, and the large audience heard a most eloquent and inspiring address from Bishop Berry, that will not soon be forgotten. His subject was "The Methodism of to-morrow," with special reference to the work of the young people. No condensed report can do justice to this great speech, but the following were the leading points enlarged upon:—

1. The church of the future must be progressive and enterprising, ready to adjust her policy to the conditions of the times.
  2. The church must become more of a civic power, and be more interested in social questions.
  3. We have a great mission to create within the church a social atmosphere that will discount the pleasures of the world.
  4. We must be more than ever evangelistic, and recognize the value of personal effort.
- Bishop Berry will be most heartily welcomed when he comes to Toronto again.

## Acquaintance Card

The following card is used by the Bridge Street Church, Belleville, in reaching strangers:—

### ACQUAINTANCE CARD

## Bridge St. Methodist Church, Belleville, Ont.

REV. J. P. WILSON, Pastor.

The pastor and officials would like to know the name and address of every person who attends this church either regularly or occasionally. They are especially desirous of becoming acquainted with all strangers and newcomers. If you have not already filled in a similar card, will you please write your name and exact address below and answer such of the questions as you may desire and place this card on the collection plate, or hand to the Pastor or to the person presenting it.

NAME .....

STREET AND NO. ....

Are you a transient visitor to the city? .....

How long have you been living in Belleville? .....

Would you welcome a call from the Pastor? .....

Would you like to consider this as your church home? .....

Do you desire to unite with the church? .....



## A Missionary Calendar—July, 1908



**Robert E. Speer, M.A.**

I see another figure hanging on a cross on a green hill just outside the gates of Jerusalem. If we are quiet—very quiet—I think we should hear Him say: "I gave my life for thee; what hast thou given for Me?" And if we are true—very true—the Spirit of God will help each one of us to answer, "O Lord, as for me, I will give very little, but as for the days to come, all that we are and all that we possess."

**Rev. E. O. Jolliffe, B.A., Dei Liu Dsin, China.**

The Fatherhood of God and the brotherhood of man has been the message of the ages.

**Rev. Arthur T. Pierson, D.D.**

Look what serenity, what everlasting peace, comes to a human soul when the everlasting arms are under that soul, and when the harmonies of the universe are contributing to the success of the servant's endeavor for his Master.

**Rev. A. J. Gordon, D.D.**

Put yourself out of your own hands, and say unto Jesus Christ that henceforth He shall use you completely; as you move the rod or swing the hammer or guide the saw, so He shall completely control and possess and direct you. That is the thought: a surrendered self—a surrendered life.

**\*Rev. J. C. Spencer, M.D., Skiegatee, Indian Work.**

Seed has been sown beside many waters, and, while some has grown, other is germinating, and will appear later on, when other hands may be prepared to harvest it.

**John G. Paton, New Hebrides.**

Those that do most for the heathen abroad are those that do most for the heathen at home.

**Bishop Selwyn, New Zealand.**

The conversion of the world is the will of Christ, and therefore it is our bounden duty and service.

**\*Rev. W. E. Smith, Yulashien, China.**

We would like to hear from you about the Lord's work. Remember, we are quite as much interested in Canada as you are in China, and just as anxious to hear what progress is being made.

**Edward B. Sturges.**

You who cannot go to the mission field, try to awaken your churches, your Sunday schools, for the grandest work will be, not the destruction of foreign idolatry, but the destruction of the greatest idol of all—Mammon—in our own and in other lands.

**Hon. John W. Foster, LL.D., Washington.**

The salvation of China, like the salvation of all nations, depends upon the acceptance of Christianity. That is going to save the empire, and it is going to be saved through our mission work, if at all.

**A. J. A. Alexander, M.D.**

Men who are thrown upon themselves, without any human crutch to lean upon, and who consequently lean alone upon God, become men of prayer.

**J. Campbell White, M.A.**

Let us not take hold of this as a financial problem, but as showing men how they may come to themselves and to their own. We must show them what He has assigned them to do, and encourage them until they become strong, self-developed servants of God, who are putting their possessions and powers at His disposal for the redemption of the world.

**\*Rev. George E. Hartwell, B.A., B.D., China.**

What wonderful days these are! Oh, that the Spirit may hasten the harvest, that these hundreds may feel the saving power of the Gospel.

**Bishop J. W. Bashford, D.D.**

ASTOUNDING as the claim sounds, it is literally true that the work of evangelizing the human race made more progress during the last one hundred years than during the preceding eighteen hundred years.

**John W. Wood.**

Anyone who will put himself in touch with the missionary enterprise will get into company with some of the great heroes; his whole life will be stimulated and invigorated. His own hopes he will see realized very often in the work of some man in a distant land.

**\*Rev. E. C. Hennigar, B.A., B.D., Fakui, Japan.**

I have given away many hundreds of tracts and portions of Scripture. These are gladly received, and I believe do a good work. I always think of it as sowing the seed of broadcast. Some, at least, must fall into good soil and bear fruit.

**John Williams, South Sea Islands.**

There are two little words in our language which I always admired—"try" and "trust." Until you try you know not what you can do, and until you trust you make your trials in the exercise of trust in God, mountains of imaginary difficulties will vanish as you approach them, and facilities which you never anticipated will be afforded.

**Prof. Willis, North China.**

We are brethren. They are our people, our family. The people are possessed of the same sensitive spirits, and they are subject to the same sorrows, are oppressed by the same needs. They are people who, like us, are in bondage to the law of sin; are hastening on to the throne of judgment; have been redeemed by the atoning blood of Christ.

**S. Earl Taylor, M.A.**

The missionary problem, in the first place, is that of open doors of providential opportunity everywhere. As a prominent leader recently said, the great danger of the church to-day is that it may stand still in its tracks. Go forward, and we will find an open door.

**\*Rev. Thomas Crosby, Sardis, B.C., Indian Work.**

It does look at times as if His Kingdom were advanced through means all His own, and yet when the Macedonian cry comes, "Come over and help us," the church should be ready to enter the field.

**Bishop E. R. Hendrix, D.D.**

You know that back of every missionary there has been some great throbbing heart; and if the missionary force has diminished, may it not be largely because the number of pleading hearts is small?

**James Chalmers, New Guinea.**

Gospel and commerce—but it must be the Gospel first. Wherever there has been the slightest spark of civilization in the Southern Seas, it has been because the Gospel has been preached there. Civilization! The rampart can only be stormed by those who carry the Cross.

**\*Rev. James Neave, Chentu, China.**

It is our privilege to know that now, as in the days of yore, "the Gospel of Christ is the power of God unto salvation to every one that believeth."

**Samuel Marsden, New Zealand.**

I shall not live to see it, but I may hear of it in heaven, that New Zealand, with all its cannibalism and idolatry, will yet set an example of Christianity to some of the nations now before her in civilization.

**\*Rev. James L. Stewart, Chentu, China.**

May we not hope that some acquaintance with the simple truths of biology, chemistry, astronomy, and the great Leaven of Christian truth will purge these people's thoughts and hearts of those things whose fruitage is fear, and root far-reaching falsehood?

**Rev. Donald Fraser, Africa.**

You go into the foreign field as Christ's emissaries. Men look on you that they think of the face of God, and it is that type of life that you are going to live daily which will interpret God to the people you are living among.

**\*Rev. A. C. Hoffman, Menzhou, China.**

China is passing through a stage of transformation, and it is our duty to see, if possible, that the Christian spirit should be predominant over all. We need thy earnest prayers to help us, for the task is a tremendous one.

**Hon. S. B. Capen, LL.B., Boston, Mass.**

The reason why so many people are indifferent concerning missions is that they are not informed. It is not mere exhortation that is needed now, but more information.

**\*Rev. R. C. Armstrong, B.M. Hamamatsu, Japan.**

We need the spirit of Him who went about doing good, and if we have it, the Japanese will treat us as brethren.

**Rev. R. J. Willingham, D.D.**

The privilege of talking with God, and of taking hold of His conquering arm to help us in the struggle is given to His people. Alas! that we do not realize as we should this privilege which would give us greater power.

**\*Rev. Thomas G. Barlow, Clayquot, B.C., Indian Work.**

To-day I would most reverently say: "Praise God for His goodness and mercy, which has encouraged us during the past winter months and has given us evidence that our labor has not been in vain in the Lord."

**DEPUTATION TO SEE HOW NEW SUNDAY SCHOOLS ARE ORGANIZED**

**REPORTER No. 1.**

We all remembered the day we went to Wesley Buildings and saw Dr. Crews, so we were glad that we were on the deputation that was to see how a Sunday School is organized. None of us had ever been at an organization meeting, because our Sunday School had been established before we were born. It must be very strange not to have a school to attend. I should miss it so much. We talked about it at the last meeting of the Junior League before the deputation left, and the superintendent read to us out of a little blue book with pictures of a great many men on the cover. He called it the Discipline, and said that it really contained the laws of our church, and that the men whose pictures we saw were those who attended the last General Conference in 1906, when some of these laws were changed.

**REPORTER No. 2.**

I remember that Dr. Crews told us when we visited him that starting a Sunday School was real missionary work, but I did not understand it then as I do now. This Sunday School that we saw organized was away out in the west, on the prairie. We got off the train late one Saturday afternoon at a little town, and were met by the minister, who was a friend of our Junior Superintendent. He said he would not have room for us all at his house, but he had spoken to some of his people, and they would be very glad to have us stay with them over night. The people were so very kind, and made us so welcome that we did not feel at all strange, though everything was so different to what it is at home.

**REPORTER No. 3.**

In the morning we got up very early, and drove with the minister away across the prairie. I don't know how far we went, but it seemed a very long distance to us. We asked how many children would attend the Sunday School, and the minister said he thought about fifteen at first.

"The superintendent has five of his own," he said; "and others will come when the school is organized."

"Why, we have two hundred and fifty at our Sunday School," said one of the boys; "I don't see how you could manage such a small school."

"Oh, this school will grow," said the minister. "There will be more than fifteen before long."

We stopped at last before one of the houses, and the minister said that this was the place. I scarcely thought fifteen people could get inside, but it was larger than it looked. Quite a number of people were there, both children and grown-ups, and the boys and girls looked very bright and pleased.

"Isn't it lovely that we're going to have Sunday School?" one little girl said to me. "I've never been to one in my life, but my mother has told me about them. I'm sure they must be nice."

"They are," I said.

"Do you have as many as this at your school?" she asked, and then she looked very much surprised when I told her how many boys and girls came to our Sunday School.

**REPORTER No. 4.**

When it was time to open the school the superintendent announced that, as there were no hymn-books, we would have to sing something that we all knew. He suggested "Jesus loves me," and even though there was no organ, everybody sang very heartily. Then the minister prayed that this new Sunday School might be a great blessing to the boys and girls, and that it might grow very much. We had another hymn, and then we read the lesson responsively, just as we do at home. Afterwards the school was divided into classes. The minister took three or four of the grown-up people for a Bible-class, and the day school teacher taught the smaller children, while the superintendent took the boys for his class. When the lesson was over, the minister reviewed it, and then the secretary, who was one of the older boys, said that there were just seventeen present, and the collection was thirty cents. (Of course, he did not count the deputation.)

**REPORTER No. 5.**

The minister said that was a splendid beginning, and then he opened a roll of Sunday School papers that he said Dr. Crews had sent for the scholars. It looked natural to see Onward, Pleasant Hour and Pinnacles away out there. I looked at the little girl who had never been at Sunday School, and saw how her eyes were sparkling. The minister said that he hoped by next Sunday to have hymn-books, too. Then he asked what we should sing as a closing hymn, and one of us said, "When He Cometh." I wish all our Junior League had been there to hear how well it sounded, even without an organ.

We talked it over on the way home, and knew that our League would always be interested in that Sunday School out there on the prairie. The minister promised to write to us, and we thought it would be nice if we could send some of our books out there, so that they could begin a library anyway. We all have some books that we could spare. We are going to pray, too, just as the minister did, that this Sunday School may be a blessing.

**Interesting Facts**

There are 150,000,000 copies of the Bible in circulation.

The game of tennis is said to have been known in ancient Greece and Rome.

In the North India Conferences of the M.E. Church, there were 10,000 baptized last year.

W. J. Bryan is delivering his favorite lecture, "The Prince of Peace," into a phonograph.

Nearly all the English gas companies have adopted the penny-in-the-slot system of selling gas.

There are 33,828 Sunday schools in the Methodist Episcopal Church of the United States. This does not include the M. E. Church South.

Britain's over-seas empire is one hundred times the size of the Mother Land. Canada has 33 per cent. of the total Empire pop., but only 1 1/2 per cent. of Empire population.

Mrs. Roosevelt and Queen Alexandra have united their efforts to stop the use of the so-called "aigrettes"—the plumes of the white heron.

In the great Missionary Exhibit, displayed at the General Conference in Baltimore last month, there was a collection of articles from Tibet, the first lot of such things to appear in any such exhibit in America.

A sea beach on the high seas is the novel idea worked out for the amusement of children of emigrants on board the "Empress of Britain." A sand-pit is provided in which the little people play at sea-side. In rough weather, the children have the added amusement of being tumbled about, a sensation which is denied those who play on uronomic stationary beaches.

**Book Shelf**

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

**Matthew Porter.** A Story of To-Day, By Gamaliel Bradford, Jr. Published by L. C. Page & Co., Boston. Price, \$1.50.

A novel in which love and politics are blended in about equal proportions, but of no special interest to Canadian readers.

**The Call of the South.** By Robert Lee Durham. The L. C. Page & Co., Publishers, Boston, Mass. Price, \$1.50.

This book deals with the negro problem of the South, and seeks to show that the negro can never be anything else than a negro. The writer indicates that any kind of social recognition of the colored man is likely to lead to intermarriage and all sorts of evils. In some respects the story is a strong one, but is disagreeable in many of its incidents.

**The Church and Missionary Education.** Published by the Young People's Forward Movement, New York, N. Y.

A report of the Missionary Convention held last winter in Pittsburg, containing the addresses delivered upon that occasion. It is a compendium of up-to-date missionary information of the greatest value to all who are interested in the aggressive work of the Christian Church. Various phases of missionary work are herein discussed by experts.

The book can be ordered through Dr. Stephenson's office.

**The Making of Personality.** By Bliss Carman. The L. C. Page Co., Boston, Mass.

The literary reputation of Bliss Carman depends largely upon his poetry, but he has written considerable prose that is quite out of the ordinary. This is a volume of essays on various topics, some of them treated in quite a philosophical style, and others in a popular way. They are worth reading, although the reader will occasionally find himself unable to agree with the conclusions of the author. The style is beautiful, as might be expected from so poetic a mind.

**The First Century of Methodism in Canada.** Vol. I, 1773-1850. By Miss J. E. Scrimson, M.A. Toronto: William Briggs. Price, \$1.25.

Mr. Sanderson deserves the gratitude of the entire church for undertaking the task of writing the history of Methodism in Canada. Certainly this book meets "a long-felt want." The author has done his work well and provided a very readable volume which covers the earlier years of Methodism in this country. It is splendidly illustrated by the photographs of about sixty of the "foundation builders," the early preachers, together with other scenes of interest. This is to be followed by a second volume to complete the century.

## The League Prayer-Meeting

### JULY 19.—TEMPERANCE MEETING. HOW TO PROMOTE TOTAL ABSTINENCE.

Gal. 5, 19-24.

#### HOME READINGS.

- Mon. July 13—Appeal to civic motives.  
Prov. 31, 1-5.  
Tues. July 14—The example of the  
Nazarites. Num. 6, 1-3.  
Wed. July 15—Denying lusts. Rom. 6,  
12-14.  
Thurs. July 16—Christ's example. Matt.  
4, 8-10.  
Fri. July 17—For better warfare. 2 Tim.  
2, 3-5.  
Sat. July 18—Surrendering lawful things.  
1 Cor. 10, 23-29.

#### FOREWORD.

A temperance meeting is always important. Even though your League may be located in local option territory where there are no saloons, your members will probably not always remain within that comparatively safe territory. Many of them will be exposed to all the allurements of the liquor traffic, and it will be of great value to them to be forewarned and forearmed. Emphasize as strongly as possible the plan of total abstinence as the best remedy for intemperance, and at some point in the meeting call for pledges. Have pledge cards ready.

#### EXPOSITORY HINTS.

V. 16. "Spirit" represent "flesh." The word "spirit" represents our unrenewed nature, the evil principle that is alien to God. It is identical with sin. The body is referred to, not as the cause, but as the instrument, the vehicle of sin.

The word "spirit" indicates the Holy Spirit of God—His personal presence in the world.

V. 17. "Contrary one to the other." There must always be antagonism between the flesh and the spirit. They can never come to terms. Sin must be destroyed, or the Holy Spirit will finally depart. This verse seems to show that both these influences are at work at once, so that they war between good and evil, leading a partly spiritual, partly carnal life, consistent neither in right nor wrong. They did not "walk in the spirit"; they were not true to their Christian principles; the flesh was too strong for that. Nor would they break away from Christ and follow the bent of their lower nature; the Holy Spirit held them back from doing this. Irresolute is the necessary effect of the course the Galatians had pursued.

V. 19. "The works of the flesh are manifest." The tree is known by its fruits; the flesh by its "works." And these works are manifest. The field of the world exhibits them in rank abundance. Paul refers specially to sensual sins, and sins of passion. It is not necessary to discuss, in detail, the vices that are here enumerated; we are concerned more with the means suggested by which we may overcome them. Our topic refers specially to the evils of intemperance.

V. 21. "Drunkenness, revellings," etc. The practice of seeking pleasure in intoxication is a remnant of savagery, which exists to a shameful extent in our own country. It appears to have been prevalent among the Galatians.

For men exposed to cold and hardship

the intoxicating cup has a great fascination. The man "drinks and forgets his poverty, and remembers his misery no more." For the hour, when the fascination is upon him, he is a king, but he wakes up to find himself a sot. Such men deserve our deepest pity. They need, for their salvation, all the safeguards that Christian sympathy and wisdom can throw around them.

V. 21, 22. "The fruit of the Spirit." These verses contain the ideal of character furnished by the Gospel of Christ. Here is the religion of Jesus put into practice. "The fruit of the Spirit" is a glorious witness to the virtue of the tree of life from which it grew.

V. 23. "Temperance" is the last link in the chain of virtues. It is the opposite of "drunkenness and revellings," which closed the list of the "works of the flesh."

Temperance does not signify only the avoidance of strong drink. It means self-control in all things. Temperance is the practiced mastery of self. It holds the reins of the chariot of life.

"He is a temperate man, in the apostle's meaning, who holds himself well in hand, who meets temptation as a disciplined army meets the shock of battle, by skill and alertness and tempered courage baffling the forces that outnumber it."

V. 24. "Have crucified the flesh." The tyranny of the flesh is ended for those who are "in Christ Jesus." His cross has slain their sins. The entrance of His Spirit means the death of carnal affections.

#### SUGGESTIVE HINTS.

No man was ever injured by the strictest temperance, by total abstinence from strong drink, and no man is safe who does not abstain.

The man who drinks may think he is exercising personal liberty, the precious privilege of a free man, but the chains that bind him are all the more fearful because he does not recognize them.

The mandate of his religion makes the Mohammedan a total abstainer. The religion of Christ ought to do as much for the young men of Canada.

The best way to keep a city from burning is not to let the first house get on fire. Guard against the evils of intemperance in the same way.

The moderate drinker may say, "I can drink or leave it alone," but when he wants to give it up he finds that there is a strong cord binding him to the demon of drink.

#### QUOTATIONS

Temperance is the guarded step, the sober, measured walk in which Christian goodness keeps the way of life, and makes straight paths for stumbling and straying feet.—G. G. Findlay.

Abstinence from intoxicating drinks as well as from all improper excitement is demanded of the Christian, by the very genius of his religion, and on this subject there is no danger of drawing the cords too close.—Albert Barnes.

There is one perfectly safe remedy for intemperance, and that is total abstinence. There is no sure remedy but that, and what I will not recommend to myself I will not recommend to another. I have

been a total abstainer from birth.—Joseph Cook.

Samuel Johnson was a threatened drunkard. When asked why he did not take a little wine, he replied: "Because I can't; when I take wine I always take a great deal, and therefore I take none at all." The philosopher knew his falling, and was not ashamed to confess it; he also knew his way of escape, and was not ashamed to practise it.—James Miller.

#### A FEW POINTERS.

Never taste liquor because you do not want to be counted ignorant and foolish.

No man will become a drunkard who stops before he tastes the first drop of liquor.

The first glass of liquor is the dearest. It opens the door to a whole legion of evils.

What never grows worse seed has not been planted. Drunkards never spring from lives that are free from liquor drinking.

The home that is started by drinking the health of the bride is seriously handicapped at the very beginning, because drink was never known to help any one to make a success of any undertaking. And how much less will it benefit the home!

Total abstainers are insured in a separate section by some companies. The death-rate among them is very much less than among the drinkers.

#### SPURGEON'S SHOTS.

Don't be drinking at the "Harrow" when you should be driving the plough.  
Don't color your nose with publican's paint.

Don't let the public-house live on your private house.

Don't make your nose blush for the sins of your mouth.

Drink first dims, then darkens, then deadens, then damns.

Drink injures a man externally, internally, and eternally.

Drink like a fish—water only.

Drink no wine, and you'll not drink too much.

Drink won't hurt you if you don't drink it.

Drunkards drown themselves on dry land.

He who considers all let the wine-cup fall.

He who lives on his beer will soon lie on his back.

If you get the best of whiskey, it will get the best of you.

Keep far from the bar and the barrel.

Pots of beer cost many a tear.

Put glasses to thine eyes, not to the lips.

Spend your evening at the sign of "The Teakettle."

Strong drink is the devil's way to man, and man's way to the devil.

Temperance is the best medicine.

A drunken man's joy is a sober man's sorrow.

"What's the way to Beggar's Bush?"

Ask at the first Gin Palace.

When wine is in, the wit is out.

Where the best wine grows, the worst is drunk.

Whiskey whisks many to the grave.

#### SUGGESTIONS TO THE LEADER.

Let some of these proverbs and suggestive sayings be copied or clipped and given to those present to read, together with a personal comment. Many illustrations concerning the evils of intemperance can be gathered from other sources. Delegate some persons to bring passages of Scripture bearing on the subject.

Do not forget to make a programme, and have half a dozen or more persons help you in carrying it out.



## JULY 26.—MISSIONARY MEETING. SOME OF OUR GREAT HOME MISSIONARIES.

SUGGESTED PROGRAMME.  
(Canadian Hymnal Used.)

Hymn 171.

Prayer—For our missionaries on the home field.

Scripture Lesson—Ezek. 3. 15-21.

Hymn 372.

Address—What We Owe to Our Home Missionaries.

Hymn 404.

Three or four five-minute papers on the lives of some of our great home missionaries.

Hymn 166.

Doxology.

Benediction.

References: Missions in New Ontario, 5c.; Missions in Nova Scotia, 5c.; How Methodism Came to British Columbia, 10c.; Methodist Missions in Canada and Newfoundland, 35c.; The Missionary Bulletin, 75 cents per year, 25 cents a single copy; "The Missionary Outlook."

Measured by years, the history of Methodism in Canada is not a long one, yet probably no church could, in the same time, show a greater number of illustrious names than are to be found upon its records—names of men who have braved peril, privation and hardship that the Gospel might be preached to the scattered settlers; men who have given up positions of comparative ease that they might carry the banner of Methodism to the outposts of our country. Nor are these records merely in the past. The work is being carried on to-day, in some parts of Canada and Newfoundland, under difficulties just as great as those which faced the Methodist itinerant of the early part of the last century. Any record is necessarily incomplete, so in considering the work of some of our great home missionaries, it is not the intention to deal exhaustively with the topic, but simply to touch upon the lives and work of some who have had a prominent part in laying broad and deep the foundations of our Methodist Church in this new country.

### WILLIAM BLACK.

The name of William Black is one that will live long in the annals of Methodism. He is really the founder of Methodism in Nova Scotia, and from the time of his conversion in 1779, to his death, more than fifty years later, he worked for the advancement of the church in that province. Black was under twenty-one when he began as an itinerant preacher, and his subsequent career proved that he was called of God to do a great work. He travelled as an evangelist over a great part of the province, but was not ordained until 1789, and in the same year he was appointed Superintendent of Missions in Nova Scotia, a position he held for twenty years. In 1812 he took up his residence in Halifax, where his death occurred in 1834, a few days before the opening of the Brunswick Street Church in that city.

### NATHAN BANGS.

Among the many who had a share in laying the foundations of Methodism in Upper Canada, or Ontario, as we know it to-day, should be mentioned the name of Nathan Bangs. Bangs was born in New England, and came to Canada when twenty years of age, returning to his native land a few years later. Shortly after his arrival in Canada he was converted, and soon began to preach. His work was attended with marvellous results. His first circuit as a travelling

preacher was Niagara, and it extended from the head of Lake Ontario over the Grand River, and comprehended all that part of the country known as Long Point, which Juts into Lake Erie. As a fact, the circuit included the whole of the Niagara peninsula, and required a tour of six weeks to complete a single round. After leaving the Niagara circuit, Bangs preached for some time at Little York, now Toronto, and to the north of that place he was then appointed to the Bay of Quinte Circuit. He was ordained by Bishop Asbury in 1803.

### PIONEER MISSIONARIES TO BRITISH COLUMBIA.

During the spring and summer of 1858 the first great rush of adventurers to the newly-discovered gold fields of the Fraser River took place, and during that same year four missionaries were sent to British Columbia—Rev. Ephraim Evans, D.D., of Kingston, who was appointed chairman of the new district; Rev. Edward White, of Smithville; Rev. Ebenezer Robson, of Montreal; and Rev. Arthur Browning, of Amherst. These men all gave up established positions in the older settled portions of the country, and started out for what was at that time practically an unknown land. No transcontinental railway line carried the travellers to their destination. The long journey was accomplished by way of the Isthmus of Panama to the Pacific, and thence up the coast. It is interesting to note that at a farewell meeting in New York, prior to the sailing of these missionaries, the venerable Dr. Nathan Bangs took part in the exercises.

As soon as the missionaries arrived in Victoria work was begun, and in a short time a church was organized. In 1860 the church building was dedicated, and this old Pandora Street Church has been the mother of many mission churches. Dr. Evans remained in charge for seven years, while his fellow-missionaries worked over other points in the province. Without doubt, the strong footing that Methodism has in the Pacific Province is due to the faithful and untiring work of these pioneers. Rev. J. H. White, D.D., Superintendent of Missions for British Columbia, is the son of Rev. Edward White, one of this first party of missionaries.

### REV. GEORGE YOUNG, D.D.

No account of our home mission work in Canada would be complete did we neglect to speak of Rev. George Young, D.D., the pioneer missionary to Manitoba. In 1868 Dr. Young gave up an important city charge to open work at Fort Garry, now Winnipeg, in what was often called the Great Lone Land. In these days, when the population of the west is increasing at such an enormous rate, we can hardly conceive of a mission in which Dr. Young undertook at that time. The results of his work are to be seen to-day in the Methodist institutions of the Prairie Province, and, in fact, of the whole North-West, for, after he had established work at Winnipeg, Dr. Young was made Superintendent of Missions in the North-West. He has lived to see the wonderful fruitage that has resulted from his faithful sowing, and as has been aptly said, he has his monument to-day in the living Methodism of the great North-West.

### SILAS HUNTINGDON.

More than a quarter of a century ago Rev. Silas Huntingdon was sent by the Montreal Conference to establish missions in the wilderness that was opened to settlement by the building of the Canadian Pacific Railway. Here for more than twenty years he labored, gathering congregations, forming classes, building churches, and conducting the old-time protracted meetings. His power as a preacher and evangelist and his wisdom

in administration peculiarly fitted him for this work. During the last three years of his life he worked with great success on one of the hardest mission fields in New Ontario, and in 1905, though in the fifty-sixth year of his ministry, he went to his new field with the ardor of a young and strong probationer. His work here was short, as he died suddenly in August, 1905.

These are but a few of the many who have done heroic missionary work in our great Dominion. The complete list is a long one, and would include men who to-day in lonely and discouraging fields are faithfully doing the work assigned to them. Their names may be unknown here, but their work will never be forgotten, for the record is in heaven.

## AUG. 2.—HOW CAN WE SERVE THE CHURCH?

Ps. 84.

(CONSECRATION MEETING.)

### HOME READINGS.

Mon., July 27—Grace given to each. Eph. 4. 1-7.  
Tues., July 28—Serving in worship. Acts 2. 39-42.  
Wed., July 29—By endurance. Acts 8. 1-3.  
Thurs., July 30—By obeying. 1 Sam. 15. 10-22.  
Fri., July 31—By shining. Matt. 5. 13-16.  
Sat., Aug. 1—By praise. Ps. 100.

### EXPOSITORY HINTS.

V. 1. "How amiable," etc. How lovely, how worthy of being loved. The tabernacle which Moses made in the wilderness was a type of any place where God is worshipped. The place of worship was dear to him, not because of its loveliness or costliness, but because God was worshipped there.

V. 2. "My soul." That part of human nature which to the Hebrew writers appeared the most characteristic of personality. "Soul," "heart," "flesh," denote the whole man, with every faculty and affection.

V. 3. "Yea, the sparrow." The idea is that if the house of God afforded a shelter for the sparrow, then no human being could be too humble to be beyond the favor of God.

V. 4. "That dwell in thy house." Not merely the occasional visitors, but those who have a home there are blessed. They make a great mistake who imagine that they get the full benefit of God's house when they run from church to church, or often stay away, and have no regular home. They lose the greater part of the benefits of the church.

"They will be still praising thee"—always praising. Those who dwell in God's house will have the spirit of praise constantly.

V. 5. "Whose strength is in thee." The source of whose life, whose joy, is in God, and of who, therefore, goes to God's house to "renew his strength."

"In whose heart are the ways of them." The good man's heart is God's highway for good thoughts and feelings. It is also the highway through which God sends his blessings to other men.

V. 6. "The Valley of Baca"—"the vale of tears." The meaning of this verse is that the faith and hope and joy of the pilgrims make the sandy waste a place of fountains, and then God from heaven sends down the rain of His grace.

V. 7. "From strength to strength." From one degree of strength to another. So far from being exhausted by their journey, they actually gather fresh vigor. "The goal of yesterday is the starting point of to-day."

V. 9. "O God our shield." Our defence against all enemies—sins, temptations, dangers, sickness, trouble.

V. 10. "A day in thy courts," etc. One day with God is better than a thousand elsewhere. One day of religion is better than a thousand of worldliness. One day of serving God is better than a thousand in sin.

#### SUGGESTIVE THOUGHTS.

What a man longs for is a fair indication of what he is. We can test our religion by the strength of our desire for God's house.

The spirit in which you go to church largely determines the manner in which you worship there, and the help you obtain from the service.

Those who neglect the public worship of God, or come to it reluctantly, are usually dull in their spiritual affections, wavering in their convictions and useless in Christian work.

Some people excuse themselves from church attendance by saying, "You hear nothing new." There is nothing new in our daily food, and in things essential it must be ever so.

The church of God is holy ground to every true follower of Christ. The shoes of his common robe of duties will be put off as he enters its doors.

Many people stay away from the sanctuary when they are troubled and afflicted. That is the time above all others to go and seek God.

Let Christ choose for you your service in the church, and accept it whether it is high or low in men's eyes.

Employers like workmen who identify themselves with the business, and make its honor theirs. So let us identify ourselves with the church.

#### QUOTATIONS.

Do we long for God's worship? It may be actually possible for a man to live a religious life without ever taking part in any public services, but he is an exception who succeeds in accomplishing it. Most men not only yield to Divine command and imitation by sharing in sanctuary services, but they feel, also, the positive necessity for such services in the culture of their religious life and the satisfaction of their religious wants. When our souls are alive unto God, they are sure to desire to worship and praise Him along with others. This is the natural religious instinct.—R. T.

If you will give yourselves to the service with all your heart and soul, with all your might, as a boy does to his batting or catching in baseball; if you determine that you will not be hindered from joining in the singing with heart and voice, or from uniting in the prayer, why, you can do so. I never heard of a good fielder in baseball losing because a dog barked or a horse neighed outside of the ball-ground.—Edward Everett Hale.

I want to utter a plea for a reverence in outward worship that can only come from a deep perpetual worship in the life. Gatherings for worship should ever have upon them the hush of the presence of God, not the solemn, dreadful awe in which we dare not speak, but the holy, quiet, subdued reverence, which is always the final and perfect expression of a great love.—C. Campbell Morgan.

There should be preparation for hearing as well as for speaking. "Take heed how ye hear," said the Divine Master. Men seem to think that they can enter the church dull of brain, hard of heart, listless of interest, and be just as well taught as if their intellects were all alert, and their sensibilities all quick. It is a mis-

take, a ruinous mistake. It is not the pulpit that is losing its power; it is the pew.—Dr. Deems.

#### ILLUSTRATIONS.

In several ancient nations the temple was the only safe refuge in the world where the pursuer could not follow one who sought its protection. And this was so confirmed a policy that even the birds which built their nests in the temples were not permitted to be killed or driven away.

Bunyan's "House Beautiful," where the pilgrims were refreshed and instructed is an almost perfect picture of a church home. Next to one's own home should be the church home. Everything about it should be as delightful as the family room at home.

#### WHY JOIN THE CHURCH?

1. Because the church needs you. Not yours, so much as you. It will not suffice to send your contribution. The river needs every drop of its water, the sun every beam of its light, and the church needs the presence and influence of every believer in the world.
2. Because you need the church. There is inspiration in elbow touch. While the church is primarily an army for conquest it is also a training-school, and you should be among the disciples and learners. Association with them will do you good.
3. Because the church is an institution founded by Christ. If we are spiritual stones we have no right to be out of the walls of the temple.
4. Because by union with others you really multiply your influence for good. Organization greatly increases power.
5. Because a good man's influence out of the church may count against Christ.
6. Because joining the church is a public confession of allegiance. It is an act of obedience.

#### QUESTIONS.

1. What is our duty toward the church?
2. Should we attend church services twice on Sunday?
3. What about the church prayer-meeting?
4. Should every member find something to do in the work of the church?
5. Why are so many idle?
6. Are we doing all we can?

### AUG. 9.—WHY AND HOW TO BE HEALTHY?

1 Cor. 6. 19, 20.

#### HOME READINGS.

- Mon., Aug. 3—Our bodies are sacred. Lev. 19. 27, 28.  
 Tues., Aug. 4—They should be kept pure. 1 Cor. 6. 12, 13.  
 Wed., Aug. 5—Temples of the Holy Ghost. 1 Cor. 3. 16, 17.  
 Thurs., Aug. 6—Cheerfulness and health. Prov. 17. 20-22.  
 Fri., Aug. 7—A triumphant life. 1 John 5. 4, 5.  
 Sun., Aug. 8—A good conscience. 1 John 3. 20, 22.

#### EXPOSITORY HINTS.

V. 19. "The temple of the Holy Ghost." The body of a Christian believer holds another tenant than his human spirit; a Divine presence is within him. And that Divine presence confers an unutterable sacredness upon his body.

V. 19. "Not your own." You did not create yourself, nor a single one of your faculties. Another made you, and gave you every power of body and mind. Do you not belong to Him who created you?

V. 20. "Bought with a price." The reason upon which the apostle mainly insists, the basis on which his assertion of ownership rests is the fact that ye are bought with a price. This is the supreme, all-sufficient reason.

V. 20. "Glorify God in your body." The first essential to our glorifying God in our body is that we regard it with reverence.

Then, too, the body is our medium of Divine service, and they who sin against the body, and make themselves unfit to render it, are defiling their temple and dishonoring Him who dwells in them.

#### SUGGESTIVE THOUGHTS.

It is an impressive epithet which heathen converts sometimes apply to the missionary when they call him "Jesus Christ's man."

He who sins against his body, not only degrades himself, but he is a transgressor against the indwelling God.

No one who has the ordering of his own life should bring weary, worn-out body, unfit for Christian labor or high Christian thought to the services of the Lord's Day.

Your bodies will serve you well if you use them well.

Our health of body as well as of mind and soul is in a great measure committed to our own keeping.

Good health is not only important to a man's making the best of life, but may be regarded as included in that best itself.

The three best doctors are Dr. Diet, Dr. Quiet, and Dr. Merry Man. Their prescriptions are cheap and easy to take.

Young people should seek to lay up a stock of health as they would lay up a stock of money upon which they could draw in cases of emergency.

Paley says: "No pains, expense, self-denial, or restraint to which we subject ourselves for the sake of health is too much."

Health is a universal good condition—a state of the body in which every faculty does its work well, without ever being conscious of it.

#### QUOTATIONS.

Headache, indigestion, etc., are allowed to excuse unreadiness for ordinary duties, or for Christian service; as if we were under no obligation to guard against the headache and indigestion.—Rev. A. Mac-Kennal.

A young man is not fit for life until he is clean—clean and healthy, body and soul, with no tobacco in his mouth, no liquor in his stomach, no oath on his tongue, no snuff in his nose, and no thought in his heart which, if exposed, would send him sneaking into darkness from the presence of good women.—Dr. J. G. Holland.

What sensible carpenter thinks of going to work without seeing that his tools are in good condition? What musician neglects to examine his instrument from time to time and see that it is in tune? Yet this wondrous body of ours, which is our box of tools, our organ with a thousand pipes, how shamefully do we neglect! Nay, how often men do worse, exhaust and ruin it by sensual gratification!—William Matthews.

Were a young man to write down a list of his duties, health should be among the first items in the catalogue. This is no exaggeration of its value, for health is indispensable to almost every form of human enjoyment.—H. Mann.

To become a thoroughly good man is the best prescription for keeping a sound mind in a sound body.—Bowen.

Take care of your health; you have no right to neglect it and thus become a burden to yourself and perhaps to others. Let your food be simple; never eat too much; take exercise enough; if unwell, starve yourself until you are well again, and you may throw care to the winds and physic to the dogs.—W. Hall.

The morality of clean blood should be one of the first lessons taught us by our pastors and teachers. The physical is the substratum of the spiritual; and this fact ought to give to the food we eat and the air we breathe a transcendent significance.—Tyndale.

#### ILLUSTRATIONS.

Lord Palmerston at the ripe age of 80 bore the burden of the premiership with the elasticity of youth.

John Wesley's whole life was modelled on the precepts of temperance, and he lived to make the following entry in his journal, on the 28th of June, 1790: "This day I enter upon my 83rd year. For above 86 years I found none of the infirmities of old age. My eyes did not wax dim, neither was my natural strength abated. I feel no pain from head to foot, only it seems nature is exhausted."

The philosopher Faraday, in his declining years, said: "My life has been a happy one, and all I desired. The progress of years, amounting to threescore and ten, has produced for me gentle decay. This has taken place in such a way as to make the evening of life a blessing."

The old Greeks put health so high as to deify it. Hygeia was a goddess, young, smiling, and beautiful.

In making a voyage it is necessary, first, to have a ship that will float and hold together till the port is gained. So in the voyage of life, a body sound enough to hold together till the port of threescore and ten is gained, comes first in all wise and logical consideration.

Burns died at thirty-seven, Byron at thirty-six, both of dissipation. Richard Brinsley Sheridan, with his brilliant and versatile talents, went to pieces on the breakers of intemperance and overwork. These men burned to the socket in a few years the lamp of life that had been trimmed to last fourscore.

#### HOW TO KEEP HEALTHY.

1. Due exercise of body and mind. If possible, patronize a gymnasium. If that cannot be done, use dumb-bells, etc., at home. Walk much in the open air.

2. Abstinence from too protracted or monotonous labor. The "early closing" movement has been a boon to many hard-working people. Work for shorter hours of labor.

3. Regular meals and daily food of the right kind. Do not fail to get a large allowance of sleep. Nothing is good for the body but what we can digest.

4. Fresh air and plenty of it. Whenever possible get out into the fields and woods. Sleep with your windows open.

5. Freedom from mental anxiety. It should be remembered that our health depends very much on the state of our passions, emotions and feelings. Cultivate complacency, contentment, hope, and cheerfulness.

6. Contract no bad physical habits, and indulge in no debilitating excess. Be sober, prudent, chaste, and harbor no impure thoughts.

#### ARROW.

Health cut off means life reduced in attractiveness and reality by five-sixths.—Amiel.

Let joy, temperance, and repose  
Slam the door on the doctors' nose.  
Longfellow.

The hypochondriacal Dr. Johnson used to say: "Every man is a rascal when he is sick."

Probably nine-tenths of the ill-humor, fretfulness, and despondency of men spring from ill-health.

Above all men, a Christian needs to be a healthy being.

The only way for a rich man to be healthy is by exercise and abstinence to live as if he were poor.—Sir Wm. Temple.

#### QUESTIONS.

Am I careless about the body with which God has taken so much pains?

How much time and thought do I give to the preservation of my health?

Am I growing more or less efficient?

Do I secure sufficient amount of exercise for the good of my health?

#### What Can You Do?

Lord Tennyson could take a penny piece of paper, write a poem on it, and make it worth sixty-five thousand dollars. That's genius!

Rockefeller can write a few lines on a sheet of paper and make it worth ten million dollars. That's capital!

A mechanic can take a piece of material worth five dollars and make it into watch springs worth one thousand dollars. That's skill!

A merchant can take an article worth seventy-five cents and sell it for a dollar. That's business!

A lady can purchase a hat for a dollar and fifty cents, but she prefers one for thirty dollars. That's extravagance!

A coke drawer can pull several tons of coke in a day and get several dollars. That's labor!

A preacher can preach for a whole year on ten dollars per month—and—live. That—O, that means he has a saving wife!

You can write a check for ten millions of dollars that would not be worth a dime. That's moral foolishness!

You can take that vile heart of yours and have it made into the dwelling-place of the Most High God. That's the grace of God!

#### Knowledge Notes

A spider can live ten months without food.

Light-haired people live longer than dark-haired ones.

Gold may be beaten until one ounce is spread over 146 square feet.

As a rule, 100 acres of land offers sustenance for 200 sheep and 33 horned cattle.

It is estimated that 3,000 marriages are performed daily throughout the world.

The yew tree lives to be 2,800 years old, oak 1,500, cedar 800, chestnut 600, ivy 450, and elm 325.

The chances of sudden death are greater among men than women in the ratio of one to eight.

The average hand of the man is from one inch to an inch and three-quarters longer than the woman's average.

The shepherd can predict the weather by observing the wool of his charges.

The curler the hair, the finer the weather.

It is said there are more men buried to the square foot along the line of the Panama Canal than in any other part of the world.

About the thinnest thing in the world is the film of a soap bubble. It would take about 50,000,000 of them to measure an inch.

Up to a few years ago the dentists of Japan pulled teeth with their fingers. Forceps and other instruments are now being generally used.

Of the entire human race it is estimated that 500,000,000 live in houses, 700,000,000 in huts and caves, and 250,000,000 have virtually no shelter.

#### Better Than a Doctor

Mr. John Willis Baer sends an exchange the following prescription which he has found exceedingly helpful. Mr. Baer says: "God placed a restraining hand upon me one summer, and finally I was compelled to take a long vacation. On my return the following prescription was uppermost in my personal mind, having been placed there by some good friend:"

Don't worry. "See peace and pursue it."

Don't hurry. "Too swift arrives as tardily as too slowly."

Sleep and rest abundantly. "The best physicians are Doctor Diet, Doctor Quiet, and Doctor Merryman."

Spend less nervous energy each day than you make. "Work like a man, but don't be worked to death."

Be cheerful. "A light heart lives long."

Think only healthful thoughts. "As a man thinketh in his heart, so is he."

Avoid passion and excitement. "A moment's anger may be fatal."

Associate with healthy people. "Health is contagious as well as disease."

Don't carry the whole world on your shoulders, far less the universe. "Trust in the good Lord."

Never despair. "Lost hope is a fatal disease."

#### Useless Groaning

The old grindstone stood out under the apple tree by the kitchen window, and the small boy was attempting to sharpen his knife, in sword or some other valuable possession. Creak, creak, creak went the heavy stone, and the young worker, weary of arm and of ear, looked at it in disgust as he paused to wipe the perspiration from his forehead.

"You make an awful fuss," he said. "If I couldn't work 'till so much groaning I'd quit."

From inside the open window came Aunt Hannah's quiet laugh.

"Stick to that, Donald; stick to that your life through she counselled. 'Do your work, whatever it is without complaining. There are entirely too many groaners—machine and human.'

A few drops of oil will transform most of the creaking and complaining machines, but humanity does not learn the art of smooth running so easily. To many people a certain amount of grumbling, self-pity and protest appears to be a necessary accompaniment of the daily toil. It is not that they are unwilling workers, it is only that the groaning has become a habit. Mothers, who would not for the world neglect their household, go through their self-appointed task fretting and lamenting at every turn. They assure the family in the morning that they are "scarcely able to drag around," and at night that they are "tired to death." They leave nothing undone, they make needless and uncalculated efforts, but the complaining runs through them all. Men, though less frequently manage the work of office and shop with the same discordant friction. The fretting and complaining never lessens the toil of the laborer, but it detracts much from its value to those around him. Do your best, whether much or little, cheerfully.—Forward.

## The Junior Epworth Era

Edited by Rev. J. T. Bartlett, Associate General Secretary of Sunday Schools and Epworth Leagues, Sackville, N.B.

### My Uncle Knows

I always used when I went to bed,  
Right under the clothes to hide my head.  
But my Uncle Joe came back one day—  
I was only three when he went away—  
And he told me what I didn't know  
In all my life, did my Uncle Joe.

"There are no bogies at night," he said,  
"Just birds and flowers that have gone  
to bed,  
And crickets and such things scattered  
'round.

Tucked up in the dark all safe and sound:  
"And dreams out of Wonderland, too,"  
said he.

On the lookout for sleepy-heads like me.  
So I'm not afraid of the dark one bit ;  
But I lie half awake, just watching it,  
And wait for the dreams to take my hand  
And lead me away to the Wonderland,  
Sometimes I think if it wasn't true,  
But just pretending, what should I do !  
But since he says it, it must be so,  
For my uncle knows, does my Uncle Joe.

—Holiday Magazine.

### Weekly Topics

JULY 19.—WHAT JESUS SAID ABOUT FORGIVENESS. Matt. 18. 21, 22; Mark 11. 25, 26; Luke 17. 3, 4.

There are two general relations in which we should study this topic: 1. Our relation to God. We have done wrong, and need forgiveness. This is clear. Our "trespasses" are many. Our debt is great. We cannot pay it. We must have it cancelled—(forgiven). Christ teaches us to pray, "Forgive us our debts." But there is something else. 2. Our relation to one another. Christ adds the clause, "As we forgive." A forgiving spirit is necessary to a forgiven one. Matt. 6. 14, 15 should come in here. Such a forgiving spirit is not just occasional (once in a long while), but is to be our habit of feeling and action daily. "I'll forgive you this time, and mind this is the last time," is not the proper way to feel. There is no limit to a loving spirit of forgiveness as long as there is a sense of sorrow in the wrong-doer. As God forgives, so should we. And again, as we forgive, so we may expect God to do with us. This shows us that none of us can afford to be harsh, unkind, or to bear a grudge against any one, no matter how much that one may have offended or wronged us. Forgive if you would be forgiven. And not only forgive, but forget the injury. This is what God does, and if we would be like Him, and be right with Him, we must do it too. His Spirit will make it possible for us.

JULY 26.—DEPUTATION TO SEE HOW NEW SUNDAY SCHOOLS ARE ORGANIZED.

SUGGESTED PROGRAMME.  
(Canadian Hymnal Used.)

Hymn 263.

Prayer—That the newly-organized Sunday Schools may become centres of blessing.

Scripture Lesson—Mark 10. 13-16.

Hymn 269.

Talk by the Superintendent—How the Organization of New Sunday Schools helps our Missionary Work.

Hymn 275.

Report from Deputation—Reporters 1, 2 and 3. Page 25 of this paper.

Hymn 273.

Report from Deputation—Reporters 4 and 5. Page 25 of this paper.

Mizpah.

In preparing the talk for the children, the Superintendent will get a great deal of information in the Discipline. It would be well to have a copy at the meeting, and explain to the children just what it is.

Use a large map of the Dominion, and locate the districts in which new Sunday Schools are most likely to be established, such as Alberta, Saskatchewan and New Ontario.

Letters from our home missionaries, published in The Missionary Bulletin, furnish particulars of conditions under which Sunday Schools are organized in new districts.

AUGUST 2.—TEMPERANCE MEETING.  
Prov. 23. 29-32; Luke 21. 34.

(1) v. 29 contains very practical questions; (2) v. 30 gives the answers; (3) v. 31 and 32 and the New Testament verse proffer wise advice. There is no doubt about the questions and the answer to them. The practical application comes with the injunction, "Take heed to thyself." A feeling of self-assurance is not wise. Very many youths have said, "I will never be a drunkard"; but failing to "take heed," they have steadily grown towards the awful habit, and have

become slaves to wine, strong drink, and attendant vices before they have been aware of it. Emphasize the one and only safe way, as it is suggested in the advice of v. 31—do not "look upon it at all. That means that if we do not allow ourselves in the way of temptation, we shall not fall into the sin of drunkenness. Many a boy has looked, desired, taken, tasted, drank, and died to madness, honor, purity, and truth. The first step is the most important one. If it is never taken, the next cannot follow. We are safe when we are

NOT LOOK NO.

"The story is told that a man trained his dog not to touch meat put before him when the master said, 'No.' When this trying times came, the dog's way of being obedient was not to trust himself to look at the meat, but always at his master."

Isn't that a pointed object lesson for humans? In one of the Bible temperance lectures we read, "Look not thou upon the wine when it is red." Not looking at temptation, not letting the mind be filled with the power of its attraction, never letting it come to look more exciting than anything else, but turning away and looking toward the Master's face—that is a sure way of making one's self strong and safe.

AUGUST 9.—ONE MAN WHO SAID, "THANK YOU." Luke 17. 11-19.

The story of the lesson paragraph is intended to teach us both gratitude and politeness. The incident recorded shows

### About Your Friends

We all need friends, and perhaps we would all say that we have friends. Every girl and boy has some one or more persons of about their own age with whom they are especially intimate. They are "chums." But a friend is more than a chum. Sometimes our most familiar companions are not real friends. For we must bear in mind always, that a true friend will never mean us harm, but will ever seek our good. A friend is more than a companion, for he will have our well-being always in mind, and from his friendship we will gain help, and will profit by our intercourse with him.

Most of us have many acquaintances, but few friends. A wise philosopher long ago was building a home for himself. A neighbor found fault with him for making it so small, but the wise man said: "I shall be quite content if I find it filled with true friends." Another man once said that though the church could not contain his many acquaintances, the pulpit was large enough to hold his real friends. You may know a great many people; but a friend is one to whom you feel quite safe to tell what is in your heart. Such friends were David and Jonathan. If you will read the beautiful story of their friendship, you will see how they loved each other (1 Sam. 18. 1-3), and how they helped each other (1 Sam. 23. 16). True friendship means that our sorrows are divided by having some one to bear them with us, and that our joys are doubled by sharing them with the one we trust and love. So, while we should be on good terms with every-

body, we ought to be familiar with few, and those should be chosen with care. A faithful friend becomes more precious as time passes by. Many of the playmates of childhood pass out of our lives with our school days; but our friends remain forever in our hearts, and the increase of age only adds to their value. When you have a friend, cherish and keep him. No difference of opinion, no slight misunderstanding, nothing of a light or trivial character ought to separate you, for you will need one another more than ever before long. Be true to your friend, and show yourself worthy of his esteem and confidence. Our social friendships are very precious, but nothing so cements hearts as the love and friendship of Jesus. He is the abiding Friend, and in Him our friendship for each other is made pure and strong. He is the one Friend we all need, and by His friendship all other friendships are strengthened. As we prove Him our friend we are enabled to be a friend to others. Without His loving spirit we cannot be a constant friend to another who may need our help. So, while we have many acquaintances and fewer friends, the best Friend to have is Jesus, and by His love we may show ourselves His friends, and then—

"Make friends of God's children,

Help those that are weak,

Forgetting in nothing

His blessing to seek."

"There is a friend that sticketh closer than a brother." Take Him as your friend. Then be His friend.

how only one man in ten, who had been greatly blessed by Jesus, expressed his thanks for the mercy and favor shown him by the Lord. Courtesy needs to be cultivated in our young people. Politeness should be encouraged. A spirit of gratitude that gives expression to itself by the audible "Thank you" is a mark of a right heart and of a proper disposition. And yet how easy it is for us to take our daily mercies from God and not give thanks to Him. Even for our common every-day blessings we should return thanks. The habit should be begun very early, for otherwise a selfish spirit will grow in the child's heart. To our parents, friends, teachers, brothers, sisters, playmates; in fact, to everybody who helps us in any way, we should speak our thanks. But, above all, we should remember our great debt of gratitude to our Lord. He gives us life's greatest blessings—His Word, His Grace, His Spirit, and for them, and all that flow from them, we should say very thankful every day. The habit of ingratitude grows on us, as does the grateful spirit; only it shows itself by our loss and to our disgrace. So we cannot be too careful and painstaking in all our life with one another, and in our relation to God, to say, "Thank you."

#### AUGUST 16.—THE MAN WHO WAS A GOOD NEIGHBOR. Luke 10. 29-37.

Give a broad definition to that word "neighbor." It really means the one who is in need of our help. The Good Samaritan was not "very thankful" to the wounded man in any sense of local residence. Doubtless he was an entire stranger to him. But the suffering man's plight appealed to him for help, and his response was immediate and practical. Make it clear that wherever we see any one who is in want, or in need, we know how we may give help to another, we are called upon to be "a neighbor" to that one by giving what we have and what he needs. The first place to learn this neighborliness is at home. In the many daily needs of home we can do our part to make work easy and burdens light for one another. If we show this helpful spirit there, it will become an easy matter for us to go out into the world and help those who are in suffering and sorrow. But if boys and girls are not neighbors at home to the family they will likely fall when they go away. Do what you can there. It is the doing that counts. Pity that is only shown in words when acts are needed, is not of much benefit. Christ came to do, not merely say, and we shall best follow Him if in every way of social service we go about "doing good."

#### Children and Church Membership

We mark with great pleasure the growing interest being taken in our little ones. Few Christians doubt the efficacy of Christ's atoning work as it affects the relation of the child to the kingdom of God. But many seem to be doubtful and hesitant about admitting young children into the church. It is not our purpose to consider just why this is; but to commend and encourage the growing disposition to bring our children into open and avowed discipleship. Considering the church in its more restricted sense, as a body of voluntary believers who have united together for worship, study, and service, we err if we discourage our children on the ground of immaturity from becoming church members. That a little child may believe in Christ is unquestionably true. We have our Lord's own affirmative statement of the fact, as for instance when He "called a little child unto Him, and set him in the midst of them, and said . . . whoso shall receive one such little child in my

name receiveth me . . . But whoso shall offend one of these little ones which believe in me . . ." And yet notwithstanding these "seventy words, doubts are often held and expressed as to the ability of the children to believe in Christ. Indeed, at a convention recently, we were publicly asked by a matured Methodist official, who rather boastfully said that he had never had any of his children baptized, "Do you really think that children can believe in Christ?" We answered that it would be a great sorrow to us if we believed anything else. His children, like many others we fear, had been brought up to consider themselves outside both the kingdom of God and the visible church, and that not until some coming day of mature understanding and faith, could they "belong to the church." We tried (with doubtful success) to impress this good man with the thought that his children belonged to God from the start, and that the church's duty towards them was to instruct, develop, hold, and use them for God through all their natural life. "But," it is objected, "children don't understand these things." How often this erroneous statement is made. That they do understand much more than their seniors give them credit for, is certain. Is it a matter of understanding? With all of us this is but relative. Who does "understand these things?" The most intellectual is forced to admit his comparative inability to understand. How much understanding is necessary to openly avow

### REMEMBER!

"The question to be asked at the end of an educational step is not 'What has the child learned?' but 'What has the child become?'"

—J. P. Munroe.

faith in Christ and profess one's purpose to follow His leadership? It depends, perhaps, on the meaning attached to the word "faith." Can a child exercise *faith*? A child has it already. No one can doubt this. And the church should preserve its child's *faith* in God, and by her instruction as the child develops, give expression to it. How often the sceptical questionings of an adult reasoner have been rebuked by the spontaneous and unquestioning faith of a little child.

... Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The time is coming when we shall have not less attention paid to the evangelism necessary to reclaim the prodigal and wanderer, but more attention to the prevention of the necessity of such evangelism by the proper culture of our little children. One great work of the church is to make the work of adult conversion unnecessary. By catechumen class or Junior League instruction let our own boys and girls be brought into early and open avowal of Christ as their life's Lord, and enlisting them for life-long service we shall honor Him and save them as well for time as for eternity. The purpose of the Junior League is to gather together for instruction and training all the growing children of our congregation, and to utilize them as their growing powers permit, in the work of God. There should always be an every circuit a class of children in training for church membership, and this class should be annually and publicly received.

#### Our Summer Meetings

It is rarely, if ever, wise to discontinue the Junior League during the summer vacation period. Some of our members are sure to be away from home for part of the holiday season; but enough will be left to continue the meetings profitably. But the character of the gatherings may well be changed, or at least varied. The beautiful summer evenings afford a fine opportunity for open-air meetings, and it is much better to have the Juniors gather out of doors and enjoy the evening on some friend's shady lawn, than to assemble them in some stuffy room, perhaps in some unattractive basement. The fresh air of early evening in the open is certainly preferable to the close atmosphere of the ordinary school room. We have held many such open-air meetings with our Juniors, and never failed for lack of numbers in attendance or want of interest in the exercises. If the superintendent will make use of an Athletic Committee it will be both easy and profitable to arrange a half-hour's programme of games, in which all may take part, and which, preceding the regular meeting, will have a happy, wholesome, physical, and social influence on all concerned. We have never found such games and exercises to detract from the success of the more serious half-hour's devotions and study that follow. If our children and youth were taught to associate religion with the playground, and not confine it to formal meetings for study and worship only, there would be a more healthy and natural spiritual life cultivated in them. Our summer meetings should invariably combine the physical, mental, social, moral and spiritual elements, and there is no excuse for the absence of any of these. When meetings are of necessity held within doors, as the winter season compels them to be held, the situation is different; but the summer season gives unlimited opportunity for the most active young Leaguer to enjoy himself without giving offence to the sensitive nerves of some hypercritical observer. We need not fear that such out-of-door meetings will lack reverence or order. Play is as natural, and in its place as acceptable, as worship. Some of our most helpful services have been conducted under the boughs of some wide-spreading maple in the twilight of the delightful summer evening. After the Juniors have played off their surplus stock of animal spirits and are thereby somewhat sobered down, is a good time to lead them in some quiet, thoughtful study that will help them see the beauty of the well-rounded, symmetrical life our Lord desires us to cultivate. Do not forget that many of His meetings were held under the open sky. We gain rather than lose by getting close to nature, and you have tried these open-air summer meetings, arrange for a number during the heated months of July and August, and you will assuredly enjoy them and profit thereby.

Since the June number went to press we have received several splendid answers to the Bible Enigmas given in our April issue. Gertrude Terryberry, Burford, Ont., and PEARL J. LONDON, Jacksonville, N.B., are very highly commended. Frank and Edna Fowler, Strathcona, Alberta, and Mabel Wright, Tyrone, Ont., also deserve credit for their work.

Works of art not only add charm and interest to the schoolroom but have great influence in the moral and spiritual development of the children. Their influence reaches beyond the school into homes and into society at large; and creates an appreciation of the good and the beautiful.—R. B. Dudgeon.



### Qualifications

One night, as a doctor who lives in Eastern Ontario was driving into a village, he saw a chap, a little the worse for liquor, amusing a crowd of spectators with the antics of his trick dog. The doctor watched him a while and said:

"Sandy, how do you manage to train your dog? I can't teach mine to do anything." Sandy, with the simple look in his eyes, so common in some rustics, said: "Well, you see, Doc, you have to know more'n the dog or you can't learn him nothing."

### A Substitute

Mrs. Millsap's new girl, who never had gone out to service before, and had had scarcely any experience as a cook, appeared to be willing and industrious, and was quick to learn. In view of her inexperience, she had readily agreed to work for three dollars and fifty cents a week. Mrs. Millsap, who was an expert cook, had taken much pains with her education in that line, and at the end of five or six weeks Jimma was equal to any demands upon her in the line of kitchen work. The mistress was greatly surprised, therefore, when the maid one morning gave her a week's notice.

"What does this mean, Jimma?" she asked. "Haven't I treated you fairly?"

"Yes, ma'am," answered the girl, "but I've learned how to cook now, and I've found a place where I can get five dollars a week right at the start."

"You didn't ask me to raise your wages. Do you think you are acting fairly with me?"

"Oh, I'm going to do the square thing with you, Mrs. Millsap," said Jimma. "I've got a sister about a year younger than I am, and she's perfectly willing to come here and work for three dollars and a half a week—till she learns cooking, anyhow."

### Just for Fun

"O Tommy! you're too old to cry," w-yet, ah! I'm too y-y-young ter have w-wot I'm cryin' fer."

Young Hopful: "Mummy, have gooseberries got legs?" Mother: "No, dear." Young Hopful: "Then I've swallowed a caterpillar."

"You have three pairs of glasses, Professor." "Yes: I use one to read with, one to see at a distance, and the third to find the other two."

The story is told of an old peasant woman in Buckinghamshire, England, who, praising her favorite curate to the rector, exclaimed: "Ah, sir! Mr. Drone is quite an angel in sheep's clothing."

One of our colored ministers in the South gave out, it is said, the following remarkable notice on a certain Sunday: "There will be a four days' meeting in this church every night this week except Saturday afternoon."

A little girl was overheard talking to her doll, whose arm had come off, exposing the sawdust stuffing: "You dear, good, obedient dolly! I knew I had told you to chew your food fine, but I didn't think you would chew it so fine as that."

Upon moving into a new neighborhood the small boy of the family was excited not to fight with his new acquaintances. One day Willie came home with a black eye and very much spattered with dirt. "Why, Willie," said mamma, "I thought I told you to count a hundred before you fought!"

"I did, mamma," said Willie, "and look what Tommy Smith did while I was counting!"

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