

THE CANADIAN

EPWORTH ERA

Christian Endeavor

Vol. 4

TORONTO

JULY 1902

No. 7

Missionary



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Social



Literary

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A Thankful People.

A Chicago paper says the following curious announcement was recently made in a suburban church: "This evening the Rev. Mr. Smith will preach his farewell sermon, and the choir will render a thanksgiving specially composed for the occasion."

No Rival.

That was a very pointed and possibly a very wholesome bit of sarcasm when a gentleman turned on a coxcomb, who had been making himself offensive, and said, "Sir, you ought to be the happiest man in the world. You are in love with yourself, and you have no rival."

An Obliging Lawyer.

A lawyer residing in the north of England, and noted for his incisive style of expression, sent the following terse and witty note to a refractory client, who would not succumb to his reiterated demands for the payment of his bill: "Sir, if you pay the enclosed, you will oblige me. If you do not, I shall oblige you."

An Opportunity.

"Supposing I give you your supper," said the tired-looking woman, "what will you do to earn it?" "Madam," said Meandering Mike, "I'll give you de opportunity of seein' a man go 't'oo a whole meal wit'out findin' fault wit' a single t'ing." The woman thought a minute, and then told him to come in and she'd set the table.

Hard to Turn.

In his fraternal address to the Presbyterian General Assembly of the United States, a few days ago, Rev. Dr. Buckley called their attention to the following prayer, said to have been offered by a Presbyterian minister: "Grant that I may be always right, for thou knowest I am hard to turn." Some Methodists need to offer the same petition.

He Watched Them.

Mrs. Eugene Field once asked her husband to watch some pies for her for a minute. On returning, she was surprised to find the oven door wide open and the mercury flat. "They're ruined!" she exclaimed in dismay. "Why didn't you keep the oven door shut?" "Keep the door shut!" Mr. Field repeated, in very genuine amazement. "Why, you told me to watch them every instant; and I'd like to know how I could do that with the oven door shut!"

Pay As You Go.

Remember poor Richard's words of wisdom, "Better to bed suppers than to rise in debt." Eat off porcelain till you can pay for Haviland. Let it be potato soup till you can afford green turtle. Drink water till you can pay cash for milk. The curse of America is the craze of young business men with meagre incomes trying to live like millionaires. They do it by letting their butcher pay for their meat, their dairyman pay for their milk, their grocer pay for their groceries, and the preachers for their religion. They are known everywhere as "deadbeats." He who piles up debts for living expenses piles up for himself death. Consumption attacks the lungs, gout the feet, fever the head, ague the body; but debt biteth like a thousand serpents, stingeth like a myriad of adders.—Christian Epiphany.

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The Canadian Epworth Era.

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WILLIAM BRIGGS, Publisher.

Vol. IV.

TORONTO, JULY, 1902.

No. 7.

OPPORTUNITY.

Master of human destinies am I,—
Fame, love and fortune on my footsteps
wait.

Cities and fields I walk. I penetrate
Deserts and seas remote. And passing by
Hovel and mart and palace, soon or late
I knock, unbidden, once, at every gate.
If sleeping, wake; if feasting, rise before
I turn away; it is the hour of fate,
And those who follow me reach every
state
Mortals desire, and conquer every foe
Save death; but those who doubt or
hesitate,
Condemned to failure, penury and woe,
Seek me in vain, and uselessly implore.
I answer not, and I return no more.

—*Ex-Senator Ingalls.*

Our Southern Brethren.—The General Conference of the M. E. Church South, elected two new bishops, Rev. E. E. Hoss, D.D., and Rev. A. Coke Smith, D.D. They are good men and will fill the important position creditably. We are pleased to see that our *confere*, Rev. Dr. Du Bose, has been re-elected as General Secretary of the Epworth League.

✕

An Awful Disaster.—For those who laugh at the idea of Sodom and Gomorrah being overwhelmed by fire and brimstone, there is something to think about in the destruction which came upon St. Pierre through the eruption of Mount Pelee recently. No one is, however, justified in concluding that this awful disaster was a judgment of God on account of the wickedness of the people. Such an explanation is scarcely in harmony with the fact that good and bad perished together, and the only survivor was a murderer who was protected by his cell.

✕

From Literature to the Gospel.—A college Professor tells of a club of women in Chicago, composed of Protestants, Catholics, Jewesses, agnostics, secularists—all stripes of faith and no faith—who, after exhausting Browning, Tennyson, Ibsen, and everybody else, invited him to take them through some books of the Bible in a literary, but not a religious way. He commenced with Job and Ecclesiastes, and they were greatly attracted by them. The next year he took up with them the Prophets; the third, the Acts of the Apostles; and, in the fourth, introduced this mixed club, now thoroughly interested, to the Gospels. Some were religiously aroused, some had taken to reading the Bible in private and devotionally, and others had gone to

teaching in the Sunday-school. It often happens that young people can be interested in the literary study of the Bible who would decidedly object to start in with its devotional study.

✕

Peace in South Africa.—It was welcome tidings, indeed, that flashed over the wires, early in the past month, announcing that peace had been declared in South Africa. No wonder that the bells rang and the whistles screamed. It was particularly gratifying that the war was ended before Coronation Day. There will be some difficult problems to settle yet in South Africa, but it is to be hoped that the Boers will generally accept the situation, and Dutch and English dwell together as happily as French and English have done in Canada.

✕

A Canadian Hero.—That was a noble letter which Private Evans, the hero of the Hart's River fight, sent to his parents shortly before his death. Speaking for himself and his brother, he writes: "Before this reaches you we will probably be after Dewet. We can only hope for a safe and victorious trip. Many a good man has died for the old flag, and why should not I? If parents had not given their sons, and sons had not given themselves for the British Empire, it would not to-day be the proud dictator of the world. So if one or both of us should die there will be no vain regrets, for we will have done what thousands have done before us—given our lives for a good cause." It is gratifying to learn that he had for years been a devoted Christian. For his death had no sting and neither the grave nor the Boers could boast a victory.

✕

Wesleyan Gains.—The Wesleyans have gained in England within the year just ended 8,136 members. Their membership now enrolls 463,118. The gain is the largest that has been reported since 1883, and would seem to show a tendency in the direction of increasing ecclesiastical prosperity. In addition there are on trial 33,706, and besides there are scores of thousands who are communicants, but who fail to comply with the class-meeting test, and therefore are not reported as full members. Among these are some of the most faithful and generous supporters of British Methodism. In the Junior Society classes there are organized 86,565 young people.

✕

Christian Science.—The *Christian Advocate*, New York, in reporting the happy results of a remarkable case of surgery in the restoration of the patient,

concludes thus: "The anti-medicine faith healers, the Christian Scientists, and the other despisers of the gifts of God to man for self-protection and reparation could have made nothing of this." To which an exchange responds: "You are wrong, doctor, entirely wrong. They could have made something most solemn and impressive of it—a funeral."

✕

Japan to the Front.—Japan, though so young a member of the family of civilized nations, is at the front in some things. April 1, 1900, a law was put into effect prohibiting any boy or girl under twenty years of age from using tobacco in any form, with a penalty on the consenting parents, and also a penalty ten times as large on the man or woman who sells the tobacco to such boys or girls. Since the promulgation of this law, the Minister of Education has issued orders that all students in the schools of elementary or middle grade are forbidden to use it in any form, regardless of age. If a student in the middle grade should be fifty years old he is prohibited.

✕

A Costly Experiment.—One lesson in the school of experience, where tuition comes so high at times, has made an unwilling convert to vaccination of a Massachusetts physician, Dr. Immanuel Pfeiffer. Until a few days ago he opposed vaccination with all the force of a strenuous nature, achieving notoriety by his published articles and his passionate harangues, in which he repeatedly declared smallpox could not come to one in as good health as he was. He was an anti-vaccinationist clear to his finger tips. So strong was his conclusion on this matter that he went unvaccinated to the smallpox hospital on Gallop's Island, in Boston Harbor, circulated freely among the patients, and, to thoroughly prove his theory, stooped over one of them and inhaled his breath. Now he has the smallpox in its most virulent form; but he is sane enough to declare that, after all, he was mistaken. The lesson of his confession and his experience is strangely emphasized by the fact that not one of the doctors and nurses who have been attending patients on Gallop's Island steadily for six months past has contracted the disease—all of them having been vaccinated.

✕

Half a Century Old.—The *North-western Christian Advocate* of Chicago, one of our most valued exchanges, publishes a special illustrated number to celebrate its semi-centennial. The *North-western* is one of the best family religious papers we know of, and deserves all the success it has achieved.

THE CORONATION.

THE great event during the past month was the Coronation, which took place in Westminster Abbey on June 26th. It was purely a ceremonial affair, and did not add one iota to the power or dignity of the King. At the same time it was regarded with great interest all over the world, and those who were able to be in London at the time considered themselves fortunate, although to the majority there was nothing to be seen but the street procession and decorations.

No one need grudge the King the glory of this great occasion, for he paid for it dearly enough. It is said that his personal expenses amounted to at least a million dollars, while the cost to the government was about the same sum.

The ceremonies of the Coronation nearly all came from the middle ages and are all of them symbolic acts. Even the costumes meant something.

The Coronation chair is of plain oak, with a step carved on the sides with the Lions of England—symbolizing strength, majesty and endurance. Under the seat, on a sort of shelf, is the Coronation stone, brought from Scone by Edward I. The stone is probably part of the great stone chair in which every Scottish sovereign sat to be crowned, and has most marvelous legends and virtues ascribed to it. The most astonishing of all is that which credits it with being the stone on which Jacob pillowed his head when he "saw the angels ascending and descending" from the heavens.

Every English sovereign since Edward I. has been crowned in that chair, and woe betide the monarch who dares break the rule! The superstition is that it must never leave England, nor be set aside for another Coronation chair, or all sorts of ill luck will follow.

King Edward VII. commences his reign under the most happy auspices, and from every part of the great British Empire his subjects will enthusiastically sing, "God save the King." If he "walks in the footsteps of his illustrious mother," his career will be memorable in the annals of English history.

Canada was ably represented at the Coronation by Sir Wilfrid Laurier, Premier of the Dominion; Hon. G. W. Ross, Premier of Ontario, as well as by a number of other dignitaries, and a contingent of Canadian soldiers.

[Since the above was put in type the news has come that the Coronation has been postponed on account of the serious illness of the King. Scarcely any event could have happened that would draw forth more sincere expressions of regret. The King will have the sympathy of his subjects everywhere, who will earnestly pray for his recovery.]

WESTMINSTER ABBEY FROM THE ORGAN LOFT.

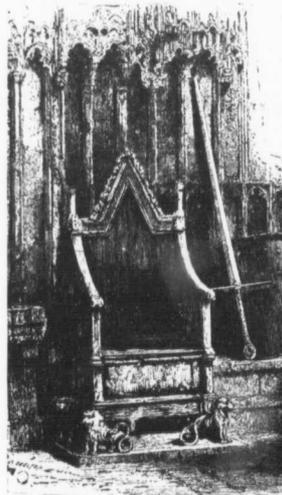
BY THE EDITOR.

WESTMINSTER Abbey has been prominently before the public during the past month on account



WESTMINSTER ABBEY.

of the magnificent coronation ceremonies which were held within its walls on June 26th. It is the most celebrated church in England, for, although there are larger and perhaps more beautiful ecclesiastical



THE CORONATION CHAIR.

edifices, there are none so full of interest as this historic structure, around which so many memories cluster.

It is no part of my purpose to give any description of the Abbey, as this is an oft

told tale, but simply to write a brief account of a personal experience, somewhat unusual.

A letter of introduction is a very necessary preliminary to becoming acquainted with the professional or commercial Englishman. John Bull is a little suspicious toward strangers; he has no time to spend with people he knows nothing of, and sometimes shows them scant courtesy, thus gaining the reputation of brusqueness and inhospitality. When, however, the stranger is properly introduced by one whom the Englishman knows and respects, he is wonderfully courteous and attentive.

During a visit to London a few years ago, I was fortunate in taking with me a letter of introduction from Dr. F. H. Torrington, of Toronto, to Dr. Bridge, organist and choirmaster of Westminster Abbey. Since that time he has been knighted, and is now known as "Sir Frederick Bridge." One Saturday afternoon I called upon the distinguished musician in his chambers at the Abbey, and was received very cordially. He seems a young man to occupy such a prominent position, but almost his whole life has been given to music, and he is now probably the best known organist and conductor in England. The great choruses at Albert Hall are usually under his direction.

When I rose to leave, after a delightful conversation on musical matters, Dr. Bridge said: "You will probably want to attend service in the Abbey while in London. Here is my card; it may be of some use to you." I thanked him, and put the card in my pocket, not thinking that it would prove of any service.

On the following afternoon I went to Westminster Abbey, in company with several other Canadians. The portion of the building set apart for public worship was crowded, and we found that "standing room only" was the best accommodation to be secured. Even this was a long way from the minister and choir. As Archdeacon Farrar was to be the preacher of the day, we were greatly disappointed that we could not get within sound of his voice. All at once I thought of Dr. Bridge's card, which was reposing snugly in my pocket, and determined to test its effectiveness. Going to the front entrance, between the great towers, a door was opened. It was guarded by a sombre looking verger in a long black gown.

"You can't come in here," said he; "this door is only for the use of the clergy and the choir."

"I was aware of that," was the reply, "but I have Dr. Bridge's card."

A change came over the solemn features of the door-keeper in an instant. "Why," he exclaimed, "that makes all the difference in the world. Come right in, sir. Here is Dr. Bridge now."

The doctor shook hands with me heartily, and then asked the welcome question: "Where would you like to sit? Will you go into the choir or come up into the organ loft with me?"

I chose the latter, and in a few mo-

ments was provided with a comfortable chair on the platform between the two sections of the great organ, within a few feet of the key-board. Immediately below were the white-robed men and boys of the choir, and in front was the pulpit. Every word of Archdeacon Farrar's thoughtful and beautiful sermon was distinctly heard. As for the music, it was delightful beyond description. Daily services are held in the Abbey, the singers are all paid, and most of them give their entire time to the choir. With carefully selected voices and such a conductor as Dr. Bridge, the very best results have been obtained.

The anthem for the day was taken from the 18th Psalm, and afforded an opportunity for using the resources of the big organ. The music commenced quietly and softly with the use of the beautiful vox-humana stop, the impression being that of a clear soprano voice. Then the singers began to chant the opening words, "I will love thee, O Lord, my strength." When they came to the seventh verse, "Then the earth shook and trembled; the foundations also of the hills moved and were shaken," there seemed to be an earthquake in the organ and the whole structure appeared to quiver and actually "shake." The climax, however, came in the thirteenth verse, "The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire."

The organ thundered and crashed until the windows of the old church fairly rattled, and it seemed as if the artillery of the skies was in action. The effect was overpowering.

The choir seems to be a long way from the organ loft, but the organist guides, controls and inspires the singers in a most wonderful manner.

At the close of the service Dr. Bridge

gave me some interesting information about the organ and the choir, and cordially invited me to "come again." Altogether it was a memorable afternoon.

afterward Vanderbilt died, after spending months of illness under the instruction of his friend, Dr. Charles F. Deems, making every possible effort to secure a hope of heaven, and constantly complaining that it was so difficult for him to become spiritual or to understand what it was.

THE scientific agriculturist never wastes time and effort upon a dwarfed or ill-shaped or feeble plant or animal. He can better afford to abandon or destroy it. But above all things he is intensely particular of the opening life and the early stages of growth, because he knows that in plant and animal, "as the twig is bent the tree's inclined." Are we as particular about the early life of our children—of their moral bent, their spiritual development? Do we not too often trust to some dreamed-of self-

correcting power inherent within the child, which we fondly hope will somehow bring our loved ones into the ways of righteousness and peace?—*Midland Christian Advocate.*

THE GLADNESS OF NATURE.

Is this a time to be cloudy and sad,
When our mother nature laughs around,
When even the deep blue heavens look glad,
And gladness breathes from the blossoming ground?

There are notes of joy from the hang-bird and wren,
And the gossip of swallows through all the sky;
The ground-squirrel gaily chirps by his den
And the wilding-bee hums merrily by.

The clouds are at play in the azure space,
And their shadows at play on the bright green vale,
And here they stretch to frolic chase,
And there they roll on the easy gale.

There's a dance of leaves in that aspen bower;
There's a titter of winds in that beech en tree;

There's a smile on the fruit and a smile on the flower,
And a laugh from the brook that runs to the sea.

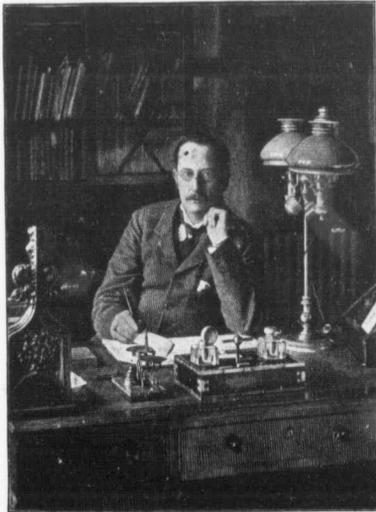
And look at the broad faced sun, how he smiles
On the dewy earth that smiles in his ray;
On the leaping waters and gay young isles—
Ay, look, and he'll smile; thy gloom away!
—*Wm. Cullen Bryant.*



CHOIR OF WESTMINSTER ABBEY.

THE WORLDLY SPIRIT.

DR. BUCKLEY is responsible for the following story, which illustrates the faithfulness of one man and the folly of another: When John Hall first came to this country he preached at a watering place where Commodore Vanderbilt, the founder of the democratic Vanderbilt aristocracy, was present. At the close he approached Dr. Hall, and those who saw the interview were much impressed. The commodore and Dr. Hall were each about six feet in height, the latter a little more. Said the commodore, "Mr. Hall, that is an excellent sermon; in fact, it is the best sermon I have heard for fifteen years." Dr. Hall thanked him in a way which blended pleasure and dignity. The commodore, who in his unbending way was something of a wit, then said, "In fact, it is the first sermon I have heard for fifteen years." Said Dr. Hall, "Commodore, how is that, that you have not heard a sermon for fifteen years?" "Oh, I am too busy," said the commodore. Said Dr. Hall, "Who gave you so much business as to justify you in turning your back on God's house and ministers?" Years



SIR FREDERICK BRIDGE, IN HIS STUDY.

THE ITINERANCY.

When the itinerant wheel has made
Its yearly revolution,
Not like the earth, it stops awhile,
Then starts with resolution,
It stops a while to be repaired,
To have the preaching business aired,
Plans for another year prepared,
A normal evolution.

The preachers all get off a week,
Waiting its lubrication,
They hear each other pray and speak,
And have a fine vacation.
It's short. They just step off and then
It's "All aboard!" and on again,
The wheel revolves to make for men
Hope, faith and consolation.

Well, here we are! In a new place
Almost before we know it,
No time to find it on the map—
(Perhaps no map would show it).
But he who gave the Lord his case
Has found his most appropriate place
For work of cultivating grace,
To plant and often hoe it.

Some say the wheel has ropes and wires
And up-to-date appliances
Behind the scenes; that he gets left
Who has no self reliance.
And if of such you should inquire,
They say no preacher can get higher
Unless he pulls a little wire
And uses modern science.

But many preachers still believe
God's grace can be relied on;
It's greater than all man-made plans,
And all schemes men have tried on.
Still unto Him they make request,
And in this comfort safely rest,
"No man can know what place is best;
God holds this wheel they ride on."

—Elizabeth H. Fenn, in *Northwestern
Advocate*.

IMPERIAL UNITY.

BY REV. J. R. PATTERSON.

THE unity of our Empire! Why at first sight it seems as if it could have no unity. Look at its complex diversity.

1. Consider first of all its great territorial extent and teeming population. Nothing of previous ages approaches unto it. "We hold a vaster empire than has been."

What does this mean? It means approximately that if the earth's surface were parcelled out in farm lots every fifth farm would be held by British law. It means that if the races of mankind were ranged in ranks and King Edward were to pass along the lines, every fourth man, woman or child would salute him as their king. If King Edward's subjects, in single file, were to march past their sovereign day and night, it would take them seventy years, or two generations to pass the reviewing stand. Its vast extent and its teeming population, men say, naturally make for disintegration.

2. Think of our far-flung boundaries. We hold "dominion over palm and pine."

The Britisher is at home in every degree of latitude or longitude, and has fellow-subjects in every clime.

Take hold of the wings of the morning,
And fly round the earth till you're dead;
But you can't get away from the tune that they play
To the glorious old flag overhead.

This is not poetic rhapsody, but sober fact. Six o'clock, and the bugles are blowing reveille in Wellington barracks, London. Westward goes the sound, passing Gibraltar and the Bermudas until it is taken up at the fortress city of Halifax. Onward it speeds to Quebec; from Quebec to St. John's; from St. John's to Toronto; from Toronto to Winnipeg; from Winnipeg to Regina, where it rouses our warders of the plains; from Regina through the mountain passes to Esquimaux; then over the broad Pacific, while east becomes west and west becomes east, calling to the islands of the seas as it goes, until Hong Kong is roused by its martial strain. From Hong Kong to Singapore; from Singapore to Colombo; from Colombo to Bombay; from Bombay to Aden; from Aden to Suez. Meanwhile under the southern crust it rings over the wheat fields of New Zealand and sheep walks of Australia. Now it is heard at Cape Town, and the cities of British Africa signal one another. Cape Town calls to Kimberly; Kimberly to Mafeking; Mafeking to Bulawayo; Bulawayo to Salisbury. Beyond Tanganyika's waters Uganda hears the echo and sends it on to Khartoum, and Khartoum passes it on to Cairo. Cyprus now has caught the stirring note and sped it on to Malta; Malta sends it on to Gibraltar, and once more we are in the longitude of Wellington barracks, London. We have marched westward, "following the course of the sun, and keeping company with the hours," and if you will take you a military map of the British Empire you will discover that we have not passed through a degree of latitude, nor has there been a degree of longitude that has not been vocal at sunrise with the martial airs of England.

Consider the cosmopolitan character of the Empire.

Think of all the varied races, of all the different languages and religions in our empire! Think of all the kingdoms and creeds of India, of the races and religions of Africa, of the foreigners by birth who have settled in Cape Colony, Australia and Canada! If Samuel Johnson, who loved a mouth-filling phrase, were to rise from the dead and describe our Empire, he would doubtless call it a "heterogeneous conglomeration of all sorts and conditions of men." What a strangely varied procession passed before the Queen at her jubilee in 1897.

If representatives of every race subject to our throne had gathered at the coronation of King Edward, there would have been a more motley assembly than that which heard the words of truth and grace at Pentecost. And if all were to join in the national anthem, each in his native tongue, babel would have been out-babelled.

Once more, think of the fact that this Empire is apparently loosely held together; that very large liberties are

allowed to each component part, and then say if the existence of such a nation in this democratic age does not prove that truth surpasses fiction. For were it not existing in fact before us, a description of such an imperial domain would be deemed a pleasing though extravagant romance.

The question arises can such an Empire continue; and we are not surprised to hear some persons say that it cannot. On the Sunday before the Queen died, E. Benjamin Andrews, Chancellor of Nebraska State University, speaking in one of the leading churches of Lincoln, Neb., said that after the death of Her Majesty the stately edifice our statesmen had been ages in erecting would collapse; that no monarch like Victoria would follow her, and consequently Australia would revolt and declare her independence. South Africa would next throw off the British yoke, and Canada would soon follow suit. Thus, he declared, we are within measurable distance of the time when the British Empire, as we now know it, will be no more. I have already shown that there are forces in connection with our Empire which make for disintegration, and now I propose to show that there are other and more powerful forces which make for cohesion.

1. The first thing that makes for imperial unity is the fact that our Empire is of long standing and gradual growth. Newfoundland was colonized in 1583. Canada was conquered in 1759. Australia received its first settlers in 1788. Captain Cook discovered New Zealand in 1768. Cape Colony was formally ceded to England in 1814. Clive won the battle of Plassey, which laid the foundation of our Indian Empire, in 1757. Thus it will be seen that the youngest of our great colonies is almost a century old. What do these facts signify? First, that Great Britain has, or ought to have, large experience in colonial administration, and is, or ought to be, a past master in the art of empire building. Second, that in the five great colonial centres British law has long been in force, and British institutions have become thoroughly established, with the result that British feeling in those centres is strong. In Canada, in Australia and New Zealand, largely in South Africa, and to a surprising extent in India, the people have identified themselves with British interests, and have retained or adopted the traditions and history of the home land as their own. From these loyal centres colonial expansion has gone on. Canada has grown from the United Empire Loyalists' settlements; British Australasia from Sydney; South and Central Africa from Cape Town and Port Elizabeth; India from Calcutta. Again, these expanding centres have leavened the surrounding districts with feelings kindred to their own. There one native state finds it easier to become a subject people when it sees a rival neighbor flourishing under British rule. Then in times of trouble on the frontier these places have formed safe bases from which men and supplies could be forwarded to any expeditionary force sent into the regions beyond. In this connection it should be remembered that we have not, as a rule, annexed territory

until the way for annexation has been prepared by our explorations and our commerce; and even then the Imperial Government has acted with reluctance. "Land grabber" is a term often applied to Great Britain; but the truth is that during the last twenty-five years France, Germany and Portugal have all annexed proportionately more territory than has she. They were after commercial preserves to hold and develop. Great Britain has simply seized territory she has already largely developed, and from which she was threatened with total exclusion by the colonial laws of her commercial rivals. The net result of these facts is that there has been little mushroom growth or mushroom conditions in our Empire; hence, what we have we can hold.

2. Devotion to a common head. Herein is one of the advantages of a monarchy. It gives the people an object of loyalty and devotion, who is the head of the nation, and at the same time out of, independent of, and above party politics. In a republic it is not so. The president is head of a party as well as a nation. He is largely responsible for the Government's policy; therefore the object of much censure and abuse. In our monarchy, however much persons may have disliked Her Majesty's ministers, we all loved the Queen. Governors, premiers and minor officials might try colonial patience, but colonial loyalty never faltered in its devotion to Victoria. Our Sovereign Lady could do no political sin.

A common head supplied us with a common national anthem. How can a poor Philippino sing "The Star Spangled Banner," or rejoice in "The Land of the Free and the Home of the Brave"? How can he join in "My Country 'Tis of Thee," or glory in the "Land Where our Fathers Died"? What does the "Watch on the Rhine" mean to a negro of German Central Africa; or the "Marseillaise" to a native of the French Congo! But our national anthem differs from others in that it can be sung with gusto by every subject of our throne. Victoria was a woman that appealed to our chivalry. She was a good woman. "A thousand claims to reverence closed in her as mother, wife and queen" that inspired our respect. She was our Sovereign Lady—that roused our patriotism. Consequently while Canada sang of the "Land of the Maple"; while Australia sang their island home under the Southern Cross; while South Africa rejoiced in their expansive veldts and towering mountains; while Hindus glorified a land whose institutions are hoary with the rine of old; yet let occasion arise and the sectional note was dropped, while we all joined in the thundering chant "God Save the Queen" Saxon and Celt, Dutchman and Hindu, Christian and Buddhist, Mohammedan and Pagan, we were every one Britons in honoring the great mother of us all.

The Queen is dead, but the Queen's son reigns in her stead and promises to walk in her ways. If he does so, let him be sure of this; that in spite of the democratic tendency of the age; in spite of abstract arguments in favor of a republic, a loyal and united people will rally round his throne, singing and praying God Save

the King! Long Live Edward! Glorious be his reign! This devotion to a common head is a powerful and essential factor in imperial unity.

3. Britain's unrivalled sea power. The English have always been a maritime people. The old Norse blood in his veins makes it as natural for the young Englishman to take to the sea as it is for the young eagle to soar off towards the sun. Since ever our forefathers fared forth from the shores of Scandinavia, our navy equals the strongest other two. Five out of every eight ocean-going steamers still fly the British flag. Our coaling stations dot the trade routes of the world, making it possible for our vessels to go where no other vessels can go without our assistance. To illustrate our sea power. During the first six months of the Boer war, without seriously disturbing her commerce, Great Britain moved some 160,000 soldiers over 6,000 miles. Never has any other nation attempted to transport half so many half that distance, and no other nation could transport half so many men half so far in twice the time. What is the most important factor in our Imperialism? It is our merchant marines, that "legion that never was listed." The sea dogs of Old England, whose stations change with every passing hour.

4. Wisdom in colonial administration. In four ways is this wisdom shown. First, there is everywhere the largest liberty consistent with the public weal, e.g., freedom of discussion in most colonies is almost unlimited. You can call a public meeting, and by solemn resolution declare that the governor is a simpleton and his advisers a set of knaves, and the said governor will smile upon you with tolerant indulgence, knowing that free speech is a safety valve by which pent-up feeling finds harmless expression, and therefore the best preventative of rebellion. But advance from discussion to action; destroy property or take life. Presto! The strong arm of the law puts down your bold presumption.

Great Britain adopts the form of her government to the character and condition of the people whom she governs. In India she has feudatory states, i.e., the native princes have kingdoms within her larger kingdom. Outside of India she has four forms of administration. In savage and undeveloped countries, like British East Africa, she has protectorates, controlled by a British resident, and ruled by a military force. Of remote, weak or illiterate provinces like *Jamaica*, she makes Crown colonies, governed directly from Downing Street. Between Crown colonies and self-governing colonies there comes in another class, of which Natal is an example—colonies having representative Government, where the people elect the members of the Legislature, but where the public officers are appointed by the Crown. Lastly, she has self-governing colonies, like Canada and Australia, who enjoy complete control, under her veto, of their domestic affairs. Thus, she has peoples in all stages of probation; nations in all degrees of development. Even the feeblest civil crown colony may look forward to a time when it will be no longer the spoon-fed nursing of little England, but a self-governing and integral part of

Greater Britain; one of the junior members of the world-wide firm of John Bull & Sons.

The Empire stands for the subject's good. It strives to elevate mankind. Call the roll of those whose affairs Great Britain has controlled, and whose destiny she has guided. Canada stands up and testifies that a conquered race now bless the day when British rule succeeded French. In 1859, Australia describes the elevation of a penal colony into a prosperous self-governing Commonwealth. India tells the story of the abolition of the *Suttee* and the *Juggernaut*, and witnesses to the fact that without Great Britain's presence India would become a shambles, in which Mohammedan and Hindu would sell one another. Egypt affirms that when Great Britain took control in 1881 all was chaos, and that even in 1885 three things were declared impossible in Egypt by the wise men of the world, viz., to carry on public works without forced labor; to collect taxes without torture, and to save the country from its bankrupt condition. But ten years passed by, and lo, the public works went on and there was no forced labor; taxes were collected and there was no whip used.

5. Never was Imperial sentiment so strong or widespread as now. How nobly we disappointed our continental critics a year ago last fall. They said that John Bull would not fight for his colonies, and if he would he had not the virility to do so, being too old and fat and flabby for the hazardous game of war. Accordingly, in his insolent presumption, Mr. Kruger launched his famous ultimatum, bidding us quit South Africa on twenty-four hours' notice. The world stood by and watched. Did England fight for her colonies? Was her martial fire extinct?

From English hamlet, Irish halls, Welsh heath and Scottish byres
They thronged to show that they were still
sons worthy of their sires,
That what those did, they still can do; that
what those were, these are,
Whose fathers fought at Waterloo, or died at
Trafalgar.

From the jungles and rice plains of
India; from the tea plantations of Cey-
lon; from the wheat-fields of New Zealand;
from the gold mines of Australia; from
the seven sister provinces of Canada:

Crossing the deep they come,
Seeing the English bayonet gleam,
Hearing the English drum.
Foot in stirrup, hit in hand—
Freemen to keep men free.
All, all will help to hold the land,
While England guards the sea.

In that Imperial outburst I see demonstrated this truth, that if the colonies should ever separate from England, it will not be when their Imperial Father, with his back to the wall and his foot to the foe, faces a snarling world.

Grand Valley, Ont.

The cross is to be met with in little things as well as great. It is not merely in stupendous conflicts with the powers of evil within us that we are to discover its presence, but in the little details of daily life.—*W. H. Hoy Atkin.*

THE BRITISH MUSEUM.

Sketch No. 3.

BY MR. O. J. JOLLIFFE, M.A.

AFTER coming out of the Reading Room and seeing how well all the space has been utilized by the skillful architect, Mr. Smirke, one feels like saying, "Why, surely he has squared the circle," even though that is a mathematical impossibility, and of course an impracticable feat in architecture, were it not that every square foot around this immense Reading Room is put to such a splendid use.

We shall now take a few minutes to look into the Egyptian Rooms, which are shown by the admirable engraving on this page. The first object which attracted my attention was the famous "Rosette Stone," with trilingual inscription, by means of which a key was opened to the translation of the hieroglyphic language of ancient Egypt.

These Egyptian antiquities, some of which are shown on this page, fill three halls on the ground floor and four rooms in the upper storey. Some of these statues take us back three thousand years before Christ, or a thousand years before the time of Abraham. You will notice that the colossal arm in the upper right hand of the sketch belongs to the right shoulder of the statue whose gigantic head appears right below, Thothmes III.

The *Moabite stone* and the Elgin marbles are also articles, nay *treasures*, of intense interest, especially the Elgin marbles, which are the remains of the beautiful statues carved by Phidias in the days of Socrates, wherewith to adorn the Parthenon at Athens. These marbles were brought to England by Lord Elgin—the father of our Governor-General of the same name—at a cost to himself of \$350,000, and sold to the British Government for about half that sum.

The Assyrian Room, with its wondrous relics of old Babylon and Nineveh, and the Mausoleum Room are objects of surpassing interest.

Handsome and even magnificent as are the various libraries on the north and east side—such as the Grenville library, the King's library, etc.—you will love to linger long in the suite of Manuscript rooms, where you will see letters of Erasmus, Luther, Calvin, Sir Thomas More, as well as those of our kings and queens from very early times; and among them all one of the most interesting is a little letter printed in awkward and ill-shaped letters, showing how painfully those baby fingers wrought at the task and signed "VICKY." This was written by our late beloved Queen when she was only four years old.

In one of the manuscript rooms is a beautiful cabinet, in which is contained the original Magna Charta, or what is left of it after it was nearly destroyed by fire at Somerset House it 1731. It is no small success to get a sight of this docu-

ment. I had to use all the powers of persuasion I possessed and make the statement that I had come more than three thousand miles to see that historic page, ere the firm but polite guardian of the treasures in that room allowed me to behold with my own eyes that keystone to the arch of our liberties.

You would also be pleased to behold the signatures of Shakespeare, Milton, Spencer, Nelson, Wellington, and hosts of others, not omitting to read one of General Gordon's letters written to his

PRESIDENT ROOSEVELT ON THE BIBLE.

THE President of the Epworth League Union of Baltimore, a short time ago asked a number of eminent men to contribute to a symposium on "The Kind of Men the World Stands Most in Need of." Each one was expected to send only a few words, but Mr. Roosevelt, in speaking of the man who chooses the Bible as his guide, made a contribution that really amounts to an exposition



EGYPTIAN ROOM, BRITISH MUSEUM.

ment. He was in such peril in the Sudan.

And now we have taken perhaps thirty minutes in our three brief sketches, which give only a partial view of what we should take thirty hours or rather days to study on the spot, and even then we should not have seen all the treasures of this wonderful place. Ottawa, Ont.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity.—*Ruskin*.

of the Book as the best foundation on which to build rules of conduct. The President, in the reply which he sent, said: "Every thinking man, when he thinks, realizes what a very large number of people tend to forget, that the teachings of the Bible are so interwoven and entwined with our whole civic and social life, that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what life would be if those teachings were removed. We would lose almost all the standards by which we now judge

both public and private morals; all the standards toward which we, with more or less resolution, strive to raise ourselves. Almost every man, who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible. You may look through the Bible from cover to cover, and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. On the contrary, in the Bible, taking that as a guide, you will find that, because much has been given to you, much will be expected of you, and a heavier condemnation is to be visited upon the able man who goes wrong than upon his weaker brother, who cannot do the harm that the other does because it is not in him to do it. I plead, not merely for training of the mind, but for the spiritual and moral training that have always been found in, and that ever accompanied the study of this Book; this Book which in almost every civilized tongue can be described as 'the Book' with the certainty of all understanding you when you so describe it. The immense moral influence of the Bible, though, of course, infinitely the most important, is not the only power it has for good. In addition, there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking. This is not a small matter in an age when there is a tendency to read much, that even if not actually harmful on moral grounds, is yet injurious, because it represents slipshod, slovenly thought and work, not the kind of serious thought, of serious expression, which we like to see in anything that goes into the fibre of our character."

"LOYALTY TO OUR MOTTO."

BY REV. F. W. LANGFORD.

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

Look at the motto itself. "Look up, Lift up, for Christ and the Church." These two injunctions are inter-dependent. The latter is the grand resultant of the former. This is true in every sphere of life. In every department of human activity progress is the result of harmony between God's thought and man's activity. Before there can be efficient lifting up for

the Master whom we serve, there must be such a constant and earnest looking into the infinite depths and heights of the eternal mind that the thoughts of the Divine may be reproduced in us; and then in our lifting up will be seen the working out of that which has been wrought in by the practice of an earnest devotion. If in any of our Leagues there is reason to complain that there is not enough "Lift up," the cause is traceable to the fact that there is not enough "Look up."

There is a peculiar significance in the wording of our motto—"Look up." Man in his natural state looks down. Why? Because his affections are there, his hopes centre on things beneath him. There are many who seem to live in the lower chamber of their being, and to find their life in the gratification of their bodily desires. But, if the ambition and the ideal of the many fall below the true dignity of man and the true sphere of human activity, let it be said of every Epworth League at least that he has not forgotten his exalted position in the universe of God, nor sought the field for the employment of his faculties in any activity other than that which is dignified by the co-operation of God.

Why look up? As a League we are a part of the Church. The Church is the body. Christ is the head. The head is the seat of intelligence and governing power. Hence we must look up to our living Head for wisdom and guidance that we may intelligently go forth to live the prayer, "Thy kingdom come."

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

In the Christian Endeavor Department we need a broader love, a burden for souls, a baptism of power. And it can be had only by looking up. No meeting of the League should be lacking in the devotional element as its dominant influence.

In the Missionary Department no less than in the Christian Endeavor Department, we recognize the fact that if we are to lift up more successfully we must have within ourselves the true missionary spirit.

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

sired end only when superintended by one who looks up continually and earnestly to the Source of all wisdom. And in our social work we can only realize that

"The fellowship of kindred minds
Is like that above"

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

Union, Ont.

HEALED BY HUMBBUG—CONFESSIONS OF A MEDICAL MAN.

YES, I have had some strange patients in my time, as, indeed, every doctor of any experience must have had, said a medical man; and I have performed some wonderful feats of curing by methods which would not be recorded in the *Lancet*.

Of course, among a doctor's clients are many whose ailments exist only in their imagination, and not a few of them are positive cranks.

Only a month ago a man called to see me in a state of great distress. He assured me that he had got a "Frog in his inside." He had swallowed it in a condition of infancy in a glass of impure water some months earlier, and it had grown to an enormous size. He was sure that it would be the death of him if he could not get rid of it.

In vain I pointed out that the frog existed only in his fancy; he grew furious at the suggestion, and said that I was as incompetent and unsympathetic as all the other doctors he had consulted.

"At last, to get rid of the man, I said, "Very well, you may be right after all. At any rate, come here again at this time to-morrow and we will see what can be done."

He came at the appointed time, and I told him that an operation would be necessary, to which he gladly consented. I made him lie down on a couch, administered chloroform, and when he recovered consciousness was able to show him a very large and frisky frog as the result of the operation. His delight was unbounded, and he went away blessing me for saving his life. Of course, he had no suspicion that the frog had been specially imported for his benefit.

Another of my patients has to thank me for his preserved eyesight—at least, so he is kind enough to say. He informed me that a tin-tack which he had been hammering had sprung up and lodged in his right eye, causing him infinite pain—and, certainly the man's eye, from constant rubbing, was in a state of great inflammation.

I examined the eye carefully, but could find no trace of any foreign substance in it; and, as for there being a tin-tack "buried in it," the idea was preposterous. However, as I saw the man was convinced the tack was there and was making himself ill with anxiety about it, I suggested a small operation. A few minutes' preparation was all that was necessary. Fortunately one of my boys had a magnet, which I discovered, and attaching this to a battery I held it in proximity to the man's eye.

Within a few seconds my efforts were rewarded, for I was able to show my

patient a very vicious-looking tin-tack (which I had taken from the drawing-room carpet), and had the satisfaction of sending him away happy, to advertise my "skill" among his friends.

One good lady, who is a small and constant annuity to me, vows that I am the "cleverest doctor in town," and has sent me crowds of patients. She is one of those people who are always imagining they have some new ailment; indeed, I think by this time she must have almost exhausted all the "ills that flesh is heir to," and will have to begin again.

Of course there is nothing whatever the matter with her, except indolence, which is the mother of all kinds of disorders, real and fanciful. Fortunately for every ailment I am able to provide a specific, which never fails to cure her within a few weeks. The curious thing is that, with a slight variation in coloring and flavor, the medicines are always the same, and contain nothing more potent than a little sugar, with a tablespoonful of wine or spirit.

Some people would say that it is wrong to deceive a patient in this way; but I cannot see it. Such women are never happy unless they are "under the doctor's hands," and if one man won't doctor them another will. My medicines certainly do them good, if only in imagination; and in this particular case do not cost my patient a tenth part of the money she spends on her pet dogs.

You did not know that it is possible to turn a man's head completely round without killing the patient, did you? Well, it is; for I have done it, and ought to know.

About a year ago a man called to ask me if I could do anything for him. He told me that by some means, which he could not explain, his head had got twisted completely round, so that the back of it was in front and his face behind. This was a serious state of things, though I admit the man's appearance seemed to me quite normal. However, I was equal even to this emergency, and invited the man to call again at an appointed time, prepared to undergo an operation.

By an arrangement of mirrors the man was only able to see the back of his head, a fact which, of course, confirmed him in his hallucination. The lights were turned out, and in the darkness I gave my patient a series of electric shocks from a powerful battery, during which my assistant gave his head a series of violent twists and wrenches, until the poor man begged us to desist.

With a final shock and twist the lights were re-lit, and to my patient's delight he saw his face in the very mirror where only a few minutes earlier he had seen only the back of his head. The cure was complete, and the patient is firmly convinced that during that awful period of twists and shocks (and juggling with mirrors) his head was actually twisted into its proper position again.—*Tit-Bits.*

I CAN conceive of no difference comparable to that between a smooth and a rough sea, except that which is between a mind calmed by the love of God, and one torn up by the storms of earthly passions.—*John Wesley.*

CALORIC CHRISTIANS.

THE *Observer* makes this excellent and suggestive comparison: Every householder who cares for his own furnace fire knows that not all that glowing mass is composed of heat producing coals. In the fire is many a bit of slag, which may indeed be warmed to a glow by the burning coals around it, of which it may appear to be a part, yet is not itself the direct producer of the calorific, which it is somewhat feebly giving off, and may even be interfering with the proper draught of the fire. So there is many a professed Christian believer whose heart has never yet been fully surcharged with ardent zeal, but who depends upon contact with some thoroughly zealous associate for such temporary fire and feeling as he may display. Such a one is a sluggy soul. In revival times, when the whole surrounding community flames with zeal, he is warmed in heart, too, but as soon as the religious temperature around him falls, it quickly becomes manifest that he possesses no indwelling power, enabling him to resist the tendency to cool off, and so he hardens in some ugly shape of selfishness and indifference. What is wanted is Christians who are calorific all the year round.

JOVIALITY AND SOCIABILITY.

IS there not a grave danger in what is called the social spirit at the close of many of our religious services? Here is a meeting in which strong and solemn truths have sway; the spiritual interest seemed to be deep, and a feeling of spiritual longing seemed to possess the congregation. Here is a man who in friendly banter slaps his friend on the back and says in a gay voice, "Why, how do you do?" And then follows a conversation utterly foreign to the spirit of the occasion. Here and there are folks chattering gaily; they do not mean any harm, but they certainly are not doing any good—for the spirit of the meeting is gone. Perhaps some earnest word has been said, which has gone deeper than some others; strange to say, these very words are often the occasion of joviality, and are referred to in such a way as to destroy their force for good. No man has ever taken a verse of Scripture and made a joke out of it without utterly destroying its usefulness for some people; it will never recur again without the parody or joke coming to the surface. "I was sorry you had to take up that collection at the close of the sermon this morning," said a young man to a pastor one Sunday; it was a special offering that had been neglected in the earlier part of the meeting. He said: "I wanted to go away with the message fresh in mind, and have nothing to disturb it." If that collection could affect the influences of a service, what may not be said about the jovial nature of our sociability so commonly manifested at the close of a meeting?

Shall we abandon the social spirit at the close of the service? By no means; but the social spirit should be joviality guarded lest it degenerate into joviality; joviality in a social gathering may be entirely proper; in a prayer meeting or a

preaching service, it is more apt to do harm than good. Nor does this mean that a pleasant smile and a warm hand-clasp and a hearty "good morning" are not in order; these things belong to the most reverent service. But—well, those who do not see the difference here drawn would not be convinced if the matter were discussed further. Our young people have a large lesson to learn in connection with this social idea; it is doubtful if a social hour attached to a devotional meeting is a helpful thing; the spiritual impulse is apt to be cooled in the pleasantry which follows. There was a man who said that there is a time to everything under the sun. We shall do well to note the time and seasons in which to cultivate the spirit of reverence, and when to be social—and jovial.—*Baptist Union.*

SUMMER CHRISTIANITY.

THERE is great danger, lest the Churches lose during the summer holidays much of what they have gained during the winter. The *Methodist Times* of England has the following wise words of caution on this subject:

"The summer and autumn are the periods of the year when ministers and laymen are in the growing habit of taking longer holidays. We have not the least doubt that the stress and strain of modern life make it absolutely necessary that we should have these periods of rest, change and recreation. But too many Christians become more lax during the summer in their religious life, in their attendance on the means of grace and in Christian work. We ought to be 'steadfast, unmovable, always abounding in the work of the LORD'; and if the precise sphere of our Christian work inevitably varies in the summer, it ought none the less to be entered with earnestness. Some kinds of Christian work cannot be done in the summer; but there is no reason why we should not undertake others, especially in largely-frequented health resorts and in other places where multitudes of people congregate together. With a little ingenuity Christian men will have no difficulty in finding plenty to do in the summer as well as in the winter. But we need to be on our guard, to warn one another against the peculiar temptations of the season of the year and to provoke one another to Christian enterprise. A little reflection would suggest to us the special methods of serving Christ and promoting the salvation of men most appropriate for the summer months, and we ought not to yield to the deadly delusion that now the main part of the work of the winter is over, we are to become comparatively indifferent or careless until the shortening autumn days are upon us. We ought to make our plans for the summer work as carefully as we arrange for the winter campaign; and, speaking especially to Methodists, now that we are happily able to report an increased membership, let us leave no stone unturned to secure a far larger increase twelve months hence."

"THE art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please and is within the reach of the humblest."

Anecdotal.

Miss "Ca'line's" Bouquet.

An amusing case of mistaken identity is certain in *Lippincott's Magazine*. A described good physician whose door bell rang late one night, supposing that the summons was from someone who needed his services, rose from bed, put on his dressing-gown and went down to the door.

A colored man stood there, holding a huge paper package, from which buds and leaves were protruding.

"Is Miss Ca'line Ward in?" asked the man.

"She has retired," returned the doctor. Miss "Ca'line" Ward was his colored cook.

"I's sorry, sah, to call so late. Dah was a jam in de street-cars. I'll leab dis fo' her, sah, ef you will kindly gib it to her in de mo'nin'."

"Certainly," said the doctor.

He took the bundle carefully, closed the door, and carried the flowers to the kitchen. There he placed a dishpan in the sink, drew a few inches of water in it, carefully pressed the base of the package into the water, and went back to bed, thinking how pleased Miss "Ca'line" would be.

The next morning he went into the kitchen early, to find the cook holding a dripping bundle. Her manner was beligerent and her tone was in keeping with it.

"Ef I had de passon heah dat did it," said she, "I'd empty de kittle on 'em! I'd just like to know who put my new hat in de dishpan—that I would! I'd seald 'em for sho'!"

He Gave His Life.

The author of "Tales of an Engineer" pays a tribute to the memory of a man of his own craft who stuck to his engine, knowing that his death alone could lessen danger to those in his charge.

The train had crossed a bridge and was approaching a tunnel, which being on the shadow side of the hill, looked like a great hole in the night. Nearer the engine the engineer saw a number of dark objects scattered about. In another second he discerned what these were, and realized an awful danger.

As he reversed the engine and applied the air-brakes he shouted to the fireman to jump. He might have jumped himself, for he saw the danger first; but no such thought came to him. In another second the pilot was plunging through a herd of cattle asleep on the track.

If they had all been standing, he would have opened the throttle and sent them flying into the river, with less risk to his train.

But they were lying down; and as they rolled under the wheels they lifted the great engine from the rails and threw her down the dump at the very edge of the river.

But so well had the faithful engineer

performed his work that the train was stopped without wrecking a car. Many of the passengers were not awakened.

The trainmen came forward and found the engineer. He was able to speak to them. He knew that he had but a few minutes to live, and left a loving message for his wife. Then, as if he had nothing more to say or do, he closed his eyes, folded his hands over his brave heart, and without a murmur, apparently without pain, died.

A Very Big Baby.

We all admire the man who never complains—perhaps because he is so rare. The *Youth's Companion* says that a resident of Philadelphia, who took into his house as valet a Japanese boy, was somewhat startled the other day by the frank criticism of the servant.

The gentleman was walking about the room in his bare feet when he stubbed his toe and tore the nail. While the valet was putting on his master's stockings he happened to touch the injured toe, whereupon the gentleman uttered a sharp cry of pain and told him to be more careful. The boy smiled, looked up into his master's face, and said:

"You great big baby."

"What's that?" asked the astorished gentleman.

"In my country," went on the little Japanese, "when baby hurt himself, baby cry. But after he five years, boy or man hurt himself, he say, 'It make no matter.'"

The gentleman admitted the wisdom of the argument, but pleaded that he was too old to attempt to acquire Japanese stoicism.

Dubious About the Youth.

Burke once obtained a very early painting by Sir Joshua Reynolds. Calling on the great artist, Burke submitted the work as that of a young student who sought advice from the master. Reynolds had a long look, and then asked, "Is the painter a friend of yours?"

Burke replied in the affirmative. "Well," replied the great man, "I really don't feel able to give an opinion. It's a cleverish thing; but whether it is of sufficient promise to justify the young man in adopting art as a profession, I cannot say."

Sir Joshua had entirely forgotten his own work.

Only One Objection.

P. T. Barnum, being a pronounced joker, turned also his witty faculty to use. When he told the Adirondack landlord, with great solemnity, that he hesitated to find fault with anything about the hotel when so much was agreeable, he was urged by the landlord by all means to be frank and do so. "Well," said Barnum, "it is only one thing. I have discovered with regret that your pepper is half peas." The landlord declared it could not be, but, on being assured that Barnum knew pepper as well as ginger, he wrote a caustic letter

to his grocers about sending him such stuff. They, knowing doubtless who the real complaint was, wrote back that if he would spell "pep-per," he would doubtless find half of it composed of p's, and that which they had sold had only the amount the orthography required.

An Embarrassing Honor.

A certain head of a government department was invited to dine with others at a table with a cabinet minister. During the dinner the former, who happened to be placed between a door and a window, and had said nothing at all, began to sneeze.

"Are you taking cold, Mr. Brown?" asked the cabinet minister.

"I believe I have that honor and pleasure," answered Mr. Brown, bowing very respectfully.

Sir Wilfrid Lawson's Dismaying Experience.

Sir Wilfrid Lawson, the English statesman, says that he never received a knockdown till, spying a laborer walking along with the old, familiar black bottle protruding from his pocket, he entered into conversation with him, and pointed out the misery which had resulted from the bottle, and earnestly exhorted the man to flee from its contents.

The man was so overcome that he took out the receptacle, and emptied the liquor into the road.

Sir Wilfrid's face beamed with pleasure, and, handing the man sixpence, he said: "Take that; it will buy you something better."

The man, to the disgust of Sir Wilfrid, entered a saloon and spent the sixpence in beer. The liquor he had thrown away was cold tea.

Higher Authority.

An Irishman, about whom the *Detroit Free Press* tells, had enlisted in the cavalry service, although he had never been on a horse in his life. He was taken out for drill with other raw recruits under command of a sergeant, and, as luck would have it, secured one of the worst buckers in the whole troop.

"Now, my men," said the sergeant in addressing them, "no one is allowed to dismount without orders from a superior officer. Remember that."

Tim was no sooner in the saddle than he was hurled heels over head through the air, and came down so hard that the breath was almost knocked out of him.

"Murphy," shouted the sergeant, when he discovered the man spread out on the ground, "you dismounted!"

"I did."

"Did you have orders?"

"I did."

"From headquarters, I suppose?" with a sneer.

"No, from hindquarters."

"Take him to the guardhouse!" ordered the sergeant.

The Saloon Must Go!

Parable of the Saloon.

A few days ago a man in Boston reeled home, pounded and choked his wife, kicked her with his big boots, sat watching her moanings, struck the water away that his little daughter was bringing her dying mother, and swore as she died. Only twelve days before this butchery Vincent Vincelsk came home drunk in Pittsburg and chopped his wife and little children to death with a rail-cutter. Only thirteen days before that John Blissett, of Detroit, drunk, emptied his revolver into his wife's body and poured kerosene over her and stood with lighted match to make her a burnt-offering to drink when the police broke in upon him. Only one month and a day before that a father in Indiana came home drunk, sought to kill his wife with a hatchet and was shot dead by his son. This, gentlemen, is the parable of the saloon.—*Central Church Advocate.*

The Saloon Keeper Frightened.

At the great State Epworth League Conference a few years ago the sessions were held in the opera house in the city of San Antonio, Texas. Underneath it was a saloon. Before that massive assembly of the young men and women of this State, Rev. George Stewart was delivering his tremendous arraignment of the saloon. During his terrific speech, he stopped and cried out, "Every Leaguer that will this day avow eternal warfare against the iniquitous traffic wave your handkerchiefs!" It was like a perfect sea of linen, amid the tremendous applause. The saloon men below were terrified for fear the floor would give way. And well they might fear. It was a prophecy that day of the not far-distant utter destruction of the traffic under the victorious tread of the oncoming generation. Why not train a generation that would end the national existence of this great evil! Yes; the saloon is doomed!

A Man Killer.

In Brooklyn, two brothers lately made a bet as to their drinking capacities. This is the dialogue and the upshot as observed by a reporter:

"Betcha a nickel I kin drink more whiskey in five minutes than you."

"Betcha cant," said his brother.

"Whereupon, having collected a dollar, they sent out for two quart bottles of whiskey. The younger drank his quart in four minutes. Then he turned around to his brother.

"Y ain't finished yours."

"Cant," said the brother, shamefacedly, holding out his bottle, in which there remained about a gill of whiskey.

"Give it here and I'll drink it."

"He drank the gill and shortly after fell down on some straw in a stall. The crowd forgot him for a time, but when they tried to awake him they couldn't;

so somebody called in a policeman. He sent for an ambulance. A doctor came with it and worked over the victim nearly an hour. Then he took him to the hospital. The other doctors worked all day, but they were not successful in bringing the man to consciousness.

"It was said at the hospital that there was little chance of recovery."

This is a little quicker work than is credited to whiskey, drunk in more moderate quantities and in slower time, but the inevitable result is always the same.

Prohibition in Maine.

Samuel F. Pearson, sheriff of Cumberland County, Me., which includes not only Portland, the chief city of the State, but also twenty-five other cities and towns, when in Chicago last February, answered the twaddle about Prohibition failing to prohibit. The *Chicago Tribune* stated that there were twenty-five places where liquor could be openly bought in Portland. Sheriff Pearson referred to this in his public address, and then counted down \$100, and placed it in the hands of the chairman, and said: "That hundred dollars shall belong to the man who will produce evidence that there is ONE such place—not twenty-five—JUST ONE. I will put another \$100 with that if any man will find an open saloon or an open bar in Cumberland County." There was a chance for an enterprising newspaper, but two months have passed, and Sheriff Pearson's money, still in the hands of the chairman, remains unclaimed.

An Opportunity for Heroism.

In the life of Frances Willard is an incident which has its message for all people in all times. Among the great men and women who were most in sympathy with Miss Willard's work and deeply admired her genius was the old abolitionist, Wendell Phillips. One night after she had spoken in Boston, a young man happened to call upon Mr. Phillips to ask for his autograph, and the old man detained him far into the night, showing him relics of the abolitionists and memorials of his own labors. As his host was about to bid him good-night, the young man said, half patronizingly:

"Mr. Phillips, I think if I had lived in your time I would have been heroic, too."

Mr. Phillips, who had gone to the door with his caller, pointed to the saloons down the street, and his voice was keen with indignation.

"Young man," he said, "you are living in my time—and in God's time. Did you hear Frances Willard last night? Be assured that no man could have been heroic then who is not heroic now. Good-night."

One meets so often in these days impatience with the age and its conditions, idle longings for other times and other

battle cries. We need to take to ourselves the sharp truth in the old patriot's words. To-day is God's time. One who is not a hero now in to-day's duties and conflicts, misses greatness, not because of conditions, but because of the cowardice of his own soul.

A Gigantic Evil.

Rev. Dr. D. C. Huntington, Fraternal Representative of the M. E. Church to the General Conference of the M. E. Church South, made the following reference to the liquor traffic in his speech before the Conference at Dallas:

"Methodism, in common with all branches of the Church militant, is confronted by evils of gigantic proportions. Foremost among these is the liquor system of the country. Foremost, I say, not only from the number of its victims and its unblushing defiance of restraint, but from the fact that where it does not create, it openly supports all other vices. Its inspiration is the greed of gain and the spirit of gross self-indulgence. Its work is to develop and sustain appetite as the fascinating, governing, and enslaving power in the manhood of our country. It is thus the perfected antagonism of the kingdom of God. Through it our young men in appalling numbers are lured from home and school and Church. An army which our Churches seem unable to reach are in the saloons and their accompanying haunts of dissipation. This iniquitous business, in itself so hostile to righteousness, is rendered still more formidable by its toleration and protection under the laws. The manufacturers and dealers say "there is money in it." The government says "there is revenue in it." Both arguments are essentially one, and would justify any other form of iniquity upon condition that it could be made a source of financial profit. Chartered by the laws, in partnership with the government, it has become a power, the nature and magnitude of which menaces all which patriots and Christians hold most dear. Politicians court its favor, juries condone its criminal impudence, and largely the secular press awaits its commands. Sadler still, here and there a professed minister of the gospel becomes its apologist, and the voices of many more which should be the awakening thunder of the prophet die away into the patronizing silence of the priest. However this may look to us, there is a generation not far behind us who will regard this as a chapter in history shocking to the moral sense. No decree of an Egyptian Pharaoh, dooming the boyhood of a whole race to death, was ever so far behind the light of its age as is the license of the liquor system, so common in the United States.

You will ask what is the attitude of the Methodist Episcopal Church toward this hoary-headed abomination. I answer that in the deliverances of our General Conference, and of nearly or all our Annual Conferences, we are on record as committed to total abstinence in practice, and as demanding total prohibition of the drink traffic by law. That the traffic "can never be legalized without sin," has for fourteen years, at least, been accepted as the standard utterance of the Church upon this subject.

The Quiet Hour.

His Care.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?
I'd rather He unlock the day,
And, as the hours swing open, say,
"Thy will is best."

I cannot read His future plan,
But this I know:
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough: this covers all my want,
And so I rest;
For what I cannot, He can see,
And in His care I sure shall be
Forever blest.

—John Parker.

Waiting Upon God.

TEXT.—They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.—*Isa. 40: 31.*

This passage from the Hebrew prophet has the ring of an Alpine horn. It is very easy to misunderstand this word "wait," and regard it as meaning inactive passivity. There is a vast deal of nerve in the original Hebrew: it signifies to be strong enough to hold out. It expresses a solid endurance such as belongs to a stiff piece of oak that never bends and never breaks under heavy pressure. Thence the word came to signify patience as opposed to worry and despondency. *Waiting*, in this oft-quoted text, denotes a *habit of mind*—a devout habit that loves to call on God, a submissive habit that is ready to receive just what God sees fit to send, an obedient habit that is glad to do just what God commands, a stalwart habit of carrying such loads as duty lays upon our backs. It is a religion of conscience, and not a mere effervescence of pious emotion. In short, it is grace just as much as the grace of faith, or love, or humility.

If you and I have this grace and practice it, what may we expect? The first thing is that God will "renew our strength." For every new occasion, every new trial, every new labor, we shall get new power. If we have failed, or have been foiled, God will put us on our feet again. The spiritually weak will gain strength, and those who were strong before will wax stronger.

When one gets run down with excessive mental or physical toil in the hot days of summer, it is good to repair to some health resort, to some tonic spring, and "wait on" its babbling waters, trust them and take them into the system. Presently a new appetite for food will be

awakened, and new life will creep into the system. This renewal of vitality, if it come, will be the result of waiting on one of the health-giving fountains of water.

Just such a well-spring of spiritual force is the Lord Jesus Christ. Coming to Him in a respective, suppliant, hungering spirit, He restores our souls. He heals our sickness, He girds up our weak will as with steel, He infuses iron into our blood, He makes our feet like hinds' feet: we can run without getting weary. Paul had put himself into just such a connection with the Source of all power when he exclaimed, "I can do all things through Christ that strengtheneth me."

All the men and women of power are men and women of prayer. They have the gift of the knees. "Waiting on the Lord" by prayer has the same effect on them that it has on an empty bucket to set it under a rainspout. They get filled. The time spent in "waiting upon God" is not wasted time. "I have so much to do," said Martin Luther, "that I cannot get on with less than two hours a day in praying." One who heard Spurgeon pray was not astonished at some of his discourses. He had fed his lamp with oil from the King's vessels, and his sermons were full of light.

"Waiting on God" not only gives strength, it gives *inspiration*. "They shall mount up with wings as eagles," God means that every soul which waits on Him shall not creep in the muck and mire, nor crouch in abject slavery to men or devils. When a soul has its inner life hid with Christ and lives a life of true consecration, it is enabled to take wing and its "citizenship in heaven." He catches inspiration; he gains wide outlook; he breathes a pure and crystalline atmosphere. He outflies many of the petty vexations and grovelling desires that drag a worldly down into the mire. What cares the eagle as he bathes his wings in the translucent gold of the upper sky for all the turmoil, the dust, or even the murky clouds that drift far beneath him? He flies in company with the sun. So a heaven-bound soul flies in company with God.

You may gain all this strength and reach these altitudes of the Christian life, my friend, if you will wait steadily on God and knit your soul's affections fast to Jesus Christ. You will find a wonderful life in your religion. You will be delighted to find what power it has to carry you clear of low, base, grovelling desires, and to inspire high ambitions and holy thoughts. It will kindle joy in the darkest hours of affliction, and keep you serene as the stars which no storm-clouds can ever reach. Try all this for yourself. Quit waiting on your fellow-men's opinions and rules and ways of living, and try waiting on God. Try the wings of prayer. Set your affections on things above, and insure your heart's best treasures by lodging them in heaven.

Keeping thus the Godward side of your life clear and strong, your religion will be all the stronger on its onward side. The celestial springs will brighten and fertilize and refresh the lowly valleys of your everyday existence. Christ will be with you in your home, in your business, in your fields, in your shop, in your hum-

blest toil. Christ will sweeten your daily cup. His love will lighten every cross and every care. Don't expect to get to heaven before your time: wait on the Lord down here.—*T. L. Cuyler, D.D.*

"Rejoice Evermore."

Does it rain to-day? Is it dark and gloomy? That is all right; there must be some stormy days. To-morrow the clouds will have a silver lining, or disappear entirely. Does the sun shine? Enjoy the sunshine. To-morrow may be bright also. Are you well? Enjoy your health and use it to the best advantage. Are you ill? Then it is a day in which to be patient and endure cheerfully. Are you free from trouble? Then it is a thanksgiving day. Are you carrying heavy burdens for yourself or others? Then it is a day for the rolling off your burdens at the foot of the Cross.—*Louise Heywood.*

Shining for Jesus.

Elsie Lyle took a journey by rail. As the train was starting her pastor said to her: "I am glad you have a holiday, and travelling gives a good opportunity to shine for Jesus."

She wondered how in a railway carriage she could do anything for Jesus. In front of her was a poor woman with three ragged, untidy children. They did not look very inviting, but she said, "I am one of Christ's disciples and I must be careful how I treat one of His little ones." She read to them and gave them some of her lunch, and was so occupied in entertaining them that she came to the end of her journey before she realized it. When she reviewed the day's work she said to herself: "Mr. Wardell said travelling gave good opportunity to shine for Jesus, and I have not spoken a word for Christ all day." A few days later Mr. Wardell said to her: "Mr. Smith, the lawyer, who sat on the opposite side of the carriage you travelled in the other day, says he wishes to become a Christian. He said: 'I travelled lately with Elsie Lyle, who had just confessed her love for Christ, and for a half-hour she proved an angel of mercy to a worn-out mother and three fretful children, and never appeared to think of herself for a moment. What the Spirit of Christ has done for her I wand done for me.' And the best of it all is, Elsie, he is now a Christian, and your shining face led him to Christ."—*Indian Witness.*

By Praise We Give.

By prayer we ask, by faith we take, but by praise we give. In heaven, blessing God will be our constant employment, and if we would have a portion of the happiness of heaven upon earth, in the enjoyment of divine peace, while seeking to be free from all undue care, while committing all anxieties to Him in prayer and supplication, we must also cultivate the important grace of continual thanksgiving.—*Freeman.*

Hints for Workers.

If I Can Live.

If I can live
To make some pale face brighter, and to
give
A second lustre to some tear-dimmed
eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some way-worn soul in passing
by.

If I can lend
A strong hand to the fallen, or defend
The right against a single envious
strain,
My life, though bare
Perhaps of much that seemeth dear and
fair
To us on earth, will not have been
in vain.

The purest joy,
Most near to heaven, far from earth's
alloy,
Is bidding clouds give way and shine,
And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of
Thine."

—Helen Hunt Jackson.

The Right Idea of Service.—A missionary in Singapore was delightfully surprised to have his little church thoroughly cleaned. "Who did it?" was his inquiry, and a new Chinese convert replied: "I did it to thank God."

The Active Christian.—A locomotive that never moves an inch and never draws a load is fit for nothing but the scrap pile. A Christian who does not go forward an inch and who helps along no Christian work—for what is such a disciple fit? Surely not for praise or imitation. The active Christian is the only possible Christian if we measure by Bible standards.—*Forward.*

His Testimony.—A Christian worker who had been obliged by over-activity to turn aside and rest awhile, was sojourning in a country village. He was under orders from his physician to cease from all Christian work for the time, even from church attendance. But when church time came on Sunday morning he appeared, ready to join the other worshippers from the household. To all remonstrances he quietly rejoined, "Every stranger in a little village is a marked man, and if he attends church it will be counted as a testimony for religion: if he does not, it will just as surely be counted an adverse testimony. Now you and I know that religion and church-going are not synonymous, by any means; nevertheless, the world looks upon church-going as the chief outward sign of religion. Therefore, to bear witness for my Master, I feel that I must show which side I am on. I may never again touch this village, and while I am here I want

my little influence to count for the kingdom."—*Forward.*

Take Aim! Fire!—There is a great deal of firing into the air in all Christian work. There is no aim and no preparation for making a telling shot. It is said that at the battle of Pittsburg Landing, during the Civil war, 6,000 shots were fired for every man that was killed. It is clear that the men were firing at random. They aimed at nothing and generally hit it. Then there are those who spend too much of their time taking aim. A preacher took so much time in telling what he was not going to do and what, with the blessing of heaven, he hoped to do, so that there was no time left to do anything. He did feel some what mortified on account of the wasted hour, but that was nothing compared to his humiliation when an old farmer, who was in the congregation, remarked after the service: "Well, you took so much time taking aim that you did not have time to shoot." It is well not to scatter. It is well also to shoot—after taking aim.—*Northwestern Advocate.*

Opportunities While You Wait.—So many things are to be had now, "While you wait." The fact is that for the determined soul there is no such thing as waiting. Every occasion is turned into an opportunity for carrying out his purposes. Take, for instance, the man whose only ambition in life seems to be to induce every man, woman and child to take out a life insurance policy. He sees in every individual a

possible customer. The same thing is true of men in other lines of business. The early disciples furnish a striking example in this particular. They were often turned aside from their original plans, but no one ever hindered them in their great work. The gathering of people, come together for whatever purpose, was, in their eyes, an opportunity for preaching Christ. When they were under arrest, and were allowed to make defence, they threw defence to the winds and began straightway to preach Christ. The man who has been hindered in his plans to become a teacher, a preacher or a missionary, may not be hindered in his purpose. He can make an opportunity while he waits for one.—*Lookout.*

At a meeting in New York to promote working girls' vacations, Bishop Potter said to an audience: I hope you will all be very unhappy, if you go away for the summer, and I certainly hope you will, unless you first do something to help some working girl to enjoy a vacation also." Those who work for others' good are sure of a happy time.

SAMANTHA ALLEN says in her quaint, truthful way that what the churches need is more "meumness"—that is, more equanimity, more evenness in Christian living—piety spread through all the days of the week, instead of so extra thick on Sunday. They need also to have their zeal and earnestness extended through the year, instead of it all exhibited during the weeks of the protracted meeting.

Prominent League Workers.

REV. H. B. KENNY.



AT its last session, held in Deseronto, the Bay of Quinte Conference Epworth League elected Rev. H. B. Kenny as its president. He is a young man who has shown

much interest in the young people's movement from the first, and has been a frequent attendant at its conventions. His first Christian work was done in Bridge Street Church, Belleville, where he was a teacher in the Sunday-school. Removing to Trenton, he engaged in the same work in Wesley Church Sunday-school, and also became an active worker in the Young People's Society. For nearly three years before going to college he was the superintendent of Wesley Church Sunday-school, thus securing a good training for work among the young.

Since ordination, Mr. Kenny has taken an active part in District Epworth League work, and has served on the Conference Executive as vice-president of the Social Department. He is now the popular pastor of the Methodist Church at Millbrook, where he is meeting with great success in his work. A good speaker, and an earnest worker, he seems to have the qualifications necessary for a successful Conference League officer.

Practical Plans.

Our Crowning Service.

BY MR. W. R. MANNING.

Our League Constitution states that the object of the Epworth League is (a) "to save souls." It may have a Missionary department, but its main object is to save souls. It may have a Literary department, and study the Bible, Church history and biography, poetry, etc.; but the real purpose is to save souls. It may have a Social department, and win young people to attend and welcome them; but still the whole aim should be to save souls. And to save a soul is not merely to get the person to attend the meetings of the League, to take part, to signify a desire for prayer, not even to be converted; but to be filled with the Spirit, and the grace and knowledge of the Lord, and to be developed by consecrated Christian service.

The motive element and inspiration of every League should be the Christian Endeavor Department. It may have other departments, but it must have this, and the others must be inspired, guided and controlled by this, or they exist in vain. And the one public meeting of this department is the Consecration meeting, "Our Crowning Service."

It should be so beautifully bright and happily hopeful that young and old will be attracted, and so full of spirit and of life that all will be edified; and the first means of securing such results is the choice of a suitable leader. Many Leagues avail themselves of the provision in the Constitution for the calling of the roll by the Secretary, and make that the only consecration service; but there is great danger of drifting into mere formalism, and having the most spiritless and lifeless meeting in the month. The president and pastor should use great tact and judgment, and secure a suitable leader or take it themselves.

The leader should plan far ahead. If the leader of any other meeting needs to plan a month ahead, the leader of a consecration service that should be the inspiration of all should plan at least as long. Study and pray much; consult the League Manual, which should be owned by each officer, and arrange definitely with all who are to take part; have everything ready, and be present fifteen or twenty minutes ahead of time to welcome all; have the Social Committee on hand, welcoming and introducing, instead of being conspicuous by their absence; open with a short, bright song service, a short appropriate scripture reading, and short pointed prayers. This is a rapid age—the age of the bicycle, telephone, telegraph, etc., etc., and unless the religious services of the Church conform to a certain extent with the life and environment of the young people they will not attract, and win and hold them.

Vary the services to keep out of a rut, but not so much as to be sensational and distracting. Plan to attract and help all natures; encourage the diffident, stimu-

late the slothful, confirm the doubting, humble the self-confident, comfort the sorrowing, warm the cold, convict of sin, and even revive the dead.

A short, intense earnest address should generally be given; not a paper, unless the reader can make it very impressive. The replies to the roll-call should be personal experience. The following suggestions might be helpful: (1) State help from Bible, or some other book; (2) Suggest work that might be done; (3) Ask proper questions; (4) Write some thought to read and, while on the feet, add a sentence or two.

The reception of new members might be held, as the service would give momentum to the new members, and call the attention of all to the main purpose of the League.

The results of such a service should be: (1) To lead to a searching examination of ourselves in the light of the Holy Spirit—to take stock of ourselves in the sight of God; (2) A definite consecration of all our possessions to God's service—our smiles, hand-shakes, words, voice, money, influence, bicycle, horse and buggy, etc., etc.—God particularly blesses "such as I have" give I Thee; (3) To give a new view of ourselves—not body, but soul; not for earth, but heaven; not for time, but for eternity; (4) A new view of our relations to others—not to get all we can out of them, but to do all we can for them as brethren and sisters; (5) A new view of God as yearning for us with an unspeakable love—to cleanse us from all sin, to fill us with all joy and peace in Jesus Christ and with all the power of Himself to overcome the sin within and the evil without, and (6) being held at the beginning of each month, it should be so stimulating, so energizing and so inspiring that each Leaguer and each department shall be enabled to do more and better work, and at the end of the month be left on a higher plane as a new starting point for each succeeding consecration service.

Walkerton, Ont.

What is the Matter with this Consecration Meeting?

"I am sorry you happened to be here to-night," an Endeavorer said to a visiting friend. "Consecration meetings never are quite so good as other meetings."

The friend said, "Oh, of course not," and the subject was dropped.

Most of us have heard substantially the same words so many times that they have ceased to shock us. The consecration meeting to which the young woman referred was probably one in which every one answered to his name as it was called—only the answers were not answered to anything in particular. There was a preponderance of verse reading, a good deal of which bore the mark of extreme haste, and the whole meeting was mechanical. Just wherein it was entitled to the name "consecration meeting" it would have been hard to tell. Isn't that a tolerably accurate picture of some of the consecration meetings you have attended?

Why do we have the consecration

meeting at all? When your name is called, what is it supposed to mean? Is it simply a convenient way of settling the question of your presence or absence, as the case may be? We know better, only there is danger of our having lost sight of the deeper things. If, when we come together, our hearts are not full of solemn questions as to how we have kept the promises we made a month ago, if there are no new and high purposes swelling in our hearts, if we are laying upon the altar no gift, surely we are guilty of sacrifice when we call the meeting a "consecration meeting." I think if the Master were to come in among us He might say, "Honor that name or drop it."

There should never be a roll-call that is not preceded by a few minutes of quiet, searching thought as to its meaning. After the "quiet hour" not many would be disposed to answer with either carelessness or insincerity.—*Lookout.*

The Pastor and The Young People.

"During the years of my pastorate I found young people willing to do more work than I could provide them. But some may not have this experience. Let those who do not, call the young people of their churches together at the beginning of the year. Let them come in a social way, preferably at the pastor's house. Once there, discuss plans. Let the young people themselves suggest plans, though you take care they do not put them into operation until you have examined and approved them. Take note of the life, the energy, the enthusiasm, that you may then and later on conserve it. Many a good worker is spoiled by lack of appreciation from the pastor. In order that you may possess suggestions, get some from different people before the meeting, perhaps some of the same people who attend the meeting. Approve some of the plans, select your workers, and let efforts begin.

"Have a second meeting and a third, all of them social, and if possible at your home, and at last get organized effort under way. There is no harm if you can find something for all to do, if you have as many as a score of committees. Of course the Look-out, the Prayer-meeting, the Flower and the Music Committees are important, but others are hardly less so. Don't be discouraged if one committee goes to pieces. Business men, even successful ones, see many pet plans fail. Try again. Change the name of the committee. Young people get tired. They look for results before results ought to be looked for. A Flower Committee of one year that lacked interest may do splendidly the next as the Decoration Committee. Some men say they spend all of their energies on organization. Perhaps, patiently handled for a time, larger results can be obtained, with far better effects upon both workers and worked upon than if the minister does all. It may be that the minister who is unable to get work out of young people, himself needs instruction, patience and consecration rather than the young people. I have known such to be the case. —*Rev. F. E. Clark, D. D.*

The Canadian . . .

Epworth Era

ORGAN OF THE EPWORTH LEAGUES AND
OTHER YOUNG PEOPLE'S SOCIETIES
IN THE METHODIST CHURCH.

Published Monthly at TORONTO, ONT.

REV. A. C. CREWS, Editor.
REV. W. M. BRIGGS, D.D., Publisher.

SUBSCRIPTION PRICE, 50 cts. 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 G. W. CURRIE, Methodist Book Room, Montreal; or Rev. S. F. HICKEY, Methodist Book Room, Halifax, N.S.

DISCONTINUANCES—The date when the subscription expires is shown by the label. The paper will be stopped unless the subscription is renewed.

ALL ORDERS for Test 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, New Items, etc., should be addressed to the Editor, REV. A. C. CREWS, Wesley Buildings, Toronto.



Editorial.

The Church the Centre.

The Sabbath-school is good, the League is good, but the Church is the heart of the whole. The others may be buttresses, feeders, hands and feet, but the Church is the centre. Let us not forget it. The Sabbath-school scholars should form the habit of church-going. They will need it by and by. The Leaguers should be in the church. The Church needs her children, and her children need her more.

Individual Liberty.

One of commonest objections to prohibition is that it interferes with human liberty. The assertion is made that a man should have the privilege to eat what he likes, and to drink what he likes, and any restrictions are an infringement upon inalienable rights. These people forget that individual liberty is surrounded with a hundred safeguards, and is circumscribed in countless forms. For instance let the man who claims the right to dress as he chooses, appear on the street in Sandwich Island costume, and he will very quickly be deprived of his "liberty."

The fact is, no man has any right to do anything that interferes with the rights and privileges of another. We once heard the celebrated temperance lecturer, Mrs. Lathrop, put the question in this way: "I have a right to swing my arm in any direction I choose, but I am not justified in striking the chairman. My individual liberty in using my hand, ends exactly where the chairman's nose commences." This puts the matter in a nutshell. We must not do anything that will injure our fellow-man. Apply this principle to prohibition. The question is not what a man has a right to drink himself, but what he should be allowed to sell. If it can be established,

as it undoubtedly has, that the liquor traffic is the cause of poverty, wretchedness and crime; that it is a positive injury to the community, then it follows as certainly as the night succeeds the day that society has a right to protect itself by declaring that such a business shall be declared illegal, and this too without the slightest injustice to any man.

Help Your Own.

We like to see a League rally around its own men. To some, a foreign flavor adds piquancy to things and men. But why should it? California oranges and Florida pine-apples are good, but they cannot compete with our own Canadian apples. And yet John Smith has often to travel far and become "Johann Schmitz" before we can see anything in him.

Many of our Leagues to-day have men and women workers who are far above the average in ability; and, perhaps, for years they have had scarcely one word of commendation. We praise strangers freely. Their names are on every lip, yet the unnoticed home ability outshines the foreign talent. Let us rally around our own men and women, our speakers, our singers, our reciters, our essayists, our workers, and make them feel, not that we are glad they have done their work, but that we think they have done it well.

Well-earned praise is a helpful stimulant. Let us not withhold it when it is due.

School Population Decreasing.

Some months ago, by the authority of the General Sunday-school and Epworth League Board, a circular letter was sent out to all the ministers of our Church in Canada, asking for an expression of opinion concerning the decrease in Sunday-school scholars during the past few years. Various answers were given. Some referred to the lack of interest on the part of many parents, others to the neglect of pastors and teachers, but it was surprising how many stated that there had been a decrease in the child population in their section of the country.

In order to discover whether this was a general condition or not, the General Secretary addressed a letter to the Educational Department of Ontario, asking for the facts as to the attendance in the Public Schools of the province.

The Deputy Minister replied that in 1891 there were 491,741 pupils in the Public Schools, and in 1901, 470,000, being a decrease of 21,740, although there has been quite an increase in population during this time. It would seem as if there were periods occurring every now and then when the child population of the country greatly declines, and the present appears to be one of them.

This explains, to some extent, the falling off in Sunday-school attendance. At the same time, it is probably true that there are many children who are not in connection with any Sunday-school, who might be reached by persistent personal effort. It is folly, however, to depend solely upon the boys and girls

to keep up the Sunday-school. It should be attended by the young men and women, the fathers and mothers, and regarded as the teaching institution of the Church for all classes.

Undertake Something Definite.

The Toronto West District League believe in John Wesley's motto, "Expect great things from God, and undertake great things for God." During the past year a second missionary has been sent out under their auspices, and so great has been the stimulus to the Leagues by this advance movement that \$1,300 has been raised this year more easily than \$500 for one missionary last year. The outlook is so hopeful that the district has decided to ask the General Board to appoint a third missionary to Toronto West. The history of missionary effort on this district seems to justify the statement that it is a helpful thing to undertake something that will draw out the strength and arouse the enthusiasm of the Leagues. When the question is asked, "How much will your League raise for missions this year?" the easiest way to answer it is to say, "We will do the best we can," but a much better plan is for the League to fix a definite amount to aim at, which will be a decided increase over last year.

The Wrong Emphasis.

There is a certain attractive quality about the word *character* when illustrated by the lives of the noble and puissant; but, like many good things, it is frequently lifted out of its place or sadly overworked or reduced to the inane level of a platitude. It should be held sacred as embracing those virtuous qualities which commend men to us as true and brave and unselfish and loving. At the same time the word character ought not to be so emphasized as to give it supremacy where our thoughts should enthroned another word of vaster and sublimer importance. Take the word *salvation*, for example.

Now, it must be evident to many readers of current literature that this biblical word, carrying in its divine resources of grace those mighty spiritual gifts, not exclusive of character but illuminations of it, of regeneration, justification, adoption, sanctification, is often pushed aside as though to make place for the emphasizing of those words upon which men are said to ride to success. Success in life being the ambitious goal of the multitude, the changes are rung with all but tiresome reiteration upon the virtues for which such words as economy, honesty, perseverance, self-denial, etc., stand; and as these count and as character counts and as character includes them, therefore the word character is lifted to the king's seat.

It is plain that it would be foolish, perhaps criminal, to wish for character as embracing many qualities and the ethical principles of outworking righteousness any lower place. But the emphasis that it gets in much of current thinking and writing is wrong nevertheless. The word *salvation* must ever have the supreme place and the supreme emphasis. Men

must be called to it. They must have it expounded. They must realize its first importance and its eternal relations. They must possess it. All else is tinsel. It is dross. It is vanity. It is pharisaism. It is filthy rags. How shall we escape if we neglect (so great) salvation? It is the purchase of Jesus. It is the gift of God. It is the song of the redeemed. It is the theme of the apostles. Let us, by the grace of God and the operation of the Spirit, know what salvation means, and enthroned it and proclaim it and give it its rightful place of supreme emphasis in that which affects the destiny of men in time and in eternity.

"Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound."

S.

Not Orphaned.

"Did the converts seem orphaned after the evangelists left?" said one minister to another. "No," was the reply; "before the meetings began I talked with them about the necessity of decision; during the meetings I visited them in their homes, their stores and their work-shops. Before making any sign of decision in the services many of them gave me their promise to confess Christ publicly. When they came forward in the prayer-meeting, I co-operated with the evangelists in pointing them to Christ. The consequence was that before the revival closed I shared with the evangelists in their love and esteem; and, when the services ended, they naturally looked to me for spiritual nurture and leadership." Too often evangelists thrust the pastor into the background, ignoring the fact that the revival is his opportunity of getting near to the hearts of his people. Too often the pastor stands off and leaves the work entirely to the evangelists, forgetful of the fact that the supreme moment of conversion is the time when he ought to begin the nurture and guidance of the soul which is now committed to his care.

What's Your League Doing?

Sleeping, dawdling, playing, or watching, praying, working! One wide-awake League is worth one thousand sleepers. Every praying League is a spiritual dynamo; every working League a veritable gold mine to the Church. What is the League's business?

To fight the devil. Get the rust off your sword, for the devil means business, and if you do too, there will be plenty of fighting.

To help each other. Are you lifting anything or anyone? "Looking up" is good, but "lifting" is better. Many have weak backs when it comes to lifting. Praying does not hurt them, and they never get a "crick" in their tongue, but they are weak in the back. Lift a little harder brothers.

To build up the kingdom. The King is watching. The King is waiting. He expects each one to do his duty. We pray "Thy kingdom come;" by the help of God let us make it come.

A Comparison Meeting.

We would like to see some day a "comparison meeting." Take our own Dominion, our beloved Canada, or our own special province, and compare it with other lands.

Let Italy, with its marvellous skies and classic scenes, its oranges and grapes, its climate and its government; or Germany, the soldier empire; or France, the cosmopolitan republic; or far-off Australia, with its heat and sand, its flocks and gold; or that land of sunshine and flowers, of fruit and mineral wealth, California; let these countries, or any of them, be taken and, alongside of a full, fair statement of their attractions and detractions, lay a full, fair statement of our own bright land, and we think the result would be: first, a decided increase in our knowledge of other lands; and, second, a fuller realization of the unequalled resources and the marvellous richness of our country, together with a better appreciation of our civil freedom, and of our religious advancement. We belong to the mightiest empire earth has seen, and our future as a nation seems full of magnificent possibilities. God bless our land. Let the League lift up the flag.

THE grace cure beats the "gold cure."

WATCH and pray. "Watching without prayer is presumption; prayer without watching is hypocrisy."

THE Church of God has no use for human sandwiches, i.e., The world on one side, the devil on the other, and the man in the middle.

WHEN the devil begins to throw mud at a man you may make up your mind he's mad. The devil never howls unless he's hit; and he never fails to hit back.

A STRANGE malady known as the "sleeping sickness" afflicts the natives of West Africa. Its three stages are drowsiness, lassitude, death. Missionaries say that thirty per cent. of the native Christians die annually of the disease. We fear that the sleep microbe has reached Canada. Witness the condition of some Leagues.

ONE of the delights of living in a climate like ours is the transition from the seasons, particularly the transition from the snows of winter to the brightness and promise of spring and the glory of early summer. What can be more delightful than a drive in the month of June among the foliage and blossoms of an Ontario fruit section? For real enjoyment there is no country like our own.

THE ballot is the Church's bullet, and she seldom hits the mark. If resolutions of Conference could kill the liquor traffic, we would have attended its funeral long ago. The Church is sound to the core until she steps to the ballot box, and the devil forgives every crime but this one. He overlooks our preaching, and all our oratorical fireworks, if we only vote right. May the League lead the van, and may the day soon come when Epworth Lea-

guers and Christian Endeavorers and other young Christians will be represented by many men on the floors of our Legislatures. Aim straight at the heart of the traffic, for this is no sham-battle.

THOSE persons who are said to have written the late Principal Grant during his sickness to the effect that he was suffering God's judgment because he opposed the prohibition of the liquor traffic, are very unworthy and bigoted representatives of a worthy cause. They surely do not know what manner of spirit they are of. Without a doubt it is because of such contemptible littleness upon the part of some intemperate advocates of temperance that the name of faddist and crank is so often offensively attached to any one who is outspoken upon the question. The level-headed and true-hearted will repudiate such pharisaism everywhere.

THE purpose of God aims, without drifting or accident or delay, at this lost world's redemption. It is for this purpose that empires have been raised and for this that they have fallen to decay. It is for this, though they may never have dreamed it, that kings have ruled and statesmen have legislated and armies have clashed in bloody battle. It has been demonstrated that neither error nor ignorance, nor superstition, nor ambition, nor vice nor any combination of the forces of the hosts of hell can resist the onset of the gospel of the Son of God. "What has God wrought while the kings of the earth have set themselves against the Lord, and against his anointed."—S.

"I WOX once, and lost twice," we overheard a lady remark on the train, the other day. She was talking about the horse races at the Woodbine, and added: "You know there isn't much fun going there if you don't put up something." One would suppose, from reading the descriptions of the ladies' gowns in the daily papers that the annual "meet" at the spring races was, as far as the women are concerned, simply a big dress parade. It is said, however, that the majority of these fashionable ladies bet freely on the races, and considerable sums change hands. Undoubtedly the race course is the worst school of gambling in this country. It is a good place for young people to keep away from.

AFTER Omdurman, Kipling's Mahomedan poet said of the British in the Sudan:

"They terribly carpet the earth with dead
And before their cannon cool
They walk, unarmed, by twos and threes,
To summon the living to school."

The schoolmaster now follows the soldier in South Africa. This is as it should be. The French say, "You can do anything with a bayonet except sit on it," by which they mean that something more than military force is needed to guarantee lasting peace. A pedagogical garrison will do as much as a military one to conserve British supremacy in the Orange River Colony and the Transvaal. Canada's educational contingent is just as valuable a contribution to the Empire's service as her infantry, artillery or mounted rifles.

Conference Jottings.

General Impressions From the Recent Annual Gatherings.

The Annual Conference in most of our towns is a great event. The streets are crowded with white ties and shiny silk hats. Everybody knows that the great Methodist gathering of the year is in session, and the evening meetings are well attended. In a large city like Toronto the Conference scarcely makes a ripple. Thousands of people never know anything about it. Even at the Friday evening meeting at the Toronto Conference the church was not filled, and the leading Methodist people of the city were conspicuous by their absence. The choir did not put in an appearance at any of the meetings except on Sunday. It would not be a bad idea to take the Toronto Conference to the outlying towns for a few years, until the city gets a little hungry for it.

The reports of most of the Conferences in the daily papers were left to the tender mercies of gossip. The reporter who knew nothing of Methodist discipline or usages, and who had no acquaintance whatever with either the ministers or laymen composing the Conference. Their productions were enough to make one weep. For instance, The Globe spoke of Rev. Arthur Browning as "Rev. Mark Brown," and Rev. Solomon Cleaver, D.D., was designated as Rev. "Jonathan Cleaver." The same paper informs us that Rev. James Allen would "likely be chosen to preside at the General Conference," forgetting that the General Superintendent always presides in virtue of his office, at the General Conference. When will the secular papers engage capable men to report church affairs?

As a rule, at the Conference reception services on Friday evening, the speeches are addressed to the preachers, and many good things are said concerning ministerial efficiency. At the Toronto Conference this year, Rev. Dr. Cleaver followed a different course, and spoke entirely to the laymen, assuring them that they had much to do with the success or failure of the ministers. He urged that the pastor should be well received, well housed, and well paid. In elaborating the latter point, he referred to the fact that ministers are usually paid one-half as much as doctors and lawyers, who have spent about the same amount of time in preparation for their life work. He urged so much less than he is really worth, the preacher pays from \$500 to \$1,000 every year for the privilege of preaching the Gospel, and thus contributes as much to ministerial support as the whole congregation. This is a rather striking way of putting the case, but a perfectly fair one. Not even the ministers who are paid what are called the large salaries, get more than half what they ought to have, or what they would receive if they were in law or medicine.

It is very doubtful if our Conferences realize to any adequate degree their obligations to the Stationing Committee. The Conference session is an exceedingly trying time to the brethren who form this committee. Talk about the eight-hour system! Why, these men frequently sit eighteen hours at a stretch, with brief intervals for meals, wrestling with the most perplexing question of the day, and being remunerated according to the physical and mental energy lost, \$100 each would be a very modest recognition of their services. What do they get? Not even the traditional "vote of thanks," which is accorded to officers of

the Conference. On the contrary, they are often abused, vilified, and their motives impugned, in the meanest kind of way. Certainly "it is time for a change" in our treatment of the Stationing Committee.

In the opinion of many, "it is time for a change" in reference to some other Conference matters. The Friday evening reception services is altogether too long a service, and usually ends in confusion, as the people will not wait until it is closed in the regular way. Too much time is taken up by the candidates for ordination relating their experience and call to the ministry. At some of the Conferences fifteen minutes were occupied by more than one of the young preachers in telling an experience in which there was not a single feature out of the ordinary. In some cases the speakers of the evening were not called upon until half-past nine. The "experiences," if continued, should be limited to five minutes at most, and the addresses, which the people have come to hear, should begin not later than nine o'clock.

In the Toronto Conference a vigorous attack was made upon the "Forward Movement for Missions," the particular feature condemned being the specializing of effort by districts supporting individual missionaries. It was urged that this tended to destroy connexionism, and centred, to too great an extent, the interest of the Young People's Societies upon one field and one man. On the other hand, it was argued that this arrangement, by which there was a living link between the League and the field, had proved to be a great stimulus to missionary zeal and liberality. The Conference evidently believed this for a resolution condemning the special work of the District Leagues, was completely "snowed under," only three men voting for it.

The Bay of Quinte Conference, and the Hamilton Conference, both arranged for the General Conference officers to give their reports on the same evening in Napanee and Woodstock, and the Toronto Conference announced for them to be in Toronto the next morning. The General Conference officers will have to get "seven league boots" or flying machines in order to keep their appointments if such arrangements continue.

All the Conferences considered the temperance question, and passed resolutions urging our people everywhere to work hard for the success of the prohibition cause on the referendum vote, Dec. 4th. We trust that this will put an end to the resolutions of repudiation which have been passed by quarterly boards. Let the Church move forward as one man in opposition to the liquor traffic.

One could not help admiring the zeal of the man who stood on the sidewalk outside of the Conference church all day long, distributing leaflets which attack Freemasonry, while having a very small opinion of his judgment. It seems strange that he could not in some way employ his time to better advantage. He was probably a man of "one idea."

A visitor dropping into an Annual Conference during the first two days of its session, and again on the afternoon or evening of the last day, would not recognize it as the same body. For the first half of its time the Conference jogs along at the easy pace of about six miles an hour; everybody who wants to speak has the opportunity,

and the speeches are unlimited as to time, but when the last day comes, and particularly the last evening, everything goes with a rush. Speakers are cut down to ten minutes, then to five, then to three, and after a time no speaker is listened to at all. The reports of the most important committees are often put through in the "wee sma' hours" of the morning, so that any discussion is quite out of the question. A little more haste at the beginning, and not quite so much at the close, would be an improvement.

One of the most interesting features of the programme of services at three of the Central Conferences was the visit of Rev. George Jackson, B.A., of Edinburgh, who gave a most interesting account of the mission work being done by the Wesleyan Church in England and Scotland. In Edinburgh an old Methodist church, with a membership of 50 and a congregation of 40, has grown into a membership of 700 and a congregation of 2,000. The building in which services are held is one of the largest and finest halls in Scotland, and every seat is free. One wonders a little what has brought the transformation about, as Mr. Jackson does not possess many of the qualities which usually make up the popular speaker, but he is intensely in earnest, and preaches sermons that give the people something to think about.

The success of these missions illustrates the value of adaptation in seeking to interest the people. The very fact that religious services are held in a hall, and not in a church, and that there are no pew rents, appeals to the masses. Some people are so tied down to the old ways of doing Christian work that they cannot sympathize with any evangelistic efforts that do not carry on in a church. The motto of the Forward Movement in the Old Country, said Mr. Jackson, is "Church or No Church, the people must be saved." Our Canadian Methodists at the Conferences said "amen" to this modern style, by vigorously clapping their hands.

One of the most encouraging features of our Sunday-school reports at the recent Conferences was the number of scholars who have united with the Church during the past year. In the Toronto Conference there were 1,561. "Decision Day" was generally approved, and recommended to superintendents and pastors.

One of the Conferences recommended the establishment of travelling Sunday-school libraries. The idea is for five or six schools to unite and purchase 100 books, each list being different from the other. Each school to have the use of the books for one year, and to exchange them with one of the other schools. The plan seems feasible.

The Sunday-school reports of both the Toronto and Montreal Conferences recommended the establishment of normal courses of study for our Sunday-school teachers, with examinations and diplomas. The proposal is an important one, which will doubtless be carefully considered by the General Conference. The number of persons who can be induced to take such a course is usually small, but doubtless great good comes from the systematic study. It should be the ambition of all Sunday-school teachers to make themselves as efficient as possible.

At the Montreal and Toronto Conferences, Rev. G. W. Kerby, B.A., spoke earnestly on "The Young Men's Problem," and urged the formation of "Young Men's Brotherhoods," which would afford

opportunities for putting young men to work, and arouse an interest in better things among them, by appealing to their physical, mental, and spiritual life. The matter was sent on to the General Conference, the opinion being expressed that nothing should be done that would imperil or weaken the Epworth League.

An unusually large number of young men have been elected as delegates to the General Conference by the ministers. Of the 24 members from the Toronto Conference, 11 have never been to General Conference before, while 7 of the London Conference delegation will enjoy their first experience of attendance at the chief court of the Church. There are, however, enough of the old veterans to keep these young colts from running away with things.

Dr. Briggs, in his report, said that the Sunday-school papers of our Church have a combined circulation of 296,016, an increase over the preceding year of 9,643. A large part of the money given to the Book Room to the Superannuation Fund comes from the profit on these publications, and it would be a good deal larger if all our schools patronized our own institution. What would be thought of a man who was partner in a big store, and did his own purchasing at a rival store? This is just what is done by Methodists who "send across the line" for their Sunday-school supplies.

In the discussion on Book Room affairs in the Toronto Conference, the fact was brought out that our Publishing House is a union establishment, and pays the best of wages to its workmen. This is right. No one would want to see the grant to the Superannuation Fund increased by cutting the wages of the printers.

It is a fine idea having an hour's religious service at the beginning of the Conference each morning. It ensures a good attendance for the religious exercises, and makes the Conference more of a spiritual inspiration than it would otherwise be.

President Allen, in his opening remarks, said that a Methodist Conference ought to be as dignified and orderly as the British House of Commons. He presided with grace and ability, but the Conference itself scarcely realized the standard set up by its president.

Dr. Cleaver expressed the opinion that the remarkable growth of the Methodist Church was due largely to her itinerant system. He thought other churches would adopt it, only that they were afraid of it being said that they "were copying the Methodist."

Dr. Carman advised all our people to cease all small bickerings and contentions, and take hold of the prohibition contest in earnest, so that a vote that no Government would despise would be polled in favor of prohibition on December 4th. Good advice!

Greetings from other denominations was a pleasant feature of several of the Conferences. At Woodstock, Rev. J. C. Farthing, rector of the Anglican Church in that city, was introduced to the Conference, and said some kindly things, referring with regret to the uncharitable utterances of a Church of England minister in Ottawa in reference to Methodism. He said that this man spoke only for himself, and did not represent the general feeling of his Church. By the way, the action of this Ottawa man shows how narrow and bigoted even a preacher may become.

A Methodist Conference is a patriotic body of men. Scarcely had Dr. Carman, at Toronto, got well into his references to peace in South Africa, when some one struck up the National Anthem, and the General Superintendent had to wait while the ministers and laymen lustily sang "God save the King." Everybody felt that it was a very appropriate thing to do. Loyalty and religion are very closely associated.

At three of the Conference jubilee sermons were preached by veterans of the Cross. Rev. Dr. Dewart in Toronto, Rev. Dr. Wakefield in Woodstock, and Rev. Dr. Cade in Nanawau, told of the progress of Christianity and of Methodism during the past fifty years. None of these aged brethren spoke of the former days as jeter than these, but there was a bright, optimistic ring about their utterances that was very refreshing.

Judging from the result of the discussion on the rules in reference to the amusement question, in the various Conferences, the General Conference would save much valuable time by leaving the question entirely alone.

The returns of the Epworth League have not yet all been received. The Toronto Conference Leagues show an increase of 400 in membership. This, of course, will be offset by some decreases elsewhere, but we are hoping that when all the figures are collated there will be some advance.

There seems to be good hope for St. James' Church now, judging from the report presented by Rev. J. W. Graham, who made a speech that warmed the hearts and stirred the blood of all who heard it. Let the circuits which have failed to raise their amounts take hold of the work energetically, and it will certainly be a "go."

The Nipissing District has a "St. James case" of its own. A small mission church has a debt of \$500, which to the little band of people there is just as serious an encumbrance as the heavy liabilities in Montreal. The Conference shows its sympathy by taking up a subscription, realising about \$150, which will be greatly increased by contributions from city friends who were not at the Conference.

Advertising.

Advertise the work of the church. Shame on the Christians who do not show as much enterprise in trying to get their work to buy the wine and milk and sold of the Gospel as they do in trying to dispose of shoes and sugar.

How are people to know that Mr. Smith has something extraordinary in dress goods if he does not let people greatly about it through the newspapers? How, indeed! The man who advertises a good article is a public benefactor as well as an enterprising fellow.

But how are we to advertise a church? There is an idea in the minds of some that it is not, to say the least of it, dignified to attempt to push the claims of the church of Christ before the world. And yet one has only to study the history of the apostolic church to discover that he is mistaken. While Peter and Paul and Barnabas did not use the daily papers, there is only one evident reason why they did not.

Let us advertise the church by word of mouth; talk it up; bring the subject into your conversation. When you meet your friends in a social or business way, have something to say about the church. Bubble over a little about its privileges and fellowships. Let us not forget to

use the newspapers. The preacher who could have the announcement of his Sunday sermon in the newspaper, and doesn't, is certainly not as anxious as he ought to be to reach the public. Often one who belongs to what we call "the floating element," says, "I always look in the newspapers to see what the speakers are to speak about on Sunday, and if there is anything that seems worth while, I go to church." This may seem very unworthy, it is true, yet isn't it the floating fish, after all, that we ought to be anxious to land?

Again, our city papers circulate largely through the rural districts. The man or woman who comes occasionally to the city is apt to seek out the church of which he has read in the newspapers. A young woman who had been carefully brought up gave it as her excuse for attending the theatre when she was in the city, that she had read so many advertisements of them that she was curious to go and see what they were like. I was about to say, let us not allow the children of the world to be wiser than the children of light, but if we live under a bushel, are we the children of light after all?—Lookout.

Galilee.

The following lines were composed by the Rev. Joseph Philip, B.D., while sitting on the prow of a fishing boat, sailing from Tiberias to Capernaum, Betesda, and the Plain of Gennesaret on the morning of April 6th, 1892. He wrote them for his Endeavor Society in London and they sang them on his return.

How sweet to me thy rippling waves

O blessed Galilean sea!

How hallowed are thy memories,

Which steal from out the past to me!

My Master's Sea! He from above
Came down to earth our souls to meet,
Court'ing thy shores; and thou didst love
To bring Him food and kiss His feet.

Thy storms are calmed by Him; He trod
Thy waves, oft restless, at His will,
And reconciling men to God,
He gave sweet peace and they were still.

Behind that mount across the flood
He fed the hungry multitude;
On Hattin's heights, where late we stood,
He spake each rich beatitude.

On this lone peak He often prayed
And pleaded all the long night through;
And for the Father's coming stayed,
That He the Father's will might do.

Close to this plain, with flowers adorn,
In chosen parables He taught,
Which made men wise who wished to learn,
And set the worldly wise at naught.

That palm tree on the western shore,
Magdala shows where once she lived,
Who, much forgiven, did love the more,
And showed by deeds how much she loved.

Here is the sight, if one can tell,
Where stood Capernaum so dear,
Once high as heaven, now low as hell,
And no one left to shed a tear.

O Jesus, Saviour! Christ, our King!
We Thy commandments will obey;
An' loving tribute daily bring,
For lessons taught on Galilee.

Chorus.

O Galilee! Sweet Galilee!
Where Jesus loved so much to be;
O Galilee! Sweet Galilee!
Come sing thy song again to me.

From the Field.

The Evergreen League.

We are pleased to present to our readers a photograph of the officers of the Thornhill Epworth League of Christian Endeavor.

This League is now entering upon its twelfth year, and during that time has not taken a vacation, so it might be called the "Evergreen League," but not green, for it is a vigorous, prosperous, and happy society. The president has held his present position from the beginning of the League's existence, and to him is due very largely the past and present success. A more efficient and painstaking president but few Leagues have. The League cannot boast of a large membership, having but forty

to the support of the district missionary, Rev. Dr. Large, of Bella Bella.

The pastor takes a lively interest in all the League's work, and is ever ready to give a helping hand and an encouraging word. He feels that the League is a source of strength and comfort to him, and tries to be present at all its meetings for the sake of the inspiration he may receive and give.

Forging Ahead.

Hitherto we have been unheard from in the columns of The Era. We promise to amend. Our "Zion" is the only rural appointment on the Durham Circuit, being situated eight miles from that growing cement town, and midway between the Rocky and the Big Saugeen. A mile away is the beautiful Hayward's Falls, and a few rods from it the noted natural Lime Kiln. Part of our country is rugged and stony, but good farming land intervenes. Our League was organized ten years ago, by the Rev. A. K. Birks, who was beloved by old and young. It has

Movement. Rarely is the table in front of the pulpit but it has several vases of wild or garden flowers, or in winter, rare designs in moss and evergreens. It adds to the service, and helps to draw. The Floral Committee are workers.

The Era is becoming more appreciated by our young people, and each period of renewal adds to the number of subscribers here. It is certainly one of the brightest and most progressive Church papers that we have ever perused. May it continue its good work.

R. T. E.

Interesting Lecture.

On Thursday evening, May 15th, a very interesting and instructive literary meeting was held by the Epworth League of London Road West Methodist Church, on Camlachie Circuit. A special feature of the programme was a lecture on "The Greatest of Modern Statesmen—Lord Salisbury," by Rev. R. Smith Baker, B.A. Mr. Baker gave a brief sketch of this honorable statesman from his birth to the present day. Although he is advanced in years, he is able to conduct his work in a very creditable manner as Premier of England. The speaker gave the audience to understand how Lord Salisbury helped to build up the British Empire. All those who attended this meeting know more about English history than before. This lecture has been delivered in Halifax, Toronto, and other cities, and is an eminent success.

A Circuit Convention.

On Sunday, May 11th, being League day, the Rev. P. E. Malot, B.A., and Dr. Stephenson, M.D., of Toronto, preached to the different congregations on the Florence Circuit, and on Monday a very successful Epworth League Convention was held at Florence, in which the six Leagues of the circuit were well represented, and one from each League gave an excellent paper on the subject assigned. A report of each League for the year was given, which showed that over one hundred dollars had been raised for the Forward Movement for Missions. God's presence seemed especially near, and the subjects were very interesting and inspiring. That enthusiastic mission worker, Dr. Stephenson, gave an address on mission work in the different countries, and we are sure the people of Florence Circuit went home feeling more interested in missions than ever before.

Prosperous Leagues.

The motto, "Look up, Lift up," "For Christ and the Church," has not been lost sight of by the young people of the Cainsville Circuit, as they have sought to make progress in the Master's service during the past year. The Cainsville League can report that some of its Associated members have become Active members, and have united with the Church; that a Reading Circle was conducted with much profit during the winter season; that the giving to the Forward Movement for Missions have increased by \$8.00, making a total this year of \$24, and that a large part of the proceeds of a very successful "At Home" was devoted to assist the Quarterly Board. Following an Anniversary Sunday of much interest and spiritual uplifting, when the Rev. J. M. Wright, of Brantford, rendered splendid service, the pleasant event just referred to took place on May 12th. Rev. Dr. W. F. Wilson delivered his celebrated lecture, "Something Everybody Wants," in his own inimitable style and to the great delight of all, and the sweet singing of the Brantford Y.M.C.A. Quartet, as well as that of the church choir,

F. M. BOWEN, Second Vice-President. V. KEAR, Organist. Mrs. E. FRANKS, Fourth Vice-President. E. CLIFINE, Assistant Organist. M. DICKENSON, Secretary. MISS BOWEN, Treasurer.



Mrs. Jas. Martin, Third Vice-President. Mr. A. E. H. Pearson, Recording Secretary. Rev. F. G. Keam, Honorary President. Mr. D. James, President. Mrs. Jas. Pearson, First Vice-President.

OFFICERS OF E. L. OF C. E., THORNHILL, 1902-3.

members, with an average attendance of about thirty.

The social side is cultivated chiefly by visiting and entertaining neighboring Leagues. In the summer months ice-cream socials are held, not on the League night, and in this way the treasury is replenished.

The literary part, while not made specially prominent, yet has not altogether been neglected. Frequently excellent papers are prepared and read, which afford intellectual stimulus.

The Christian Endeavor Department is what is specially emphasized, and from which the best and most lasting results are expected. The assigned topic is taken up nearly every League evening. The Bible is the chief study.

The consecration meetings, usually conducted by the president, are spiritual and profitable. One feature of interest and promise is the large number that take part in our meetings, making a variety that is both interesting and enjoyable.

Last, but not least, there is a strong missionary spirit. The vice-president of this department is enthusiastic and most faithful in her work. The sum of twenty-five dollars is annually contributed

grown steadily, but during the past two years has made marked progress under the presidency of Miss Annie Jardine, whom neither snow, storm, rain, or mud prevents from being present, though she has nearly two miles to come. Gifted intellectually, she possesses, also, the qualities of good tact, perseverance, and the happy faculty of winning members. Our membership now is sixty-four, of which fifty-one are Active members. Twenty-eight have been added since last November, largely due to the special services held last October by the Rev. Wray R. Smith and wife. It is not necessary for us to state how popular Mr. and Mrs. Smith are with our young people. Their reputation is widespread. During the winter we held two most successful concerts. The first, "A Night with Tennyson," the second was even more successful, "Old Favorites," in song and story. 'Twas stirring. Each department is well developed. The C. E. Department has more than once filled the pastor's place, most ably. We have a Sunday evening service, also, under its charge, and every Thursday evening. The Missionary Department, under Mrs. Thos. Cook, raised \$15 during the past year for the Forward

was highly appreciated. The enthusiasm aroused by the lecture and music was soon brought down to normal pitch by a generous supply of ice cream. A prosperous Junior League has also been organized, and many of the boys and girls are striving to live Christian lives.

At Brant Church an Epworth League of C. E. was organized last August with the junior pastor as president. Since that time much interest has been manifested in the meetings, and the membership now numbers 42, 12 Active and 30 Associate. A short time ago a series of special services was held under League auspices, and five of the members chose the best Friend as their own personal Friend and Saviour. Toward the support of Rev. W. W. Prudham in Japan this League raised the sum of \$14.37 in just part of the year.

Salt Springs League has had a somewhat broken year on account of the destruction of their church, yet the young people are not discouraged, as is evidenced by the fact that their missionary givings exceeded by over \$5.00 those of last year.

Appreciate Their Work.

The Executive Committee of the St. James' Church Epworth League, Montreal, passed a resolution at their annual meeting expressing high appreciation of the work of Messrs. Kerby and Turk in their church recently. The following is an extract:

"When we, as a League came to the close of the ecclesiastical year, and looked back over the progress of the work in our League, we have only feelings of gratefulness, and thankful for the stimulus which has been given to us through the instrumentality of your consecrated efforts. Our membership has had a marked increase. The spiritual life of our members is sensibly deepened. We desire to assure you of our prayer that God will abundantly bless you in your labors, and that many souls may be brought to a knowledge of our Saviour."

All Active.

The president of the Kingsville League reports that their committees are "all active, and doing their work well." This League has, during the past year, paid \$40 towards the expenses of heating and lighting the church, and raised \$35 for the missionary fund. In addition, they have purchased a fine new piano, which is all paid for with the exception of a small amount.

Live Junior League.

A Junior League was organized at Kirkton about new year's, and has at present a membership of eighty-two. Five of whom are members of the Mission Band. Meetings held every Saturday afternoon are well attended. A birthday box is one feature. Three missionary, three consecration, two literary and two temperance meetings have been held. Watch Tower at missionary meetings. A splendid staff of officers in charge.

"Taking Part."

One of our workers in the St. Thomas' District writes as follows: "Some time ago you asked leaguers through The Era to give methods of treating League topics attractively. In our League at Mount Salem we find it most effective to divide the subject between two or three or four members for essay or address, thus inducing as many as possible to take part. This makes more interesting meetings than when all the speaking is done by one member."

Raised More Than Expected.

At the annual meeting of Orangeville Epworth League it was reported that there are now 102 members, nearly half of whom are Active members, and 62 in our Junior Society. Both Leagues have had a large increase in membership. This year the Missionary Committee purposed raising \$100 to help support Rev. Mr. Steinhauer, of Morley, Alberta. All our members were rejoiced to hear that their efforts had resulted in \$117.50 being given for this cause. Our C. E. Committee have been very active during the past winter, having held 43 cottage prayer-meetings since last November.

An Epworth League Otagenarian.

A correspondent writes: "I would like to tell you of one of our honorary members, the late Mrs. Patton, of Carlisle, who, though eighty-two years of age, was young and full of zeal in League work. Until stricken with paralysis, her place was never vacant in League, and when laid aside she would always remain in political night, and send her verse of Scripture. Her love for Christ and His Kingdom never slackened. She read her Bible through often; her hymn-book her constant companion, and having committed to memory a great number of the hymns, would recite them and other selections when requested, with great fervor and pathos. She loved to read the books of the "League Reading Course," and would converse about them. One poem she recited a great many times, which was a blessing to many, and might be to more if you would kindly reprint.

God would never have sent you the darkness.

If He felt you could bear the light,
And would not cling to His guiding hand

If the way were always bright,
You would not care to walk by faith
Could you always walk by sight.

'Tis true He has many an anguish,
For your sorrowful heart to bear,
And many a cruel thorn crown,For your tired head to wear.

He knows how few would reach heaven
if all did not guide them there.

So He sends you the blinding darkness,
And the furnace of seven-fold heat,
'Tis the only way, believe me,

To keep you at His feet,
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's
And sing, if you can, as you go,
Your song will cheer some one behind
you

Whose courage is sinking low.
And—well—if your lips do quiver
God will love you the better so.

A Great Anniversary.

One of the greatest Sunday-school anniversaries the Editor of this paper has ever had the privilege of attending was held at the Ebenezer Church, on the South Darlington Circuit, Bowmanville District, on Sunday, June 8th. The surrounding country for many miles is populated with Methodist people almost exclusively, and it seemed as if they were all at Ebenezer for the afternoon service. The church and lecture-room were both crowded to their utmost capacity, and many could not get in. It is estimated that there were not less than 200 horses tied in the sheds and to the fences surrounding the church. On Monday afternoon the entertainment was held in the church, followed by a tea, and a lecture in the evening. The at-

tendance was about as large as on Sunday. This anniversary is held on the same date every year, and is regarded as the great event of the season. Old friends of the school from long distances come to attend the services, and renew acquaintances of other days. The Sunday-school of Ebenezer Church, under the able superintendency of Mr. R. E. Osborne, is in a healthy condition, and has an unusually fine staff of officers and teachers.

Fine Increase.

Rev. C. L. Bates, M.A., who is going to China as the missionary representative of the Ottawa District, reports that this district has made fine progress in the missionary department during the past year. A recent meeting with the Leagues in Dominion Church showed that there will probably be an increase in the givings from \$500 to \$1,000 during the coming year. Mr. Bates says that Dr. Rose, the chairman of the district, is heartily sympathetic with this "Forward Movement," and gives it his active assistance. It is largely through his co-operation, and the very efficient work done by the missionary vice-president that so much has been accomplished.

Work Among the Indians.

The Evangelistic Committee of the Epworth League among the Indians at Port Simpson, B.C., seem to have been active, judging from the following interesting letter.

Dear Mr. Editor,—It is now twelve months since we wrote you as a League. As usual we went away with the people to Naas River, leaving here on the 10th of March, and taking up our abode at Red Bluffs. We will tell you of our endeavors there. From the very first we knew that the good Lord was with us, and felt the Spirit very near.

The weather was very cold, and our houses at that time in care are not at all warm, but in our hearts the fire was kept burning.

This year our missionary sent with us a young man, Robert Tait, to take charge of the services of the little church there, and we felt in duty bound to work in harmony with him, which we did, although some others took pleasure in opposing him, because their hearts were not right with the Church which brought them to the light. We refer to the Band of Workers who are not backward in professing their opposition to the Church. This year they went so far as to say that the Society had no authority at that camp, for they had built that church themselves. This is very sad, and for our motto is: "For Christ and the Church."

Another difficulty we had to face was an epidemic of smallpox on the Naas, which for some time prevented us from going up the river to associate with our fellow leaguers or preach the Gospel to the heathen. However, we kept our lights burning, sometimes going over, under the direction of the Christian Endeavor department, to a nameless river called Cuman, at other times doing all we could to encourage all the Christians at home.

On the 13th of April the quarantine was raised, and early on Sunday morning, about seven o'clock, all the leaguers were up and astray with their Bibles, badges, and uniforms. They were soon in the canoe and off, singing: "Take up thy cross and follow Jesus, now." "Come, sinner, come, he calls to-day." We had a head wind and obd-tide, and soon ran around the sand bars. The women had to jump into the water, while the men carried the 50-foot canoe over the sands. We surmounted all difficulties, and before reaching the bay the captain suggested that we have a season of prayer

in the canoe, which we did, and then we sang: "Are you coming to Jesus, Out of darkness into light," etc.

We left the canoe then, and our brother leaguers let down a ladder nearly thirty feet long, up which we climbed to the top of the bank. We then went into the Methodist church and waited there until time for the first bell, and then we joined the Lak Kalsap League and marched through the entire camp, after which the chairman of the Evangelistic Committee preached in the open air from the text, "Speak unto the children of Israel that they go forward." We had a good meeting outside, and the hearts of the people who crowded about us were moved, some saying, "Amen," others "Praise the Lord," and all stirred up for the day. We then went into the church, and the friends asked one of us to preach; and another text was opened: "Receive ye the Holy Ghost." The effect was immediate, and no less than seven men and women made a start for heaven.

After the meeting closed the people hurried to sing praises to God for His blessing in the service.

We then left and returned to our canoe and down the river about five miles to our own camp.

In all our endeavors we realize that we have the prayers of the chiefs and the Church in the far east to which we belong, and whose endeavors have brought us to the light and life of Christ.

Our missionary encourages us both in word and work, and we pray that he may not grow weary in teaching us the word which quickens our hearts and lives, in Christ. We hope ever to labor in unity with him and the Church, ever treading in the footsteps of Him who labored and died for the lost.

Yours in His service,

George Scott, 1st Vice-President; Jas. Hayward, Mark Wright, Evangelistic Committee.

A Christian Soldier.

A brass tablet has been erected to the memory of Charles Napier Evans in the Town Hall, Port Hope. At the unveiling exercises, recently, Rev. E. B. Lancelotti, pastor of the Methodist Church, Port Hope, after referring in eloquent terms to his heroism, paid the following tribute to the young soldier's Christian character: "Charles Evans was a Christian. He early learned to pray and to trust in God his Saviour. He was a pupil in the Methodist Sabbath-school in this town. He soon became a teacher, and then a Sabbath-school superintendent in the town of Amherstburg, Ont. His brother William, who went with him to the front, said to me a few days before he left: "I do not believe that the vicious and unbelieving should trust themselves into the midst of this danger. They are not prepared to die. I give myself to it not only for my country's sake, but my faith is strong in God, and if I must fall before the bullet, my friends will know that I have gone to heaven." His brother Charles possessed the same true spirit. His father told me of a letter received from the General Secretary of the Y. M. C. A., in which a splendid tribute was paid to Charlie for the good work that was done for God, both in the barracks at Halifax and aboard ship, among ungodly comrades. This brings the richest kind of consolation to wounded hearts. From the lonely grave on the African veldt, from the brazen monument in your Town Hall, from the plaster statue in the Department of Education, Toronto, will be heard the message of the courage, fidelity, and abiding faith of Charles Napier Evans, when we all have passed away. May we like him be able to say at life's close: "I have fought a good fight, henceforth there is laid up for me a crown."

Gone to British Columbia.

The gold medal presented for competition among the students of Victoria University by the late Senator Sanford for honors in philosophy, has been awarded this year to Mr. Thomas Green, B.A., of Toronto. Mr. Green left on June 17th to take charge of a circuit in Phoenix, British Columbia. Mr. Green was teacher of the Bible-class in Bathurst Street Sunday-school. On Sunday, June 15, he was presented by the friends there with a purse of \$30, and preached in the evening to a large congregation. The pastor, Rev. J. E. Starr, stated that Mr. Green was the first young man that had gone forth from that church as a probationer for the ministry. At the evening service, Mr. J. E. L. Starr, L.L.B., Sunday-school superintendent, Mr. Michael, and Mr. Davidge spoke in complimentary terms of "Tom" Green.

Just a Line or Two.

The Shelden Circuit Convention was a great success.

A new League has been organized at Lyndhurst Appointment, Seeley's Bay Circuit.

Mr. Ed. Wilkins has been elected president of the London City Union of Epworth Leagues.

The president of the Tilsonburg Epworth League sends 15 new subscriptions to The Epworth Era.

The Crystal District Epworth Leagues, Manitoba, have raised \$227 for missions, an increase over last year of \$103.

The Fordwich Circuit presents its annual reports in its little local paper, "The Church Tidings." Everything seems to be prospering.

The E. L. of C. E. at Calgary won the banner at the C. E. Convention for having the best and most progressive young people's society in the Territories.

The Inglewood League publishes a very attractive programme for six months, from May to October. Several literary and temperance meetings are provided for.

The corresponding secretary of the League at Strathroy, in reporting the list of new officers, adds: "The year just closed has been a very successful one in our work."

We are sorry to hear of the death of Miss Lena Woodill, Halifax, N.S. She was for some years Maritime Superintendent of Junior Christian Endeavor, and an active worker, but recently has been an invalid. She was greatly beloved by all who knew her.

The Book Shelf.

His Will Be Done. By Verona Hamilton. Published by The Hennebury Co., Chicago and New York.

This book is evidently intended for the Sunday-school library, and those who like intensely pious literature of the "soody-goody" type so common in libraries some years ago will appreciate it very much. It is written in school-girl style.

Choosing a Life Work. By Lewis Ransom Fiske, L.L.B. Published by Eaton & Mains, New York. Price \$1.00.

The young man who is undecided as to his future calling will find this volume a great help. The advantages and disadvantages of various occupations are set forth in clear, clearness, and much information is supplied with a view to aiding young people in the selection of their lifework. There are chapters on the teaching profession, the minister, the physician, the lawyer, the journalist, the mechanic, the politician, etc.

Herbie Bellamy. By Mrs. Williams. Published by The Woman's Missionary Society. Price, 15c.

A very attractive little booklet, giving an account of the life of Herbie Bellamy, the little boy who learned to write with his feet, and who, though always an invalid, did so much for the missionary cause. The story is an inspiring one.

Heroic Personalities. By Louis Albert Banks, D.D. Published by Eaton & Mains, New York.

A series of sketches, illustrating heroic traits of character as manifested in actual life, written in the author's usual racy and interesting style. Preachers, class-leaders, and leaders of League services, will find many good illustrations for their meetings in this book.

The Way. The Wisdom of the Age. By George A. Mitchell. Toronto: William Briggs, Publisher.

This is a little booklet of twenty-seven pages on almost every imaginable subject. It is divided up into some fifty-four sections or paragraphs, without any special connection. There are some good things in it, but there is no continuity of thought.

Best. The story of the messenger hours with some of the thoughts they have brought to Amy Parkinson. Toronto: William Briggs, Publisher. Price, 15c.

Miss Parkinson is an invalid, who has employed many of her weary hours of sickness in writing verses which have cheered many others in life's battles and duties. She has considerable poetic gift. The idea of this little volume is that each day of the month brings some message of comfort and good cheer.

How He Made His Fortune. By Julia A. W. De Witt. The Congregational Sunday-school and Publishing House, Boston. Price, \$1.50.

The story of a brave, self-reliant, Christian boy who made his way among the miners of Pennsylvania. Incidentally, some account is given of the famous Molly Maguires, a secret organization which was responsible for many murders and much oppression. Some of the social problems that are now demanding attention are touched, and valuable lessons imparted. It is a splendid book for the Sunday-school library.

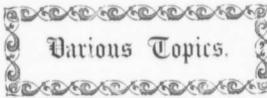
Bible Children. By Rev. Mortimer Blake, D.D. The Congregational Sunday-school and Publishing House, Boston, \$1.25.

Preachers everywhere are paying more and more attention to the children of their congregations. "What was a rarity, twenty years ago, "a sermon to children," is now quite common in both city and country. Anything that will help to make these discourses more interesting and effective ought to be welcomed. This is a volume of sermons for little folks founded upon the children of the Bible, Samuel, Timothy, Josiah, etc. The author tells the Bible stories in a very pleasing way.

In Black and Gold. By Julia McNaught Wright. The Congregational Sunday-school and Publishing House, Boston. Price, \$1.50.

The evils of gambling are portrayed in this volume in a way as to make a strong impression upon the minds of youth. The moral teaching is interwoven with a story of such fascinating interest that no one will vote the book dry. There can be no doubt about it, gambling is ruining many of our young men, and they should be forewarned of its perils. This book should have a place in every Sunday-school library, even if half a dozen other volumes have to be displaced.

The Methodist Times, London, England, thus refers to Dr. John Maclean's book, "Better Lives for Common People." "This tasteful little volume, and as from our Canadian Book Room. It is much on the lines of our own Methodist "Helps Heavenward" series. We have enjoyed this book. The style is elegant, the illustrations are chaste, and the teaching is sane and helpful.



Various Topics.

A Lie Always Black.

Bishop Chandler said in his sermon in Dallas during the General Conference, "Some people think a man is telling the truth because he writes a falsehood beautifully." A lie always has the devil's blackness at heart, and a white-coated outside changes its inner darkness.—West Virginia Methodist Advocate.

Loyalty.

Many churches—very many churches—suffer from lack of leadership in the pulpit. But far more, in our judgment, from lack of loyalty in the pew. If the rank and file of church membership would cheerfully and loyally take up the duties that properly belong to them, and second the efforts of the minister toward corporate religious work, the results would be magical.—Church Economist.

Work, Rather Than Mourn.

Finish every day, and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear with its hopes and invitations to waste a moment on the yesterdays.—Pittsburgh Advocate.

The Gospel of Smiles.

Did you ever try the Gospel of Smiles? A smile is a sunbeam of life. It lights up the eyes, and transfigures the countenance. A frown is easier, but it gives no light. Open the soul windows and let in the light, and keep those windows open; then let out that light in smiles. A smile can scatter gloom and silver-line a cloud. It costs little, but it counts for much. Tears and smiles lie near together. Dry your tears, and scatter your smiles!—Zion's Herald.

Practical Philanthropy.

"We never have enough flowers," declared the house physician at one of the large hospitals, "and if people only realized how they are appreciated, I am sure we would have many more. During the summer, quantities of garden flowers are sent in, but in the winter, when anything green is so much enjoyed, we receive but a few. I usually prefer to have those who bring the flowers distribute them. Then they have an opportunity to see what pleasure they have brought into the ward, and it is good for the patients to see a new face."—Minneapolis Tribune.

Off the Track.

Several hundred persons, many of them business men, were delayed more than an hour in getting into the city, the other morning, because one freight car had got off the track. The derailling of a single car was sufficient to block the traffic of the railroad for hours. It is so when a young man goes wrong; he does more than hinder his own progress or hurt his own character, for he interferes with the progress of unnumbered other persons. "For none of us liveth to himself, and no man dieth to himself."—Forward.

What We Need.

It is not the multiplication of religious meetings, the thrilling peals of public oratory, nor a mere galvanized zeal for denominational aggrandizement that we want. It is a revival of general, eager, and chastened attention to the concerns of immortality; a revival of faith in God and the ordinary means of grace; a revival in the closer study of the Word and the full acceptance of its authority, a revival of unfeigned Christian charity; yea, a revival of the private and public enterprises of religion. We want a revival of divine power to mingle in the forms of Christian worship, a revival of thrilling union to attend the preaching of the Gospel and the utterance of prayer. In fine, such a revival as shall keep God and his glory ever in view, and shut up man behind the screen of the human humility.—Rev. W. O. Cady, in the New York Observer.

Christian Enthusiasm.

If we inquire for a definition of Christian enthusiasm, it is easy to find it in a thousand exemplifications in heroic lives of men and women in the service of God and humanity. Christian enthusiasm is a high and holy passion. It is divine life in motion. It is pure love on fire. It is faith inspired. It is hope triumphant. It is faith, hope, and love at concert pitch, in the swell of a mighty harmony. It is knowledge driven by high and holy inspiration.

Christian enthusiasm kindles, warms, and burns like flame. It flashes and strikes like lightning. It pours like great showers. It rushes like mighty rivers. It moves onward resistently. It plunges into the darkness; bridges the rivers; climbs or tunnels the mountains; shatters the barricades of hell. It presses toward the mark and reaches it.—Christian Uplook.

Too Near Heaven.

Two men were discussing the effect of certain things upon a friend who was not present to enter his protest—should he desire to protest. One of them said bluntly: "He may get mad if we do this thing." "No," said the other, "he ought to be too near heaven to get mad." There was no quarrel, because one man lived too near heaven to have part in it. The incident left an abiding impression upon one man who has ever since been restrained when he felt "angry passions rise." Every man ought to live too near heaven to "get mad." Listening to two men the other day, as they were discussing certain problems, one of them displayed a most unseemly temper, said loud things, so that everybody about might hear; the other man said he was calm, collected, spoke kindly, pleadingly—and there was no quarrel; for the other man grew calm—it always takes two to make a quarrel. There are three things every one of us ought to remember in living in "this stormy world." "He that rebuketh his own spirit is greater than he that taketh a city"; "A soft answer turneth away wrath"; and—all of us ought to live too near heaven to get angry. But alack! some of us are not living close to the gates, judging by the way the winds blow—winds of our own making.—The Baptist Union.

Praying and Paying.

Praying without paying is hypocrisy. There are no passes on this road, and there are no dead-beats. Free salvation is not full salvation. The miser that finds it hard to give, will find it hard to die.—Zion's Herald.

We Second the Motion.

We move the retirement of a worked-to-death phrase, the "Twentieth Century." It is responsible for a growing sense of weariness on the part of the reading public. Within a few weeks we have noticed the "Twentieth-century" Epworthian, pastor, church, presiding elder, bishop, young man, young woman, home, city, Sunday-school, and Gospel. The motion to retire the phrase permanently is before the house.—Epworth Herald.

Daring To Try.

It is not merely what a man does, but what he tries to do, that indicates his real worth, and is an exhibit of his true spirit. Lord Bacon proposed to have rewards given to men who made experiments in the direction of desirable discoveries, because their very mistakes might help others to final success. Or, as an old divine says, "An ingenious miss is of more credit than a bungling casual hit." It is better to try, even if you do not succeed, than not even to try.—Sunday-school Times.

A Year of Disaster.

This has so far been a year of disasters. Well-nigh 100,000 souls have been swept into eternity since the beginning of the present year by a remarkable series of disasters, according to the Chicago Tribune, which keeps a record of such things. The list given by The Tribune includes only those disasters occurring before May 20. Before its issue of that day was twelve hundred water-worn victims of disasters, according to Covington, Ky., claiming six victims. Since then two mining disasters have claimed 200 more.

She Was Thoughtful.

Florence Nightingale celebrated the eighty-second anniversary of her birth last month. The things that were then said about her effort to mitigate the horrors of war do credit to human nature, and illustrate again the truth of the saying that evil is wrought by want of heart. Miss Nightingale was not more merciful than others; she was more thoughtful. It was out of her thought that some of the rules for civilized warfare have sprung, and to her is the credit due for adding a new dignity to the profession of the hospital nurse.—Youth's Companion.

The Value of Laughing.

Thackeray truly remarked that the world is for each of us much as we show ourselves to the world. We face it with a heavy acceptance we find the world fairly full of cheerful people, glad to see us. If we snarl at it and abuse it, we may be sure of abuse in return. The discontented worries of a morose person may very likely shorten his days, and the general justice of nature's arrangement provides that his early departure should entail no longer regrets. On the other hand, a man who can laugh keeps his health, and his friends are glad to keep him. To the perfectly healthy laughter comes often. Too commonly, though, as childhood is left behind the habit falls, and a half smile is the best that visits the thought-lined mouth of the modern man of affairs. People become more burdened with the accumulations of knowledge and with the weighing responsibilities of life, but they should still spare time to laugh. Let them never forget, moreover, and let it be a medical man's practice to remind them, that "a smile sits ever serene upon the face of Wisdom."—London Lancet.

Missionary.

Great Missionarists.

Gideon Ouseley.

One of the most enthusiastic and daring missionaries the world has ever known was Gideon Ouseley, the Apostle of Ireland. He seemed to have a special mission to the common people, and like John Wesley preached on the street, in the common, and everywhere he could get a hearing. During his early life he was very dissipated and indulged freely in drinking, horse-racing, etc., but when he was converted in 1791, there was a radical change, and he felt that he must tell the people the good news of salvation.

Being married, he could not be received into the regular ministry, but he soon became a veritable itinerant, usually riding on horseback, and going up and down through Ireland for a number of years. He was subjected to severe persecution, as the priests of the Roman Catholic Church were violently opposed to him.

When he first felt his call to preach, he seemed very inefficient, and his first efforts were laughed at. He did not know how to make a sermon, nor how to deliver it, but still felt that he must preach. Then it occurred to him, "Do you know the disease?"

"O yes, Lord, I do."

"And do you not know the cure?"

"O yes, glory be thy name, I do."

"Go, then, and tell them these two things, the disease and the cure; never mind the rest, the rest is only talk."

"So," he would say, "here I am these forty years, telling of the disease and the cure."

Gideon Ouseley rode through the country on horseback, speaking to the people in the Irish tongue, and they listened to him with great attention despite all the efforts of the priests to prevent them. Sometimes a crowd of Catholics would stand quietly while he showed them that they were deceived, and that their priests were blind guides who took their money, but did them no good.

Ouseley, and his companion Graham, usually wore a black velvet cap, so that very soon they were known as "The Black Caps."

In commencing his talks Gideon would always avoid antagonizing his hearers, and try to gain their attention and confidence. He would open up by telling them that he was going to tell them about the Virgin Mary. A voice would call out:

"What do you know about the Blessed Virgin?"

"Just wait and hear," was the reply, and then he would tell the story of the marriage at Cana, and how the virgin said to the servants, "Whatever he saith unto you, do it," which he then skilfully proceeded to use as his text, urging the people to render to Christ the same implicit obedience.

One day, seeing some men cutting peat, he rode up and asked, "What are you doing, boys?"

"We are cutting turf, sir."

"Sure you don't want turf this fine weather?"

"No, sir, but we shall want it in the cold days and long nights."

"Why not cut it when you want it?"

"Sir, it would be too late then."

In this way the preacher obtained a text for a sermon on the danger of procrastination.

Once when preaching in the street an old man gathered up a handful of dirt and threw it over the crowd right into Ouseley's face. When he had got his mouth cleaned he turned to the people and said, "Now, boys, did I deserve that?" "No, no," was the cry from all sides, and when the same fellow attempted the same thing, a few minutes later, the people fell upon him and battered him badly.

If left to themselves, the crowd would have listened to the missionary gladly, but they were egged on by the priests to persecute Ouseley in every possible way. When preaching in the towns he usually placed his horse in front of a shop window, if possible that of a Roman Catholic, so as to prevent the mob from throwing stones.

Ouseley seldom reported assaults made upon him, but in 1830, at Tuam, he wrote: "For several years not a drop of blood has been spilled; but last night

"What is this you are doing?"

"Scutching flax, sir."

"Scutching flax! What's that for?"

"Ah, don't you know what flax is, sir?" Sure, it's what your shirt is made of."

"What my shirt is made of! How can that be?"

"Don't you see, sir," said one of the girls, holding up a bunch of flax—which had been partially scutched, and showing Mr. Ouseley the fibre. "That's what we spin into yarn, and the weavers make the yarn into the kind of cloth your shirt is made of."

"Oh, I see," said Mr. Ouseley; "thank you, my dear. And what is all this lying about the floor?" pointing to the heap of chaff which lay at the feet of each of the workers.

"Them's the shows, sir."

"Shows, my dear; and what will you make of them?"

"Make of them, sir?" and there was a little laugh among the girls. "Why, nobody could make anything of them."

"And weren't they a part of the flax a while ago?" asked he.

"To be sure, sir; but they're good for nothing now, except to be burnt, and a bad fire they make."

"Oh, I understand, I understand," said the preacher; and then very solemnly went on: "And, children, dear, just so will the Lord Jesus Christ"—and here every head was bowed—"come one day with all His holy angels, and He will scutch the world, and He will gather together all that is good, every one that is fit for His kingdom, and take them to Himself; and the rest—the shows, the chaff—He will cast into unquenchable fire."

"The Lord save us!" was whispered around.

"Amen!" said the preacher; "let us pray."

All were promptly on their knees, while Mr. Ouseley, in fervent petitions, pleaded for the salvation of the young workers. Rising up, he blessed them in the name of the Lord, mounted his horse, and rode away, leaving them hardly sure that an angel had not visited them.

Up to the age of 78 he continued to preach and travel, and as a result of his labors many were brought from darkness into light.

He passed away peacefully, on May 13, 1839, his last words being, "I have no fear of death, the Spirit of God sustains me."

A Fine Programme.

The programme for the coming Summer School, to be held in Victoria College, is one of the finest and most complete we have ever seen. In addition to announcing the services to be held, it contains a large amount of missionary and general information of great value. The school will commence on Saturday, July 19th, and continue for ten days. The mornings will be taken up with classes in Bible study and missions. The afternoons will be spent in trips to the Island, High Park, etc., and in the evenings there will be addresses by prominent speakers. It will make a most enjoyable holiday, combining pleasure and profit for those outside of the city. If you want to know more about this school, send a postal card to Dr. F. C. Stephenson, 81 Czar Street, Toronto, and he will forward you a programme free.

The man or woman who learns to give in the right spirit forgets all about the duty in the present, and the absence of life's necessities would bring no such distress as to be cut off from this luxury.—A. T. Pierson, D.D.

GIDEON OUSELEY.

I had a shower of stones, which made me bleed a little." Some of his teeth were knocked out; but, as soon as able, he went on with his discourse. He had occasional afflictions: "Here I lie, in peace, upon a bed of, doubtless, salutary affliction, under the care of my kind wife and my merciful Father, who never slumbers nor sleeps."

In doing the work of his Master he was in season and out of season, and no matter where he was, constantly did the work of an evangelist. Sitting by a lady, upon one occasion, he asked, "Is the lady next to you born again?" An almost instantaneous conversion was the result.

When he was travelling in the North of Ireland one day, as he jogged along on horseback he heard the voices of young girls blithely singing, and through an open doorway at the roadside saw a group of them in the house, employed in "scutching" flax. Ouseley, quickly alighting, entered the house, taking off his hat and saying:

"God save you, children."

"Save you kindly, sir," was the cheerful response.

YOUNG PEOPLE'S

Forward Movement for Missions

In charge of F. C. STEPHENSON, M.D., C.M., Corresponding member of the Students' Missionary Campaign, 81 Cedar Street, Toronto.

News Items.

Toronto Central District gave \$1,001.00 last year for missions.

Mr. Geo. Irving, whose home is at Vernon, P.E.I., is campaigning for Leagues of the Island.

Rev. C. J. L. Bates, who is appointed to China, visited the Bay of Quinte and Toronto Conferences.

The Toronto Conference Epworth League gave for the year just closed \$6,580.00 for missions.

Fredericton District is being campaigned by Mr. J. W. Howe, of the University of New Brunswick.

Dr. C. Service is visiting the Leagues of the Matilda and Brockville Districts, which he will represent in our Mission field of West China.

The two Leagues at St. Mary's have given this year \$130.00 for missions. Stratford District is asking to be allowed to support a missionary.

Toronto East and Toronto Central District Executives have both decided to ask that another missionary be appointed to each district for support.

A League has been organized at Mount Horeb, and the members are alive to missions, and before long hope to have the Forward Movement in working order.

Toronto East District gave \$1,561.00 for missions last year. Part of this was given to the W.M.S. part to general fund, and the greater part for the support of Dr. Kilborn.

Purple Grove Epworth League for the year just gone has given \$22.44 for missions. The membership is 20, 16 of whom give systematically. This is one more League added to the Honor Roll.

Last fall the Executive of Windsor District Epworth League planned to visit every League in the district; this has been done during the winter and spring. District officers are the best campaigners.

A request has come from League workers in New Brunswick that Rev. R. O. Armstrong, who is appointed to China, be assigned to the young people of New Brunswick and Prince Edward Island for support.

Rockwood League is moving forward for missions. In 1899 they gave \$16 for missions, in 1900 \$29, in 1901 \$40, and in 1902 \$55. The membership is small, but their givings tell of their interest in missionary work.

The Forward Movement for Missions is making good progress in New Brunswick. In Fredericton District, three Leagues, and twelve Pray-Study-Give Bands are contributing through the Forward Movement.

A Committee representing the Montreal, Quebec, and Huntingdon Districts met at the Montreal Conference to consider the missionary work of the Leagues. As the result of the meeting there is a probability that the Quebec and Huntingdon Districts will unite with the Montreal in the effort they are making for the support of two missionaries.

The parents and guardians of the Junior Leagues have been visited and their co-operation in helping the boys and girls keep their pledge and live out the spirit of its teachings, has been sought with blessed results.

"Japan through the stereoscope" has been much enjoyed by the Leagues of St. Thomas District. The educational value of the pictures to our young people cannot be overestimated. Financially the tour of the views proved a success.

The Leagues in Perth District are anxious to do more for missions this year than ever before. At the invitation of the chairman, Mr. George Irving visited several of the Leagues, and helped them in organizing and planning for definite work.

The Junior Epworth League of Cowansville, Quebec, have given \$6 towards the support of their missionary, Dr. J. C. Spencer, Bella Coola, B.C. For Home Missions they are sending a box of literature to the Labrador Coast, and are working to endow a cot in the Sherbrooke Hospital for poor and sick children.

The work is growing in Chentu. One Sunday this spring, one of our missionaries gave a talk to the women of the town. Two days, the broad and the narrow. After the address, the question "Which way do you want to walk," was asked; many spoke up and said, "We want to walk in the narrow way." After the meeting a woman came, asking the way of salvation.

The Leagues of the Montreal District, through their Executive are offering the Mission Board \$200.00 towards the support of a missionary to the French-speaking population of the Province of Quebec. This is in addition to the support of Dr. Ewan. The students of the Wesleyan Theological College are united with the Leagues, and twelve Pray-Study-Give bands pay in full Dr. Ewan's salary, and help in the French work.

Amherst, Nova Scotia, League has made a steady advance in its missionary givings. Their givings for the Forward Movement have increased from \$13 two years ago to \$41 for this year. In addition to this the League gave \$40 this year for work they had undertaken when the Forward Movement was introduced. The meetings are bright and interesting, the young men are a help to the work. A personal canvass for missions will be made throughout the League.

The Juniors at Westmount Methodist Church, Montreal, are not behind the Seniors in Missionary work. On Thanksgiving they made many happy hearts with a well-filled basket. A Christmas tree for 114 children kept them busy preparing for it, and made many other children happy. The Missionary Committee have raised \$10 towards educating a child in China. They hope to make this \$15 before the end of June. The Juniors have had a prosperous year under the superintendency of Mrs. J. H. Wilder.

Toronto West District Leagues are working at missions, systematically, persistently, prayerfully and successfully. This year the District stands first in missionary givings through the Forward Movement. Last year when they succeeded in raising \$32 over the amount of their missionary's salary; they began work on a second missionary, with the result that at the end of the year they had paid his outgoing expenses and his salary. To-day they find themselves with \$173 in the treasury. The first Executive meeting for the year 1902-3 was held the first week in June, and the Executive decided to support a third missionary, whom they hope will be sent out to the mission field early in the year.

The Support of Rev. C. J. L. Bates, M.A.

Undertaken by the Ottawa District Epworth League.

Mr. George Irving, B.A., of the Montreal Conference, has just completed a successful tour of nearly all the Leagues and churches of the Ottawa District. The Executive of the District Epworth League have asked for the responsibility of raising the support of the Rev. C. J. L. Bates, M.A., who is under appointment to China. The response on all sides has been most enthusiastic, one thousand dollars having already been pledged, with several leagues not visited. This result from a district that only gave \$218 from the Leagues for the year 99-1900, shows what a powerful stimulus it is to have definite man to support. The fact that Mr. Bates is well known throughout the district contributed greatly to the success of the campaign. One especially successful feature of the campaign was the mass-meeting of Methodists held in the Dominion Church, Ottawa, when Mr. Bates delivered a truly inspiring address and won his way into the people's hearts. At this meeting over \$200 was pledged over and above what had already been promised by the several Leagues.

Summer Schools.

Every Conference and many districts are talking about holding summer and winter schools. Soon willing workers will be pressed into service as teachers of different branches of League work.

The missionary question will always be the hardest (1st) because we are so far behind in missionary knowledge and methods. We have so few who are studying the present and future of missionary effort; (2nd) because such rapid progress is being made and so much is being written that it will require much more time and much concentrated study to keep up with the progress even of our own work; (3rd) because the work is being filled up with people who are bringing false religions with them. We must study to meet these strangers with the Gospel of Jesus Christ.

Those who wish to be ready for service will do well to send for the programme of the Summer School, to be held at Victoria College, Toronto, July 19th to 29th, and study it, even though they cannot attend the school. Some, however, after examining the programme, will see clearly that it offers a great opportunity for preparation for needed work.

Summer Recreation.

In the minds of many thoughtful people summer holidays and summer resorts have altogether too many question marks written after them to keep them free from doubt as to their value for strengthening body and character, for daily duties and opportunities. Why should this be? Is it not because those who go to such places go to seek their own pleasure, and those who prepare for such visitors seek to supply such things as will please guests? The change which recreates is the change of attitude.

Those who work for self-advancement are rested and strengthened spiritually and physically when they rest from their self-seeking and think of others. If you have any doubt about this fact, send up to the Summer School for the study of the Bible and missions. The testimony last year was unanimous that those who wait upon the Lord do renew their strength; they are helped in such a way that they are ready to go home at the close of the school with enthusiasm for their daily work.

Devotional Service.

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

JULY 20.—"MEANS OF GROWTH."

Phil. 3, 12-16; Col. 1, 10-12.

HOME READINGS.

Mon., July 14. Like a palm-tree Ps. 92, 10-15
Tues., July 15. Like a lily Hos. 14, 1-9
Wed., July 16. The garden Ps. 90, 1-7
Thurs., July 17. "Built in Him." Eph. 2, 15-22
Fri., July 18. Perfect Heb. 13, 15-21
Sat., July 19. Filled with fruit Phil. 1, 3-11

Growth itself and means of growth are two very different things. There is growth in the apple-tree at this season of the year; but the means of its growth are sunlight, rain, atmosphere, and the nourishing properties of the soil. The believer has growth, or he is no true believer; but the means of his growth are various. The topic Scripture points out some of these means which should be carefully pondered, so that they may be appropriated.

A NEW CHANCE.

The idea of a new chance is the fundamental inducement offered in Philippi 3, 12-16. The most of us long for other opportunities. Particularly if we have squandered those already given, and lament it. The criminal, the debauchee, the profligate, as well as the soul less culpable, all unite in longing for the chance to try again. World-life usually denies the plea; but—wonderful grace—God hears the prayer and offers a restored opportunity. God draws a line across the present hour and gives us all a new chance for immortal glory.

A NEW IMPULSE.

A new chance is of little value without a new impulse. "This one thing I do." Before it had been many things and all unworthy. Now it is one thing only and that one exalted. The world's work has all been done by "one-idea" people. Not necessarily persons who were valueless in all but one direction, but those whose powers were all focalized upon one great effort worthy of all there was in them.

A NEW ATTITUDE.

A new chance and a new impulse account for the new attitude. "Forgetting those things which are behind, and reaching forth unto those things which are before." A few things behind us we would not forget—here and there a burning bush or a mount of transfiguration—but the most of the past is not worth a second thought. It is well to forget the discreditable past of other people, our own wrongs, our own successes. It takes a big man to forget. Little men remember and do so with exact correctness, but only men made big by the grace given from above can forget. This new attitude involves the forward look. Expectation is the dominant element in this new attitude. The best things are all ahead. The past has been good, but the future is better.

A NEW AMBITION.

All this means a new ambition. There is a prize ahead. There is a high calling before us. God is beyond. Everything worth cataloguing is in front. That accounts for the forgetting the past. Men do not forget things by sheer force of will. We forget some things by being deeply absorbed in other things. Exalted aims cause us to ignore and forget less exalted aims. There is urgency about it all. I "press" toward the mark. No mere placid wish, but a con-

suming determination to reach the goal. That is the decisive element in the effective forward look. It seems to constitute Paul's idea of perfection. "Let us, therefore, as many as be perfect, be thus minded."

A RETROSPECT.

We should not wholly and for ever forget the past. The best way of judging and using the future is by the past. We must cherish its lessons and correct its mistakes. But we must not brood over it, nor live in it. "Let the dead past bury its dead." Yes, we should forget much of what is past.

1. Past sorrows. God permitted them. We bore them in complaint or complacence. They marked us and are gone. God remembers them; that is enough.

2. Past mistakes. We did it, may be, the best we knew. They are over. To unduly regret them weakens us and may lead to remorse. Better watch and pray that you walk wisely to-day.

3. Past sins. We have condemned and repented of them. We have been or may now be forgiven. Where sin abounds, grace may much more abound.

"There is mercy with the Saviour,
There is healing in his blood."

4. Past attainments. They may have been worthy or unworthy of us. No matter now. Let us climb to better things from where we are. The successes of yesterday will not suffice for the duties of to-day. Nor need the failures of yesterday wholly prevent us from the accomplishment of new and larger conquests.

5. Forget the mistakes and sins of your neighbors. Our memory of them is sometimes more vivid than the memory of our own faults. How hard it would go to us if God dealt as severely with us as we sometimes do with our fellows.

6. Forget the methods and conditions of other days. We cannot live in the days and environment of our fathers. Cease sighing for them, and face the here and now with faith and courage.

A PROSPECT.

While it is wise to learn lessons from the past, yet we must with hope and endentism look into the future. The prudent man will

"Act, act in living present,
Heart within and God overhead."

And still,

"Lives of great men all remind us,
We can make our lives sublime."

The future looms up before us with bright visions of noble achievement.

1. There must be vision and purpose. "Reaching forth" as the racer. The propulsion of life is ever onward.

2. There must be strenuous exertion to attain. "I press toward the mark." Wishing, longing, sighing will not suffice. We must seek diligently. We must seek persistently.

3. There must be singleness of purpose and concentration of effort. "Toward the mark." Take aim. Be definite. Narrow down. Be a specialist. Do fewer things and do them better.

"Glowing helpfulness." For the prize etc. Mr. Barrie makes sentimental Tommy say: "I wouldn't mind working if I could only find some way of making work seem like play." Here is the secret of easy and successful effort of any kind—relish for and joy in the work. And in what do you find such a splendid inspiration as in Christian living?

HIGHER! HIGHER!

Every attainment I make in the Christian life, says Abbott, every victory I win, every result I have achieved, is but the call of God to go on, on, ever on. I set before you, then, to-day, Paul's

ideal and God's call. Whatever ethical standard of righteousness has been wrought in the community, God's voice says, "Higher! higher!" Whatever spiritual attainment has been wrought in the church, God's voice to every church is still, "Higher! higher!" Whatever you have achieved in yourself, in victory over your passion, over your pride, over your lower nature, God says, "There is no time to sit down and recount the victories that are past; no time to write bulletins, higher! higher!" And this voice calls us higher, yet higher, as the sun calls the lark, whose song drops down to earth from his winged flight, and the end of the ascending is the bosom of our God.

FLASHES FROM ANOTHER FIRE.

A satisfied soul is always a soul that does not deserve satisfaction.

To be contented ever, satisfied never, always resting in Christ, always reaching forward in Christ—this is the Christian paradox.

The Christian's goal moves forward as he moves forward, since it is nothing less than perfection.

Every unworthy goal we turn toward is a barrier in our progress toward the true goal.

If a Christian is not finding hard things all the time easier, he is finding easy things all the time harder.

God's providences are moving so rapidly onward that to stand still is to fall far behind.

If the gardener wants to obtain fine fruit he cuts off branches and buds and blossoms and throws all the force of the plant into a few twigs. "This one thing I do."

The leaves are all for the blossoms, and the blossoms are all for the fruit. Look to the show of your life only as it forwards the substance.

A fruitful tree is not one with half a dozen apples on it, but a fruit-full tree, a tree with branches loaded.

A sound tree will bear sound fruit. Do not look to the fruit, then, but to the tree.

The time to plan for good fruit is before the tree has a blossom or a leaf.

POINTS FOR THE PRESIDENT.

You might arrange to have three brief addresses or papers in addition to a short general exposition of the topic. The subjects of these addresses might be: 1. The uses and abuses of the past. 2. The duty and beauty of the present. 3. The hope and power of the future. If you have a botanist in your society, ask him to give a brief talk on vegetable growth and its application to spiritual growth.

JULY 27.—MISSIONS: A MEETING IN THE INTEREST OF MEDICAL MISSIONS. "PREACH-HEAL."

Mat. 7, 8.

HOME READINGS.

Mon., July 21. The withered hand Mark 3, 1-6
Tues., July 22. The paralytic Mat. 9, 2-13
Wed., July 23. The demoniac Mark 5, 1-15
Thurs., July 24. The leper Luke 17, 11-19
Fri., July 25. The blind man Mat. 9, 27-31
Sat., July 26. Lazarus raised John 11, 39-45

Christ in performing his wonderful miracles of healing had at least two objects in view.—to authenticate his claims as the Son of God, and to show mercy and help to men. All through its beneficent history Christianity has been active and earnest in bringing relief to the woes of humanity. And the modern idea of medical missions is but the Saviour's idea revived; and Christianity's purpose exemplified. Preach and heal; or heal if you cannot preach, and the very healing done in the name of Christ will be a Gospel sermon.

OUR LEAGUE MISSIONARIES.

The somewhat recent plan of District Leagues supporting a missionary abroad—and in many cases a medical missionary—is quite in accord with the example and teaching of Christ. The young people of our Leagues cannot go themselves on the merciful mission of preaching and healing, so they do what is next best, help to send some one else who has time and talents for the important enterprise. Let it be well remembered that our medical missionaries, even if conversions to Christianity be not as numerous as we might hope, yet are doing God's service in relieving pain, healing disease, disseminating information in physiology and hygiene, and thus paving the way to healthier lives and happier homes than heathenism can possibly furnish. The fundamental law of self-preservation, if nothing more, would dictate such a course. For so closely are all lands and nations connected together by the modern means of communication that the diseases of heathenism, arising from primitive medical knowledges are readily communicated to civilized lands, and the safest means of prevention is the work of the medical missionary, and other similar enterprises. Above all, however, there should be kept in view the highest motive for such efforts of which our Saviour reminds us in the well-known words, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." We strive to save the heathen, and all others, because we love Christ, and because Christ came to seek and to save that which was lost.

THE HARVEST IS GREAT.

A great stimulus to interest in missions is to take into view the number yet unreached by Gospel truth and light. Think of these facts, and think of your duty in view of their solemn import. It is said that while there is one minister to 700 persons in the United States, there is but one to 400,000 in the continent, to 435,000 in India, one to 600,000 in China, one to about 700,000 in Siam, and one to 1,500,000 in the island of Hainan. In the whole heathen world, a conservative estimate places one missionary in the midst of 200,000 people. Even we were disposed to dispute the value of these people as compared with our own race, we do not know that it is open to us to do so, for evidence is daily accumulating to prove that the mental acumen of many of these so-called inferior races is not a whit less than our own. If, then, of the new commandment is prevail, and we are to love them as Christ loved the world, we must regard it as the paramount problem of the Christian Church to save these numerous peoples. And if it be further true that the average cost of reaching the most advanced civilization, physically, mentally, and spiritually to universal humanity.

The Bible aims at this happy consummation. The Gospel unifies the races of the earth, and gives a cosmopolitan character to every dweller upon it. Jesus Christ is the Saviour of the world, and in him there is neither Jew nor Gentile, neither circumcision nor uncircumcision, neither Scythian, bond nor free, but Christ

is all and in all. In Christ national prejudices must evaporate. Their existence would vitiate the fellowship of the Gospel. Max Muller says that Christianity trod the word "barbarian" and "inimicity" under the word "brother." "Humanity is a word which you look for in vain in Plato or Aristotle. The idea of mankind as one family, as the children of one God, is an idea of Christian growth; and the science of mankind, which, without Christianity, would never have sprung into life. When people have been taught to look upon all men as brethren, then, and only then, did the variety of human speech present itself as a problem that called for solution; and I therefore date the real beginning of the science of language from the first day of Pentecost."

THE CENTRAL IDEA.

If our Leagues would realize the true relation of missions to the work of God —missions in the broadest sense of sending the truth at home and abroad wherever needed—every pulse of their life would throb with missionary zeal, and every activity of the Church would look missionaryward. All its institutions, such a writer, would be sustained for the sake of their mission value, and vigor poured into them in proportion to their missionary possibilities and results. Could we but displace the narrow and hampering conceptions of the purpose of the Church which are now squeezing out her very life, and implant in our young people the imperial idea of the universal dominion of the cross; if we could but get it into the very heart of believers that the Church has simply and absolutely no reason for existence except to bring to pass the time when all nations shall acclaim Christ the blessed and only Potentate, King of kings and Lord of lords; if we could do this, we could develop an enthusiastic loyalty to Christ as King, which would make the work of our Church members enthusiastic and courageous for the kingdoms of God. This is the main question, the great issue. We must never doubt it. It must be the supremely formative and inspiring force, and then our Master, whose we are, and whom we serve, shall see of the travail of his soul, and shall be satisfied. He is loudly calling us to the conflict to-day.

POWER FROM ON HIGH.

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

WHY MEDICAL MISSIONARIES!

Medical missions need no other authority than Christ's example, for he was the greatest medical missionary that ever lived.

They need no other authority than Christ's words, for he bade his disciples heal the body as well as the soul, and the body as a means of reaching the soul.

Medical missions are more than the practice of medicine. They are missions. A Chinese official, after the massacres, urged that hereafter no medical missionaries alone should be permitted to go to

China. But they are the most powerful of missionaries.

There are two reasons: it is hard to comprehend any truth while the body is wracked by disease; the healing of the body is a proof of the love and sympathy which is at the base of our divine religion.

SOME EXAMPLES.

A medical missionary in Africa received a woman who had been carried for three days through a country closed to the Gospel. Four months later she returned, walking, through the same country; and when the missionaries again tried to go there, they found that this cure had opened the entire region to them.

No one but a woman medical missionary can reach the upper class of women of India, whose secluded lives are probably as sad and pitiable as those of any women in the world.

The important friendship of Li Chung Chang was won for Christianity by two medical missionaries who rendered his very valuable service. "Send us more missionaries," he said in the United States; "especially doctors."

The story of the first medical missionary to Madagascar illustrates the influence such workers for gain. He performed an operation for cataract, and the next day they brought him a dead man. "You can open the eyes of the blind; surely you can raise the dead also."—Wells.

SOME FIGURES.

Six hundred and fifty medical missionaries scattered among 5,000 mission stations, each with an average population of 200,000 souls. What a stupendous task!

Often a medical missionary puts up 50,000 prescriptions in a year, or 140 in a day, besides all the work of diagnosis, etc.

A single Christian hospital in India, in the charge of three native women doctors trained by missionaries, treats about 16,000 cases a year.

SOME OPINIONS.

Medical missions are perhaps the nearest approach to Christ's mission work in Galilee and Syro-Phoenicia.—Alfred Oates.

The history of medical missions is the justification of medical missions.—Encyclopaedia of Missions.

Our remedies frequently fail, but Christ as the remedy for sin never fails.—Mackenzie.

There is certainly no such field for evangelistic work as the wards of a hospital in a land like China.—Mackenzie.

POINTS FOR THE PRESIDENT.

Probably the best hint for the president this week is to advise him to make the best use of the material in the foregoing exposition. And in doing so incorporate as many members of the League as possible. In the above will be found facts, figures, arguments, motives, and encouragement for the great work of medical missions, and missionaries generally. Dig the gold from the mine and bring it to light.

AUGUST 3.—"THE CALL TO SEPARATION."

2 Cor. 6, 14-18; 1 John 2, 15-17.

HOME READINGS.

Mon., July 28.	Dagon and God	1 Sam. 5, 1-5
Tues., July 29.	God or Baal	1 Kings 18, 17-39
Wed., July 30.	God or darkness	1 Cor. 10, 14-31
Thurs., July 31.	Light or darkness	Eph. 5, 1-11
Fri., Aug. 1.	Depart ye	Isa. 52, 1-15
Sat., Aug. 2.	Come out	Rev. 18, 1-19

The separated life is the life of holiness. We are glad to claim as young Methodists at our Church exists to spread Scriptural holiness throughout the land. And what is holiness? Well,

the word "holy" and the word "healthy" have the one root. So that we might say, the holy life is the perfectly healthy life. A healthy body is one that is in perfect accord with all the laws governing it. And the holy life is the one that is in perfect accord with the divine laws governing it. This may be called the separated life, inasmuch as it is separated from every thing that is illegal—in opposition to God's will concerning it. In other words, the separated life is the obedient life—separated from disobedience to God. It is not necessarily separated from pleasure, nor from business, nor from any worthy activity. It is simply and determinedly separated from sin and devoted to righteousness as proclaimed in the Gospel. It is, then, a life that is found in the way of holiness.

1. What is the way of holiness? It is the way in which all Christians walk. It is not a specially reserved way in which a privileged few may travel. It is the great highway to high character, here and high reward hereafter, in which all followers of Christ must be found. A highway is a way open to all travellers—none can be excluded who are loyal to the crown. The way of holiness, which the prophet Isaiah compares to a highway, is open to all faithful subjects of the King who controls the road, and to whose country the highway finally leads. This way is a holy way, in which faith, love, and obedience are constantly exercised, and where the presence of the Lord is always manifested and enjoyed.

2. The kind of people in the way. The prophet's use of the term "highway" (Isaiah 35, 8) had reference to the return of the Jews from their captivity in Babylon. The Lord would prepare for them a way from their enslavement to their freedom, from Babylon to Jerusalem. The people who were to travel in this prepared way were God's people, those who acknowledged and served Jehovah. The "highway" of the prophet is but typical of the road open and prepared by the Messiah through which multitudes of the enslaved and perishing escape from their oppression, and are led into Christ's kingdom. The kind of people in the way are those who were once slaves—slaves of sin and Satan, but they have been redeemed by the precious blood of Jesus Christ, rescued from the guilt of sin, and power of Satan, and the wrath to come through faith in his name. And now they are the Lord's freemen, partakers of the divine nature, sharers of the divine goodness, and peace, lights in the world, epistles read and known of all men, and travellers

"Through Immanuel's ground
To safer worlds on high."

3. The safety of the way. As might be expected, the King's highway is a plain way, a safe way. To understand properly the meaning, we must think of the old-fashioned roads hewn through the wilderness, or raised and distinctly marked across the desert. These roads could be easily seen, and followed without difficulty. They were both plain and safe, so far as the course to be followed was concerned. The way of holiness is also plain. It requires no extensive knowledge to know it. If there are difficulties in the Bible, there are no difficulties in ascertaining the way of life. All the Gospel requirements and duties are plain. The way to pardon, peace, and power in Christ is evident, and no one need miss it. The only guide required is divinely implanted desire—the leadings of the Holy Spirit. The morally perverse, the wilfully rebellious, cannot enter it, for "fools shall not wander there." The way is safe, too—perfectly safe, if the traveller remain in it. Danger only comes when the pilgrim wanders out of the way, and goes beyond the boundaries. The "unclean" are not in the way; "No lion nor any ravenous

beast shall go up thereon. All these hurtful, deadly things are in the enemy's country, but are not allowed to trespass upon the highway. Keep within the road limits, and you are safe; go beyond and you are exposed to extreme peril. It is also a protected way, for the King's messengers guard it, and the King's forces surround it. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

4. The joy of the way. The seer of the ancient day speaks of the happy travellers as approaching their destination, "with songs and everlasting joy upon their heads." The journey with such company and such a leader is so pleasant that nothing is thought of its difficulty or fatigue. They sing the praises of their great Deliverer. They sing on account of their emancipation. They sing on account of the joys of their present experience. They sing on account of their glorious prospects. Their joy abounds and is perpetual and unending.

5. The end of the way. The King's highway, the way of holiness, terminates at the home of the King. When the journey is complete, those who continue unto the end shall enter through the gates into the city. And when the pilgrims, through all their dangers, arrive at their Father's house, they shall be crowned with joy, sorrow and sighing shall flee away, they shall enjoy the pure companionship of heaven, and the possession of Christ for ever.

THOUGHTS BY THE WAY.

1. Bible light (Prov. 4, 14-27.)
2. The Holy City is a fit termination of the holy way.
3. The joy of the pilgrim is deep, constant, increasing, everlasting.
4. To reach heaven, you must know and travel the way; no one ever "happens in" the celestial city.
5. Travelling in the King's highway gives a right to all the good things of the country through which the road passes.
6. The way of holiness consists in (a) separation from sin; (b) consecration to (c) likeness to Christ; (d) obedience to the divine will.
7. Are you in the way? Keep in it. Turn not aside. Ever advance. Anticipate arrival. Are you not in the way? Consider whether you are going. Enter the road. Do not say it is hard. Look to Christ. God will help.

BE YE SEPARATE.

Christians must approach sin for healing, and not for infection.

Was there ever a teacher who had so little time to himself as Christ had? And yet worldliness had no hold upon him, and he died.

The Christian's fine art is so to move among sinners that they will feel that he is above them—and that they want to be where he is.

In order to win sinners it is no more necessary to join in their sin than it is necessary for one who would lift a fallen comrade to fall beside him into the pit.

CHRIST AND BELIAL.

The most dangerous yielding to worldliness is the inward desire for it.

Discover whether your mind is "fixed on things above" by noting the causes of its disappointments.

Be sure of this—that if you want to choose Belial before Christ, you will not lack a specious excuse. Belial will furnish it.

Be sure also of this—that if you choose Christ before Belial, you will be obliged to give up a few things, and they will look like large things. I wonder if the ground does not seem very attractive to the larva as it wraps itself in the transition cell of the chrysalis.

SOME APT QUOTATIONS.

O my God! Close my eyes that I may see thee; separate me from the world that I may enjoy thy company.—Scriber.

Unworldliness is this—to have the world and not let the world have you.—Robertson.

Set not your heart upon the world, since God hath not made it your portion.—Rutherford.

Lift thyself up, look around and see something higher and brighter than earth, earthworms, and earthly darkness.—Richter.

POINTS FOR THE PRESIDENT.

Show that the separated life is both negative and positive. It is a separation from sin; and a separation unto God. Have two addresses or papers prepared on these two phases of the doctrine: (a) Separation from sin; (b) Separation unto God. For variety's sake have a chain-thought exercise, that is, let one member give a thought on the topic, and then name his successor, who then give a thought and name his successor, and so on. It will prove profitable.

AUGUST 10.—"A CHRISTIAN IN ADDITION."

¶ Ps. 1, 5-9.

HOME READINGS.

Mon., Aug. 4. Enriched.....	1 Cor. 1, 1-8
Tues., Aug. 5. Enlarged.....	Ps. 13, 28-36
Wed., Aug. 6. Strengthened.....	Ps. 68, 28-35
Thurs., Aug. 7. Filled.....	Ps. 81, 1-19
Fri., Aug. 8. Satisfied.....	Ps. 119, 1-16
Sat., Aug. 9. More and more.....	Prov. 4, 14-19

Christian addition—the term is ambiguous as it stands. It does not mean added numbers to the Church, but added grace to the soul. It is the enrichment of the inward and outer life by the addends of practical religion. Now, young people, before you proceed farther in this exposition, read with some prayer and thought the topic Scripture. Commit it to memory. It should be the mental property of every Christian. Having done that, let us resume. All life implies growth, and all growth implies addition. To death only do we attach stagnation. On my study table at this moment there stands a specimen of trailing plant popularly known as the "Wandering Jew." I break off a section and study it. What does the microscope reveal? That this rank and hardy plant asserts its life and secures its growth by the process of addition. It adds cell to cell, and compartment to compartment, until stalk and sheath and leaf gracefully unfold, and it becomes a thing of beauty. So the divine life in the sinner cannot remain inoperative. Its effect is spiritual growth and Christian addition—the adding of grace to grace, and virtue to virtue, till we all come unto a perfect man, unto the measure of the stature of the fulness of Christ.

1. When Christian addition begins. We see from our illustration that plant addition is carried on by cell formation, but the process is the manifestation of life. A dead stalk forms no cells, and makes no progress. The mysterious life of nature operates, and the result is the addition of cells, and in the development of the plant. Plant addition depends directly upon plant life. The spiritual process of Christian addition takes its rise not in our resolution to become good or noble, but in the divine life granted to us in response to our faith. Christian addition is the result of Christian life. It expresses the thought in the fourth verse of our topic chapter, where he uses the phrase, "partakers of the divine nature," as a preliminary to the moral life. Believers are partakers of the divine nature, and one effect of this great gift is Christian development—the beautiful unfold-

ing of the moral attributes of which the apostle speaks: "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."

2. How Christian addition proceeds. It is now clear that addition in the Christian sense is the outcome of the divine life in the soul. But while this is true, human effort counts for something, is indeed an essential factor, for without it the desired end could not be attained. The young believer is to give all diligence. He is to watch and pray, resolve and execute, plan and perform. He is to work out his own salvation. And in doing it, he is to exhibit much care, skill, tact, and judgment. He is to bring his ordinary attention to the task, but all his powers are to be exercised in their proper sphere that these graces may be in him and abound. He is to exert himself as if everything depended on his own efforts, and at the same time so rely on God as if all depended on Him alone. "Your faith"—that faith of yours—faith is already a personal possession, the graces are yet to be acquired. Then set yourself to the splendid task with a will.

3. Links in chain of Christian addition. The link out of which all the other links are welded is faith, not mere belief of doctrine and biblical facts, but faith in Christ that brings salvation, and produces change of heart and change of life. Faith is sometimes put for the results of faith. So here. We might suppose the apostle to say, "Add to your change of heart," to your "renewed life," its natural and legitimate fruits, viz., virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Don't be satisfied with having "experienced religion," but go on, go on, go on! Faith thus understood contains wrapped up in itself all these possibilities. I have in my hand a small silver-plated box. I pull a small handle, and there issues forthwith from the inside forty inches of tape measure. That box had hidden contents and secret possessions which required only to be unravelled to be discovered. Faith has measured contents and invaluable possessions, it has but to be unravelled, and immediately will appear this dazzling range of Christian graces.

ILLUSTRATION.

A stained-glass window seems, when viewed from without the church, to be made up of small bits of colored glass; yet, viewed from within, it fills the common light of day with the glory of Bethlehem, or of Calvary. A young Christian's life may seem to be made up of plain, common things, faith, virtue, godliness, charity. But seen from within, where the soul sees, and where God sees, these common things are crimson with the story of the cross and golden with divine love and heavenly hope.

BIBLE LIGHT.

1. Where Christian addition begins. John 3. 8; 2 Cor. 3. 18; Eph. 4. 22-24; 1 John 3. 2-3.
2. How Christian addition proceeds. Prov. 23. 13; Phil. 4. 8; Acts 10. 35; Eph. 5. 9.
3. Links in the chain. Eph. 2. 8-10; Col. 2. 3; 1 Tim. 6. 11; 1 Tim. 4. 8; 1 Cor. 13. 13.

WORTH REMEMBERING.

1. Religion may give rise to emotion, but it does not end there. It proceeds to the conduct, and adds to it the practical virtues.
2. Appoint, a week in advance, eight members of the society each to prepare a two-minute essay on one of the Christian graces.
3. Let all Epworth Leaguers make this of first importance—to be living illustrations of Christian addition.

4. Human soul x Faith and Virtue = Eternal Gain.

Human soul — Faith and Virtue = Eternal Loss.

5. These Christian addends may be developed and displayed simultaneously, not necessarily successively.

6. We may not be able, says Talmage, to be a sum in highest mathematics, but there is a sum in the first rule of Gospel arithmetic which we all may do. It is a sum in simple addition: "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."

Health and Home.

For the Guest Chamber.

Take your leisure,
Do your pleasure:
Sing a song, hum a ditty,
Tell a story, grave or witty,
Sneeze a sneeze with a book,
Have a talk or a walk,
Or a snooze when you choose,
In the sofa or the chair,
It matters not when or where.

—Rev. Joseph Luccock, D.D.

How to Live Long.

Fix deeply in mind the grand truth that life power rules the body, and that it alone can cure disease.

Life power lives on air, water and food only; all else is hurtful.

Make cleanliness your motto and watch against filth in both house and grounds.

Few starve for food, but many for air. Breathe deeply a hundred times daily. Wear no tight clothing. Above all, ventilate your sleeping rooms.

Beware of gluttony. If the appetite is dull eat fruit only, or eat nothing. Use no fiery condiments, but live chiefly on natural grains, vegetables and fruits. Never ask your stomach to chew your food—employ your teeth. Adorn your table not with viands, but with flowers and smiles and kindly words.

Deformity is not awkwardness only, but danger. A high chest will give freedom to breathing and digestion and help to cure many diseases.

Thick blood causes colds and countless other diseases. Keep the lungs active by deep breathing, the skin by baths and friction, the kidneys by free draughts of warm water, the bowels by correct eating, and the blood will be pure.

Spend part of each day in muscular work, part in study, and part in good deeds to men.—New York Ledger.

Home Courtesy.

Why should we treat those whom we love and with whom we associate familiarly every day with less courtesy than those who are almost strangers? A few homes we have seen where pleasant politeness and uniform courtesy were the rule; but usually, the more constant our intercourse with a person the less is the care to be courteous. This is not because we love the strangers more or do not wish to retain the good opinion and love of our friends and family. It seems to proceed rather from an almost unconscious perception that the only opportunity we shall have to make a good impression on strangers is by our courteous manner in the few occasions we have to meet them; while we feel secure in the love of our families, and are not impressed with the need for treating them with even the ordinary forms of politeness. In many families where genuine respect and love prevail the habitual man-

ner of the members toward each other is such as to seem to visitors really rude. Think over carefully your usual manner of speaking to the members of your own household circle and compare it fairly with your manner toward those whom you meet elsewhere. Perhaps you may be startled at the contrast. If you are, try the effect of a reasonable and easy adaptation of your "society manners" to the members of your own family. They also may be startled at first, but you may be surprised to find how well they will like it.—The Watchman.

The Physical Aspects of Good Cheer.

Much is said about the importance of being good natured if the members of a family would maintain a happy household life. But the point is often overlooked that good nature is not to be achieved wholly by an effort of the will. If one wishes to cultivate it he must do the things that promote it. For example, it is useless to tell a worn and tired woman that she should be bright and cheerful. She cannot gain that mood simply by willing. What she needs is rest, and a quiet afternoon nap supplemented by the requisite vitality will produce the desired result. In other words, if we think that certain moods are desirable we must take the requisite steps to generate them. There is no use of preaching good nature and cheerfulness to ourselves unless we are willing to adjust the means to the end. The trouble with many an irritable, cross-grained and sour member of a family is that he or she does not take sufficient rest, and no amount of resolution will help, and no amount of will produce smart cheerfulness. If you want to be good-natured and companionable and charming you must pay some attention to your digestion and nerves, and your requirements for sleep.

Woman in the Home.

It is small wonder that an observing, thoughtful writer finds it difficult to see how our modern life could go on as well as it does, were it not for the redeeming fidelity of the good women who stay right in their place, and attend to the wants of those who, perhaps, higher up in the social scale, are yet very dependent on their presence, and the exertions in the home that they help to make the desirable place that it is. A few ladies were discussing their different occupations recently, when one of the brightest and most intelligent of them all said: "Well, my profession is the very prosaic one of housekeeper and householder, and all pertaining to the requirements of a family; that absorbs most of my time at present." And a lady with sadder eyes was quick to reply: "The most blessed and desirable occupation—that woman can possibly have." And remember that it is not only the mother herself, but the one who helps her, that makes home in many instances the dearest spot on earth.—Christian Work.

Happiness Contagious.

We can only give what we have. Happiness, grief, gaiety, sadness, are by nature contagious. Bring your health and your strength to the weak and sickly, and so you will be of use to them. Give them not your weakness, but your energy—so they will receive and lift them up. Life alone can rekindle life.—Amiel.

Those are eloquent words by Dr. Jas. Burrell: "I thank God, most of all, for the influence of His Spirit; and next to that I thank Him for the dear mother in the power of whose prayers I have lived as in heavenly atmosphere from my childhood to this day."

Junior Department.

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

In Our Lane.

There's a little gray bird in the apple-tree,
And every day

When I go to play
I stand for a minute to hear him sing,
And I peck for the nest where the apples
cling.

And look for his home that he's hid from
me,
Where the big, red apples cling.

And early, early, when daylight comes,
I watch the sun—
Flecks, one by one.

I lie for a moment and think how sweet
it is to live in this little street,
With a pretty bird to feed with crumbs,
And a boy next door, and things to eat.

Once mother said: "Who loves you true?"
I didn't say

Just right away,
But stood for a minute, then said: "Oh,
yes ;

The cunning little gray bird, I guess !"
But I don't think mother meant that ;
do you ?

Junior Topics.

July 13th.—"The flowers of the Bible."—
(Missionary Lesson).—Isa. 35, 1-10.

Let us remember that our July subject is "Lessons from Nature." Last week we learned some lessons from the Trees of the Bible, and now we have Bible Flowers. The poet Longfellow well said:

"Your voiceless lips, O flowers, are living preachers;

Each cup a pulpit, each leaf a book;
Supplying to my fancy numerous teachers
From loneliest nook."

Yes, the flowers preach to us! The prophet Isaiah who wrote our lesson heard nature speak to him as he looked around on the trees and flowers and fields. Jesus saw many lessons in Nature. We should keep our ears open as well as our eyes, that we may hear the sermons the flowers preach to us, as well as see their beautiful colors. Our world would be a better place without flowers. Their mission is to sweeten and brighten our lives, and we hope every League in our Church has a Flower Committee to carry sweet beautiful blossoms to the sick and aged. This is a missionary lesson, and we are to see how the flowers speak to us. Let us learn like them, first, to always face the light. Notice them as they grow, and their smiling faces always say, "Look up." Turning toward the sun, they find life, for light is life to them. So we must look to our Sun—"the Sun of Righteousness"—Christ, "the Light of the World," "the life of men." Keep looking up to him, dear Juniors, and let his light shine on you that you may smile back to him as the flowers do to the sun. So we grow towards our Lord. Second, growing thus, the flowers teach us of faith in God. As they turn to the sun, so we turn to the Saviour, and our very turning upward, to him shows our faith. We cannot live without him. His Word is our food, and believing in him we find sufficiency.

"Ye speak of the all-wise Creator,
Who watcheth o'er all he hath made,
And colors each beautiful flower
That blossoms in sunshine and shade."

There's a little gray bird in the apple-tree,
And every day
When I go to play
I stand for a minute to hear him sing,
And I peck for the nest where the apples
cling.
And look for his home that he's hid from
me,
Where the big, red apples cling.
And early, early, when daylight comes,
I watch the sun—
Flecks, one by one.
I lie for a moment and think how sweet
it is to live in this little street,
With a pretty bird to feed with crumbs,
And a boy next door, and things to eat.
Once mother said: "Who loves you true?"
I didn't say
Just right away,
But stood for a minute, then said: "Oh,
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The cunning little gray bird, I guess !"
But I don't think mother meant that ;
do you ?

"Have faith in God." "Consider the lilies: "O ye of little faith." Well might our Lord say: "If God so clothe the grass, . . . will he not much more clothe you." Third, Learn a lesson of good cheer from the flowers. They get to give. Living in the light, they become bright and sweet and beautiful, not just for themselves, but for us. We look to Christ, live and grow in him, not for ourselves merely but for others. This is the true missionary idea. Getting to give. Dr. Drummond well said, "The most obvious lesson in Christ's teaching is that there is no happiness in getting anything but only in giving." This is unselfishness, and we cannot be true missionaries without it. Smile for others. Let the sweetness of your life go out to those around you. Like the flowers, make all about you bright and glad. You will see in the Scripture lesson for to-day that "sorrow and sighing shall flee away" from the earth some time. Cannot we hasten the day a little? Everywhere we look, we see sadness and gloom. Thorns and briars speak to us of sin and suffering, and only as these give place to flowers, will the earth be filled with blossoms that tell of gladness and joy. Our lesson tells of the change to come in the earth. Let us live for it, pray for it, work for it, give for it, and "they shall see the glory of the Lord, and the excellency of our God."

July 20th.—"The birds of the Bible."—
Matt. 6, 26.

This may be made a most interesting study. Set your League to work during the week preceding the meeting, to find out the number of birds (i.e., kinds of birds) named in the Bible. A bright young student will find references to twenty or more different kinds. Give home-study questions, such as the following, to be answered on paper through the week, and brought to the meeting to be read, e.g.:

1. What place did God say would become a waste, "a possession for the bitter"? (Isa. 14, 23.)

2. The eagle is referred to more than thirty times. How many of these can you find?

3. Where are the cuckoo and the hawk named together? (Deut. 14, 15.)

4. Find some reference to the owl—"the little owl and the great owl." (Lev. 14, 15.)

5. Where are the owl and the raven mentioned together? (Isa. 34, 11.)

6. Who likened himself to a pelican? (Psa. 102, 6.)

7. Who said he was like a lone sparrow upon the house-top? (Psa. 102, 7.)

8. Who compared himself to an owl in the desert? (Psa. 102, 6.)

9. What prophet was fed by ravens? (1 Kings 17, 4.)

10. The dove is mentioned over thirty times. Show how many of these references you can find in the New Testament.

11. Where is the dove first mentioned in the Bible?

12. Where is the swallow referred to as a bird that chatters? (Isa. 38, 14.)

13. Where is the dove said to be a bird that mourns? (Isa. 38, 14.)

14. Who likened himself to a chattering crane? (Isa. 38, 14.)

15. Where is the swan mentioned? (Isa. 11, 18.)

16. Who refers to the swallow as building a house? (Psa. 84, 3.)

17. Where is the peacock spoken of? (1 Kings 10, 22.)

18. Find some reference to partridge eggs. (Jer. 17, 11.)

19. Find on Old Testament and a New Testament reference to pigeons. (Gen. 15, 9; Luke 2, 24.)

20. What reference is made in St. Luke to the sparrow? (Luke 12, 7.)

21. Where are vulture and kite named together? (Deut. 14, 13.)

22. Where are cormorant and bittern named together? (Isa. 34, 11.)

23. Where are eagle and osprey named together? (Deut. 14, 12.)

24. Where are crane and swallow named together? (Jer. 8, 7.)

25. Where are swan and pelican named together? (Lev. 11, 18.)

26. Where are heron and lapwing named together? (Deut. 14, 18.)

Make a list of the varieties of birds named in the above questions, and write them out in the blackboard. Encourage the Juniors to learn as many of the names and incidents as possible. Induce your older members to write short papers on some Bible story of birds, and in this way encourage interesting Bible study. Summarize the lessons of the birds under the text for the day, and show how Jesus Christ taught a lesson of dependence on our heavenly Father. (See also Job 38, 41; Psa. 147, 9, etc.)

July 27th.—"Christ's lessons from nature."—Matt. 13, 1-8.

Our Lord taught many lessons from nature. Some of these we have already studied. In the lesson allotted to us for to-day the lessons are all about soils and seeds. Matt. 13, 18-23 must also be read, for here we have our Saviour's own explanation of the parable. Make it very simple, that your Juniors may understand—e.g.

1. Seed—"God's Word."
2. Sower—Christ himself first, then all preachers or teachers of the Word of God.

3. Soil—Four kinds of ground named.
4. Harvest—i.e., the results of the sowing.

Around "Seed" group the thoughts—

(1) There is life in a seed; (2) The seed must be sown in the ground; (3) The ground must give food to the growing grain; (4) Good harvests come from good seed sown in good ground, making good growth under good cultivation.

Every child will understand these points step by step. So God's Word has life, will grow, etc. Around "Sower" point out that God has given us good seed, and has sent forth his Son and his Son has sent forth his Servants to sow it. That is, God has given his Word to be preached to all people that it may be like seed sown, to grow into harvests. Around "Soil" group the four kinds of ground named, viz.: (1) "Wayside"—the hard beaten path through the field. The seed will not grow there because it lies on the hard surface to be picked up by the birds (v. 19). Seed must be covered up to grow. So God's Word must fall into our hearts, not only on our ears. (2) "Stony" ground, i.e., a shallow soil on top of a rock. When the seed begins to grow the roots go downward; but soon they strike the rock and are parched in the strong sun heat that beats down on them. Shallow soil is here meant; that does not give root room and nourishment to the growing grain. (3) "Thorns," i.e., soil in which there are two crops struggling for the mastery.

Every child has seen the weeds in gardens and fields choking the flowers and vegetables. Every garden must be kept clean if a good crop of a desirable nature is to result. "So with our hearts!"

(4) "Good ground," i.e., ground well prepared, and well cared for. This means work for the gardener or farmer, and it will be wise on the superintendent's part to impress the meeting with the idea that industry is needed in soul culture as well as in the gardens. Around "harvest" point out that the result depends largely on what we sow when we sow it. How we care for it while growing. If our hearts are ready to receive God's Word, if we take it in, and care for it, we shall have good results. But there is no room nor time for carelessness or idleness in the matter of life or destiny. Therefore, "who hath ears to hear, let him hear."

AUGUST TOPIC—"THE JUNIOR'S VACATION."

August 3rd.—"How to have a good time."
—Heb. 13. 5.

The thoughts of every boy and girl naturally turn to having "a good time" during the summer holidays. What is a good time? Our lesson says something about contentment, and warns us against covetousness. How does this apply to the vacation season? "If I were only like —, what a good time I might have." She has a better time than I have. "He is going into the country; I've got to stay at home," etc. etc. How many complaints may be heard among many boys and girls. Now, the first thing our lesson teaches us is to be "content." We cannot all go to the seaside or into the country. Many have no rich relatives to visit. Most of us, perhaps, must make the best of things right at home. Well! why not? "If the best things are not possible, the best use should be made of those that are." was a wise saying of a wise man long ago. Discontent makes many people miserable, and a miserable person soon makes others miserable, too. So start out with the purpose of being contented, and don't grumble. The lesson teaches us, too, to be unselfish. Don't want all the best things for yourself. Share them up with others. So these two things come to us in having "a good time." 1. Be contented. 2. Be generous. 1. Don't grumble. 2. Share up with others. Most of the Juniors in our Leagues will spend the vacation for the most part at home, and there is no place where contentment and generosity are so much needed. Children can make it pleasant or disagreeable at home during the holiday season, as they go around with smiling faces or with grumbles and frowns. Which do you wear? When you have to work, remember others have to work harder. When it is hot, remember there are hotter places than Canada. When you cannot go where you wish or have just what you want, don't complain; but think of how many are worse off than you, and have fewer blessings from day to day. It is not always easy to keep cool; but fretting means fever, and that is an unhealthy state. You may all have a good time if you make the time good. Vacation does not mean waste of time so much as change of work and thought. Idleness is never good, and rest does not mean "nothing to do." Vacation is for recreation and whatever helps to make us new is good for us. Here are some good rules for ordinary girls and boys during vacation: 1. I will be content. 2. I will share up. 3. I will keep clean and tidy. 4. I will do something to make home happy every day. 5. I will not forget to read the Bible, to pray, nor to worship God and so use my time aright. In this way I shall have "a good time," and go back to school fresh and strong for new study and progress.

A New Kind of Spelling.

Around the garden Johnnie strolled,
As happy as you please;
He saw the pretty flowers, and heard
The humming of the B B B B B.
He watched the busy insects, and
Grew bolder by degrees;
"I'll just catch one," said he at last,
"That big one I will C C C C C C."
He made a grab and then his screams
Were borne upon the breeze;
He had been stung, which served him
right,
That horrid little T T T T T T.
Indoors he rushed, and there he stood
With tears and shaking knees;
His mother tied his finger up,
Which quickly gave him E E E E E E.

Giving and Receiving.

If deeds of love you would achieve,
This one great truth you must believe;
By giving you can best receive.

With prophet poor your cry divide;
The little left is multiplied,
And want is kept far from thy side.

Give water with a liberal hand;
And, though a famine curse the land,
You never once athirst shall stand.

Scatter the seed across the field;
Expect that when the scythe you wield
Abundant increase it will yield.

Give all you have in faith that more
Will be supplied from God's own store;
Blessings will fall beside thy door.

The naked clothe, the hungry feed;
What would supply a brother's need,
Lay not aside in selfish greed.

God sees the gift before him laid;
The liberal soul shall fail be made,
The deed of love full well repaid.

—Norman Plass, in The Advance.

Kite Flying.

Kite-flying is one of the best out-door amusements that a boy could have; indeed, we know a great many men that enjoy it as much as they did when they were young. The writer of this paragraph is one of them. There is a fascination about it that is not easily described. City boys have little chance to indulge in the sport, except when they go to the country during vacation, but those who live in the suburbs or in places where they may conveniently reach the open air, little fail to have their likes. Fancy designs of all kinds are sold in the shops, but if a boy wishes to have all the fun that there is in the sport, he ought to make his own kite. Besides, it will give him better service.

Helping the Poor.

They were two old people who lived alone. Bro. Landon had found them when all the churches were making a canvass of the city. The old man broke rock and did such other work when he could secure it. But often there was want in the home, and the good minister, upon learning it, went directly to the members of his Junior Society. He had told Miss Verna, their superintendent, that he wished to talk to the girls and boys about something special before the meeting closed.

He told them all about Mr. and Mrs. Martin, and asked what they thought might be done for the old couple. Rilla Wentworth, who was chairman of the Visiting Committee, spoke first.

"Can't we each take them something?"
"I'll take a wheelbarrow full of coal,"
said Herbert Fryar.

"And I'll take some flour," said another Junior.

And then there were so many hands up all over the room that Bro. Landon looked at Miss Verna in quite a helpless fashion. She came to the rescue at once.

"Suppose we have a pound party, Juniors. But let us call a meeting of the chairmen of all committees and decide what will be most likely to be needed; then divide up the articles."

So it was arranged; and not only once, but whenever Mr. Martin had no work and there was need for anything in the little home, fifteen of the thirty Juniors in this society furnished it. And what of the other fifteen? Well, they were working in exactly the same manner for a little crippled boy whose mother had been ill for a long time in the hospital. When the mother was able to go to work

again there was no longer need to help the little boy in this manner, they did not forget him, but helped him in many other ways. And about that time the Lookout Committee found some other people who had to have some special looking after.

Do you think, girls and boys, that it paid to be a Junior in that society? And do you believe those same thirty girls and boys could have done such work had they not been banded together as Endeavorers? Were they not stronger because of their union?—Lookout.

Had to Wait.

A man lived in a lighthouse, and his little daughter was sick and ill. One day when he was going on shore, she asked him to bring her some wallflowers. The father promised her he would, but he was sorry for it afterwards. He tried at all the florists', gardeners', and other places to procure some, but was told by all that it was not the right time of the year for them. With a sad heart he went back to the lighthouse with a big packet of seeds, but no flowers. Almost the first words his darling girl said to him were, "Papa, have you got the wallflowers?" He pretended not to hear her, and left the room; and as on each occasion when the same question was asked he returned no answer, his sick child turned her head to the wall in a pet. She said, "Papa always forgets me. Papa never gives me what I want. Papa does not care for me. Papa cannot love me. I will not ask him for anything else." Some time after the father said to his daughter, "I want to wheel you about a little to-day, dear." So, placing her in a bath chair, he pushed it to one part of the lighthouse, where against the wall were growing a large quantity of lovely wallflowers. "There, my dear," he said; "the day you asked me to bring you flowers from the town, I could not procure any; but I bought some seeds, and the seeds have grown into those beautiful flowers. Are they not lovely?" Then the girl burst into tears, and told her father how unkind she had been to say that he did not care for her, that he did not love her or give her anything. But he soon kissed the tears away, and told her of the heavenly Father who made the flowers, and the unkindness of his children who did not trust him at all times, but who thought him cruel, careless, unloving, and indifferent to their wants and requirements, while all the time he was doing all things well that he might at the right moment give them exceeding abundantly above all that they ask or think.

God Wants Us All.

God wants the boys—the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys—
God wants the boys with all their joys,
That he as God may make them pure,
And teach them trials to endure.
His heroes brave,
He'll have them be,
Fighting for truth
And purity.
God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls,
God wants to love the girls his pearls,
And so reflect His holy face,
And bring to mind His wondrous grace.
That beautiful
The world may be,
And filled with love
And purity,
God wants the girls,
—Selected.

Conference Giving.

Conference is the place to train enthusiastic givers. Here, if anywhere, the grace of liberality finds ample exercise. A Conference without a subscription would be like the play of "Hamlet" with Hamlet left out. Nearly every year some needy person or embarrassed church benefits by the bounty of the brethren. A young probationer, just received on trial, said to an older man of the cloth: "I used to think that the Methodist ministers pressed the people pretty hard for money; but I find that they are just as good givers as beggars." What is true of the ministers is true of the lay delegates. It would pay circuits to occasionally send a rich but close-listed official to Conference, in order that his eyes, his heart, and his purse might be opened.

Self-Sacrifice.

Rev. J. W. Graham, of St. James' Church, Montreal, tells a touching story of inspiring self-sacrifice. A domestic servant, one of his parishioners, had resolved to spend part of the summer with her parents in the Old Land. For this purpose she had appropriated the sum of sixty dollars. But when the appeal came for money to meet the final crisis which St. James' must face before May 1, 1903, the brave girl devoted her hard savings to the rescue of her church. This was, indeed, rising into heights heroic. The mother of Montreal Methodism has a splendid record of generous liberality, but, perhaps, its history can show few cases of nobler self-denial.

Didn't Like His Appointment.

Rev. Dr. Griffin, the wit and Nestor of his Conference, regaled his brethren at Woodstock with the following anecdote: In the old days, when the secrets of the Stationing Committee were never revealed, and when the list of stations was read after all business had been despatched, a brother sat beside the doctor to learn his fate and that of others. At that time, all territory north and north-west of Guelph was Hardscrabble District, and Kincardine was literally the "jumping off" place. As the reading of the stations proceeded, the brother's face grew long, and an anxious look came into his eyes. At last this announcement was made: "Kincardine, James Blank." Turning to Dr. Griffin, Bro. Blank said, "Was that my name?" "Yes," "Sure it was?" "Yes," "Could you swear that it was my name?" "Yes, sir." "Then, if I wasn't a Methodist preacher, I'd go and get drunk."

She Followed Instructions.

The wife of a physician who lives on Fourteenth Street tells a story of a distant kinswoman of hers who was her guest during the Christian Endeavor Convention. The kinswoman lives in an inland New England town, and when she came to Washington she spent one night of the journey on board a steamboat. It was the first time she had ever travelled by water. She reached Washington extremely fatigued. The doctor's wife remarked it. "Yes, I'm tired to death," said the kinswoman. "I don't know as I care to travel by water again." I read the card in my stateroom about how to put the life-preserver on, and I thought I understood it, but I guess I didn't, though. Some way, I couldn't seem to go to sleep with the thing on.—Washington Post.

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