

PAGES

MISSING

THE CANADIAN

EPWORTH ERA

Christian Endeavor

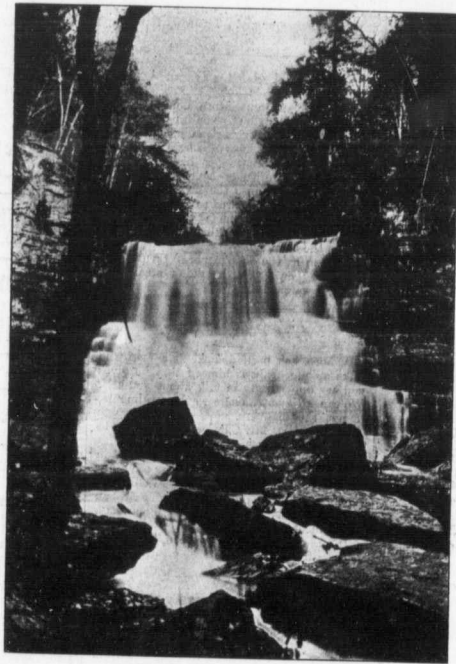
Vol. 3

TORONTO

JULY 1901

No. 7

Missionary




LOWER DE CEW FALLS.

FROM AMATEUR PHOTOGRAPH.

Social



Literary

 **YOU SHOULD KNOW**

That in ten days preceding April 28th we sent out direct from our school

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Two Remarkable Women Photographers.

Much interest in women's work in photography has been aroused by the series of picture pages now appearing in the *Ladies' Home Journal*. But no one of them is likely to attract more interest and admiration than the page in a forthcoming issue which will be devoted to five exquisitely picturesque reproductions of quaint village life by Frances and Mary Allen. These pictures recall with wonderful charm the simplicity and staidness of bygone days.

Not a Scholar.

As a portly city merchant hurriedly took a seat in his office he wiped the perspiration from his brow. For some weeks one of his vessels had been missing, and the uncertainty of its whereabouts was bothering him.

"Come in," he said, as a knock sounded at the door.

"Please, sir," said the clerk, entering excitedly, "the *Mayflower* is in jeopardy."
"Thank goodness!" cried the merchant, heaving a cry of satisfaction. "But where," he added jumping up, "is Jopardy? Find it on the map quickly. Jopardy, Jopardy; where is it?"

Watched Him Good.

A gentleman went into a London fancy shop this week to buy something. It was early, and the shopkeeper and his little boy were alone in the house. The shopkeeper had to go upstairs to get his cashbox in order to procure some change, but before doing so he went into the little room next to the shop and whispered to the boy:

"Watch the gentleman that he don't steal anything," and bringing him out, seated him on the counter.

As soon as the shopkeeper returned the child sang out, "Pa, he didn't steal anything; I watched him."

The Point of View.

A bore has been defined as a man who talks so much about himself that he gives you no opportunity to talk about yourself. We can all sympathize with the sentiments, if not the manners, of the man of whom *Punch's* artist, Mr. Charles Keene, used to tell with considerable gusto:

This person was sitting with a friend in an inn parlor, and was haranguing the other man on matters in general. Finally the friend ventured mildly to interpose an objection. The speaker drew himself up with much dignity.

"I ain't a-arguing with you," said he. "I'm a-telling you!"

Lincoln's Honesty.

Of the many stories told of Abraham Lincoln, none show his integrity of character more clearly than the following one from *Success*:

"All clients knew that, with 'Old Abe' as their lawyer, they would win their case—if it was fair; if not, that was a waste of time to take it to him. After listening some time one day to a would-be client's statement, with his eyes on the ceiling, he swung suddenly round in his chair, and exclaimed:

"Well, you have a pretty good case in technical law, but a pretty bad one in equity and justice. You'll have to get some other fellow to win this case for you. I couldn't do it. All the time while standing talking to that jury, I'd be thinking, 'Lincoln, you're a liar, and I believe I should forget myself and say it out loud.'"

I Never Read Advertisements.

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

HON. G. W. ROSS, President.
J. F. JUNKIN, Managing Director.

HEAD OFFICE:
"Globe" Building, Toronto.

Epworth League AND Yellowstone Park

FACTS like these talk and if you contemplate taking advantage of the low Epworth League rates to San Francisco next July, \$55.00 Chicago back to Chicago via either Ocean or Shasta route from San Francisco to Portland, you are entitled to know that on similar occasions three years ago, 95 per cent of the Christian Endeavorers returning by way of Portland used the Northern Pacific Ry., and more than half this number visited Yellowstone Park, which is reached by rail from Livingston, Montana—a point on the main line of the N. P. R. less than two hours ride by rail from Chinabar, at the entrance to the Park. This is the railway that runs the famous "NORTH COAST LIMITED"—the Crack Train of the Northwest. Send to Chas. S. Fee, St. Paul, Minn., for an Epworth League map folder and decide for yourself the route you will use.

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

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

The Canadian Epworth Era.

A. C. CREWS, Editor.

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WILLIAM BRIGGS, Publisher.

Vol. III.

TORONTO, JULY, 1901.

No. 7.

De Cew Falls.—Within the Province of Ontario there are many attractive bits of scenery well worth seeing, some of which are very little known. One of the most beautiful of these is De Cew Falls, and is located about five miles from St. Catharines. The stream is quite small, but the falls are very picturesque, especially the lower one. For the two fine pictures which adorn this issue we are indebted to the courtesy of the Brantford *Expositor*. The photographs were contributed to that paper for an amateur photograph competition, and received the prize.

✕

Machinery.—The *Church Economist* has the following sensible remarks concerning organization:—"Periodically, some critic raises his voice in condemnation of church machinery—and generally with an element of truth. The latest attack which we happen to notice comes from Dr. Parker, of London, who goes over the familiar ground with characteristic force and picturesqueness. To all such criticisms there is one general reply—that this is an age of machinery. Everything is highly organized, in business, education, society and religion. The twentieth century is not the first or the sixteenth; and when it attempts to be any other century but the twentieth it simply makes itself silly. Then there is this to be said: Take six churches that are alive and buzzing with machinery and six that are notably without machinery. Let your own observation decide which is the more satisfactory group. Dr. Parker recurs to the trite argument that Christ's teaching was without liturgy or paraphernalia. What of that? So was His healing. Shall we then discard the apparatus of the modern hospital?"

✕

Going Down.—It is gratifying to know that at the Spiritualist gathering held recently in New York under the auspices of the National Spiritualists Association, it was noted that for some years Spiritualism had been in a decline. There are now less than sixty Spiritualist

societies and lyceums, whereas several years ago there were 500 to 700. The membership is steadily decreasing in twenty-one states. Spiritualism has perpetrated more frauds upon the public than any other "ism" that ever existed.

✕

Generous Indeed.—We wonder, remarks the *Canadian Baptist*, if there are very many men in our churches who are

the non-subscriber composedly stood up and said: "I second that motion." It is easy to be liberal with other people's money.

✕

The Garden of Canada.—The country at this season is looking very beautiful. Nature has indeed put on her most attractive garments. A ride through the garden of Canada from Hamilton to Niagara Falls during the month of June is a rare experience to one not accustomed to a fruit country. If there is any finer section in the world we have not seen it.

✕

About Prize-Fighting.

—Fitzsimmons ought to know something about prize-fighting, and he evidently does not think much of it. It was some time ago that an interview with this world-renowned pugilist was published in *Leslie's Illustrated Weekly*, but his testimony is as true to-day and shows prize-fighting in its real light: "My home—all my thought is in my home and babies. That is why I am not popular—I am not 'one of the boys.' I don't like the bar-room. I am not a 'good fellow.' My experience of the 'good fellow' teaches me that he is always a selfish, cold-blooded humbug, fraud, and without heart or conscience. Oh, yes, I'm the champion of the world, and make a good deal of money and wear big diamonds; am cheered by the small boy and followed by crowds of people, who toady and 'jolly' and flatter me. And deep down in my heart I detest and despise myself as much as I detest and despise these—who do you call them—scophants, time-servers—that's the word. Were I defeated to-morrow these rats would turn their back on me and rush around the new light. I have somehow drifted into the championship, and I suppose in honor I must defend it as long as I am able. And after that—well, after that I am contented to say good-bye forever to the ring and all its blighted fruits. In future days prize-fighting will be dead, and the world will be none the worse without it."



UPPER DE CEW FALLS.
From amateur photograph.

generous with other people's money only after the following fashion: A special subscription was being taken up in a certain church to meet a pressing need. One old gentleman was observed passing the paper on without subscribing anything. When all that would had put down their names, it was found that only one-half the amount needed had been pledged. One man proposed that each one should double his subscription. Then

AMATEUR PHOTOGRAPHY.

BY REV. R. W. SCANLON, Ph.D.

WE live in an æsthetic age. The camera of to-day, in the perfection and simplicity to which it has been brought, supplies us with one of the most fascinating and delightful ways of developing and gratifying artistic taste. Almost every city, town and village has its dealer in cameras and amateurs' supplies.

As an innocent and enjoyable amusement of a high educative value it is growing more and more in favor the world over. It educates the eye, teaches one to observe more closely objects in the everyday walks of life, and is in every way elevating to the mind.

The unlimited number of uses to which photography is applied at the present day gives it great practical importance. Newspapers, magazines and books are filled with illustrations taken with the camera, and reproduced by lithographic art. To the tourist the camera is a never-ending source of enjoyment. The student in art finds it an invaluable aid to his studies in procuring unlimited variation in position, perspective of objects and expression of faces. So simple and certain are its methods that an intelligent child can make admirable pictures; so varied and wide its scope that the professional photographer finds it the study of a lifetime.

If you want to do good work that will be of value and worth preserving, it will pay to get a good camera, with rectilinear lens, at a cost of about ten dollars. The lens is the most important part of the camera, and it pays to have a good one. They may be had at all prices, and, in the higher-priced cameras, are usually sold separately.

The following also are of importance in the selection of an outfit: A durable time and instantaneous shutter, free from jar and vibration.

Compactness is a desirable point, provided strength and rigidity are not sacrificed to secure it. Another feature, and one of great importance, is the ease with which the camera may be manipulated. It should be simply constructed, and free from complicated parts. A 4 x 5 picture is probably the most popular size for amateur work.

I prefer to use glass plates instead of the roll films. A good-sized clothes closet, door made light-tight and shelves arranged to hold developing trays, chemicals, etc., makes an excellent dark-room, and is always ready for use. If such is not available, a small room can be used by putting a shutter over the window, made light-tight by covering it with felt used to put under carpets, and making the door light-tight.

Keep the chemicals needed on hand, and a pair of small scales, with a set of apothecary's weights. Make up your own developer, and you will have it at almost no cost. Only make up at one time what you want to use immediately.

If you are so disposed, you can construct your own washing and toning trays, by making shallow wooden boxes of the proper size and covering them with white oilcloth, arranged so as not to leak water.

Time may be greatly economized by gathering up your negatives until you have a dozen or so to print. Then use four or more printing frames, tone and wash in batches. By adopting this method you not only save time, but you can also use the Aristo Platino print paper and the double bath (gold and platinum), and do the work more quickly than you can by the shorter methods when you make only two or three pictures at a time.

Avoid making useless pictures. Photograph only the best subjects that are

screen without the least indication of coarseness.

From the exposure of the dry plate to the finished picture or lantern slide your work may be modified by every process through which it passes. Care and exactness are therefore necessary in all the manipulations.

Find out the plate and developer with which you can do the best work, and stick to these. If you make one good picture or lantern slide, remember that the same conditions will always produce the same



THE FLOWER POT, ELORA, ONT.

From amateur photograph, by Rev. Dr. Scanlon.

worth preserving. Aim at doing the best work possible.

Your collection of views may be increased indefinitely by exchanging prints with other amateurs or borrowing negatives and printing from them.

Perhaps there is nothing more fascinating in photography than making lantern slides from your negatives. This is a delightful amusement where a camera club exists and a stereopticon can be obtained to exhibit them on a screen. Some slides have travelled almost over the world by the exchange of slides system. A negative which is rich in contrast, yielding a beautiful paper print, will make a good slide; but it cannot be compared with one which was slightly overtimed, and therefore a trifle flat for paper prints, but clear and full of detail. The chemical deposit or grain of the plate being exceedingly fine, this quality of negative has yielded slides which have been magnified up to thirty feet square, and still the lights and shades were beautiful.

If you want to make lantern slides, get Elmendorf's book on slide-making and you will find all the information necessary. If you want to copy illustrations from books and make lantern slides, the ordinary dry plate will not give satisfactory negatives. Use Cramer's contrast plates or Ilford's process plates, made specially for copying.

These beautiful transparencies may be colored, and enlarged to any size on the

results. When you have had some experience in photography, you can, if you wish, try your hand at carbon work, or branch out in any direction that you may feel inclined. Don't be discouraged if you do not get the best results in your first attempts. To do good amateur work is not difficult if you want to learn, and give it your attention.

Jarvis, Ont.

BETTER PAY THE DUTY.

BY REV. D. W. SNIDER.

WHILE Epworth Leaguers have been asking each other recently in response to the warm invitations of ERAS, and *Heralds*, and *Guardians*, and *Advocates*, and to the glowing descriptions of the marvellous scenery of California, and of the many routes to and from the famous Pacific State, "Are you going to the Convention this summer?" the majority of us have to reply to this effect: "Sorry, but 'fraid I can't make it this time—too far; the best I can do, I guess, will be to take in the Pan."

Great was the patriotic enthusiasm of the Buffalo contingent of Epworth Leaguers who took the Wabash route to the "International" two years ago at Indianapolis. Do we not remember their call and cry as they repeatedly passed through our train with signs and sym-

bols of the coming event, and vociferated, "Pan—Pan—American, Buffalo—1901?" Well, yes.

The thought of Buffalo and the thousands of leaguers from Canada who will doubtless visit it this summer, leads me to write of an incident held in my memory for over twenty years. The impression it made at that time was very great, because it rudely opened my eyes to a phase of human littleness and hypocrisy which was new to me. It was the first contact I ever had with a smuggler, self-confessed and brazen, while, at the same time and by the same personal valuation, said smuggler was a Christian, self-confessed and certain. How the two propositions were made to "paralyze," as the colored philosopher said, is still a psychological mystery. Spiritually, ethically, the conscience had been seared as with a hot iron.

It was a very warm afternoon in the month of July, when, as junior pastor, I was visiting the homes of the people of Methodist persuasion along the Canadian shore opposite Buffalo, where Lake Erie commits to the swift Niagara the upper waters of our noble inland seas. In due time I found myself welcomed by a youth to the piazza of a home from which the prospect was wide and pleasing. Shaded from the sun and cooled a little by the soft breeze which in lazy gusts fanned our temples, a half hour was spent in waiting for mother, who would likely be home from the city on the next ferry, and who would be disappointed should she learn that the young minister had "been and gone." Yonder was the smoke-covered city with its grimy track-yard, given to the rougher, noisier ends of commerce, toward us. But the blue waters between were majestic in their sweep, and the varied craft floating and shooting and puffing to and fro upon the river spanned by the masonry and iron splendor of its noble bridge gave interest to the passing moments. History and of romance crept into the appreciation of the scene as one looked upon the Canadian beach. There the United Empire Loyalist had found "God's country and British sovereignty" again, while its sands had been reverently kissed by the hunted and weary slave, who, touching them had come under freedom's flag. Patriotism was beginning to fan its fires in the soul, if indeed it needed fanning, when thoughts that were leaping and burning met their arrest by the announcement, "Mother's coming, there she is."

Mother came. The young preacher received cordial verbal greetings, but the hands were full of purchases from the city, and handshaking was deferred. Step inside. Parcel of this and that parcel of that were disposed of, being for the most part much more bulky than valuable. But, my lady begins another operation, talking the while. The city was hot. The streets were dusty. She missed a ferry. How do you like the circuit? Thus a running loquacious fire; but in that curious garment she had on, something between a jacket and a cape, a dolman was it? she has found an inner pocket, and taking several coverings of handkerchiefs from it, when there it is—a parcel, the precious purchase of the afternoon—lace. Placing it triumphantly

upon the table, she said, "There's a smuggler, Mr. Snider."

There is reason to fear that very many have twisted and wrenched their conceptions of patriotism and righteousness by similar sleek evasion of the law. How can one be criminal in act and not be criminal at heart? How can one be evasive, equivocal, hypocritical in conduct and be spotless in soul, or pure in conscience, or upright in character? "False in one, false in all." The birth-right is sold for a mess of pottage.

Every Epworth Leaguer will surely confirm the modest heading of this article in the face of every or any opportunity of purchase from the Pan-American city, or any foreign port. "Better pay the duty."

Simcoe, Ont.

A SPENT SWIMMER.

BY MISS BELLE HORTON.

THE street light fell athwart the front of the old brick church, throwing long shadows from pillar and cornice. Just within a shadow of the stone doorway sat a white-faced woman, and close to the woman nestled a sobbing, trembling child.

"Keep still, Annie," said the woman wearily; "cryin' don't make it any better."

stood. And there were other men who laid violent hands upon her belongings, and lifted and tumbled and dragged them out until the room was bare, and she was bidden to begone.

And in her heart of hearts she knew it was wrong. She had paid her rent, every cent of it. Was it her fault that the woman of whom she subrented her room had failed to pay the rent to the landlord? Was it right that the majesty of the law should be invoked to crush her, a poor woman who always worked hard and did the best she could to care for herself and her children? She had paid her rent, first of all; they might go hungry, but a roof over their heads she felt that they must have. And now, here she was as homeless as that skulking dog over there—worse than the dog, for she needed things that the dog did not, and there was Robbie sleeping out in news boys' alley, and here was Annie.

Over and over again she told herself the miserable story, and over and over again she saw her household goods in the hands of those rough men; the little stove that with careful handling would have lasted for years; the table already set for her and the children's supper; the bed with its worn, patchwork quilt, and the old rocking-chair, all bundled out in a wretched heap.

Annie, with her head against her mother's arm, had become so still that



WINTER SCENE, AT WINGHAM, ONT.

From amateur photograph, by Dr. W. B. Towler.

"But I'm afraid mother," sobbed the child. "Don't, don't let us stay here."

"The ain't any place for us to go to," replied the mother, still gazing as if fascinated at the illuminated circle surrounding the glowing electric light on its tall pole.

But it was not the light that she saw. What she saw—what she had seen ever since she sat there—was a burly, hard-featured official in a blue uniform, standing in a little room—her room—with a paper in his hand on which were written dreadful words which she only half under-

stood she had fallen asleep, but now she sat up with wide open eyes, and the tears still rolling down her cheeks.

"Mother, don't you know the lady that came to our house when you was sick—the dea'ness lady? Why don't you go and find her, mother! She was good; she wouldn't let us stay out doors all night!"

"Yes, she was a good woman, Annie; but 'tain't likely she could do anything for us now. Anyhow, we ain't come to beggin' yet."

"But do let us find her, mother," said

Annie, her lip beginning to quiver again. "I'm so afraid to stay here."

The woman hesitated. For herself she would rather have sat there the night through, letting the tumult surge through her soul; but the child was fairly shaking with nervous terror, and for her sake—ah, what power to helplessness!

"Well, come along then," and taking the child's hand they went out of the shadow, down the stone steps of the silent church that had offered them but cold shelter; out of the cavern of listless despair into the life of bitter struggle and effort again.

It was long after ten when they reached the big brick house and passed under the thick shade of its tall horse chestnuts. The door was at once opened to her timid ring, however, and soon she was telling her story to a sweet-faced, white-haired woman, whose bright, dark eyes filled with tears at the recital.

"No place to stay in this great city, but the street! What a shame! But you shall not go out again to-night. We will find a place for you right here."

She had suddenly found safety, and shelter, and kindness. Was that only an ugly dream about the church and the cold starlight overhead? Perhaps, after all, God was good.

A little later they were shown into a bathroom that seemed a wild dream of luxury to her and Annie, with its steaming hot water, its sweet-smelling soap and fresh towels. It was all their own for the time being, and they were bidden to wash and be clean; and after that there was a tidy room with soft pillows and snowy linen.

"We never slept in a nice white bed like this, did we, mamma? Ain't you glad we came?" said Annie, perfectly happy in the present moment.

But the mother thought of the morrow, and lay awake long after Annie was dreaming. The outlook was still dark, but the deaconess had said, "To-morrow we will see what can be done," and there was such a world of comfort and helpfulness in that "we." So at last she, too, was comforted and fell asleep.

But the task of house-hunting on small means was not an easy one, even though the deaconess promised to help her with the advanced payment. Comfort and convenience she scarcely expected, but

even cleanliness and respectability had their commercial value, and the only possible quarters that rewarded her morning's search were in a ram-shackle old tenement, whose walls echoed with oaths, fights and riot. She came back paler than ever, and weary and disheartened.

"I might as well give it all up, and go away," she said, miserably.

"Go away—where?" repeated the deaconess.

"I'll go to the lake," she replied, shift-

eyes. "Oh, it would be like heaven," was her answer.

In an hour it was all arranged, and that night she and Annie sat on a mossy log and watched the sun set in a golden glory, while over their heads bent the leafy trees full of the soft twitter of birds. All around was the scent of "green things growing," and just over there was the cottage where she was a welcome, and invited guest.

And there were to be whole days of it! Days without toil, without care, without need for counting the pennies and measuring them over against rent and food and fuel, in a reckoning in which they were forever found wanting. Surely, God was good.

And Mother Nature proved the best of nurses. The tortured nerves were relaxed and soothed, and courage came back as the tired body gained health and strength. She came home, "took up her burden of life again," and has carried it bravely the year through, because of the helping hand stretched out to her in her hour of need.

Toronto, Ont.

[NOTE.—Those who desire to help the Deaconess Fresh Air Fund may send contributions to Miss Scott, Deaconess Home, Jarvis St., Toronto. It is a most worthy charity.—Ed.]



AT THE PORCH.

From amateur photograph, taken by Mr. H. Sutherland, Toronto.

ing her eyes uneasily. "There's no place in this world for poor folks. It would be all over in ten minutes."

The deaconess looked at her pale, worn face, and thought of the long struggle for daily bread, and the words of reproof died on her lips.

"Mrs. Keller," said she, suddenly, "couldn't you go into the country and rest a few days—soon—this afternoon? Our cottage is open now, and we could send you at once."

The country—rest—she had not expected to see either until she lay down to rest forever. Tears sprang to her

A NEW YORK wheelman who has ridden many thousands of miles during his career as a cyclist dropped into a photographers' supply-house the other day to have some necessary repairs made to his camera, and remarked to the salesman as he set the box on the counter: "Take good care of that camera. During the last six years I have made over 3,000 pictures with it and have carried it on my wheel nearly 30,000 miles."

"What disposition do you make of all your pictures?" curiously inquired the salesman.

"My photographs are all arranged in albums and so grouped as to tell the story of the particular tour on which they were taken, with notes and memoranda on the opposite page. Aside from the assistance they afford me in remembering many delightful trips awhirl, the albums are

The liquor traffic, the common enemy of religion and civilization, must be destroyed, and the Sabbath must be preserved from the encroachments of greed and pleasure if our fair Dominion is to prosper.

Toronto, Ont., July 1st, 1901.

THE HAPPY HUNTING GROUNDS.

BY REV. JOHN KAYE.

ABOUT fifteen years ago the late Rev. A. M. Phillips, B.D., and the writer, on the evening of a busy day, reached Buffalo, N.Y., and put up for the night at the Brezell House, a little after the supper hour. We were soon ushered into the spacious dining-room, which, with the exception of the waiters and a couple of guests seated at one of the tables, was nearly empty. We were shown to a seat near them. They were evidently about through with their meal, and were ready for a lively chat. Commercial travellers they appeared to be, and had evidently been in conversation upon some religious or theological topic. They were bright young fellows, bent upon some fun, and apparently filled with some skeptical opinions, which they had been discussing.

As we approached, one of them said loudly, as if to settle the matter, but probably that we should hear and take notice, "Oh, it is the old story of the happy hunting grounds, you know."

"Yes, yes," replied the other, and seemed perfectly satisfied that that ended all argument.

"Of course, that is it; the happy hunting grounds, ha! ha! ha! The old Indian understood it all."

"Yes," said they; "how auricularly some people speak of these deep mysteries! Even Bob Ingersoll knows as much about these things as any of them, and he puts it all away as a joke."

To this they agreed, apparently, and raised their voices in speech and laughter the louder, as if to get our attention, for, we could see, they were in for some fun. They possibly had put us down for preachers, though why we could not understand, for we were not dressed like the typical divine, and prided ourselves in not carrying the clergyman's cut of collar and coat and other signs of the conventional "man of the cloth."

The subject was growing interesting to them and us, and, being somewhat fond of controversy, when the time was opportune, we turned to them, and said:

"I suppose, gentlemen, you do not believe there is any truth in the happy hunting grounds story of which you were speaking a few minutes ago, as we came up?"

And they replied, "Oh, no; these and kindred stories, we believe, are all exploded theories of a bygone time, and no one believes them now. They are like the nursery rhymes of our boyhood—not much harm, not much good."

We replied, "Well, gentlemen, if, in your many travels, you were to come upon a nation of highly cultured, honest people, nine-tenths of whom believed in some form of that story, would you not think it possible there might be even some little truth in it?"

"No, no," was the reply; "it is all superstition and delusion."

"It is, doubtless, well to have confidence in one's own opinions, but it seems as if one might be too sure, especially if his views were out of harmony with the vast majority of men of good character and able learning, who had made these subjects of deep and long study. We might afford even to hold our view in abeyance long enough to candidly look over the subject again, even if it might involve a doubt of our previous conclusions."

This line of suggestion was pressed by us in many ways upon our friends, but their skeptical notions seemed deeply rooted, and they were not inclined to admit any doubt of their correctness, and would not accept the bare possibility of a hope of the future life and the realities of immortality.

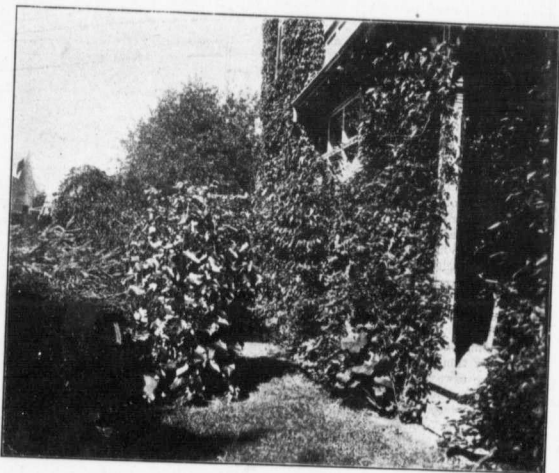
The excitement was beginning to be felt in the room, and the colored waiters partook of it and became interested listeners, now and then laughing heartily as they saw the young men growing perplexed as their favorite arguments were in trouble.

The writer had been the chief speaker on our side until now.

Brother Phillips suggested that as Palestine belonged to the Roman Empire at the time of Christ, perhaps Roman his-

One of our friends was suddenly reminded that he had an engagement, and a gentleman was now waiting for him, and asked to be excused. The other remained, and this change in the company changed the thread of our thought, and the conversation turned upon home religion and the memories of boyhood days and a mother's love and prayer. He grew more confiding as his heart opened to the incoming light, and we found we had a deeper object than merely to win in an argument. To win a soul for Christ was better than to beat an opponent, and we followed the conversation until the big tears filled his eyes and made his face to us more beautiful than an angel's. He told us of his mother's religion and the happy days of his earlier life; and we reminded him of how much pleasure it would give that mother to know he had come to Christ. In a few minutes we bade each other "good night," he promising that, by God's help, he would give his attention to the things of this better life.

We retired, grateful for the seed sowing that had been afforded us by the way, and praying that our Heavenly Father would water the seed, that the fruit might be eternal life. My companion and I frequently met, and rehearsed the story of that evening, and the happy hunting grounds incident at Buffalo.



A TORONTO GARDEN SCENE.

From amateur photograph.

tory might contain a proof of the reality of His existence among men, and thus corroborate the New Testament history of His life and teaching. He asked them if they were acquainted with the literature of that time and the monumental evidences of Christianity. They confessed they were not familiar with them. He then reminded them of Pliny, who was a Roman officer in Bithynia, and his correspondence with the Emperor Trajan at that time, and went somewhat into explanations regarding it.

We never saw the commercial travellers again, but hope we may find in eternity that some good was done at that unexpected interview.

They went to pursue their business and pleasure; we to our life-work, devoting our best energies to the good of others and the glory of the Master. Since then my dear Brother Phillips has been called early to his reward, and I am left to the delightful task of pointing men to the beautiful story of Jesus and His love.

Thorold, Ont.

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

Illustrating secrets of success and causes of failure

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

CHAPTER III.

THE PARTING OF THE WAYS.

"Once to every man and nation comes the moment to decide
In the strife 'twixt truth and falsehood, for the good or evil side."

SOME years ago a boy about fifteen years of age came to one of our western cities to take a situation. He had come from a home where a godly mother had early instilled right principles into his mind. He was not, however, a professing Christian, but he wanted to do right because it was what mother would have him do. The city life had many attractions which were new to this country lad. The young men with whom he became acquainted were respectable young fellows and belonged to good families, but they were unwary of the evils to which they were exposed in city life. They used to spend their evenings walking the streets. On one of these occasions one of the party suggested that they should go into the back parlors of an attractive saloon and discuss matters pertaining to the lacrosse team to which they belonged. The proprietor of the saloon, it was said, was quite willing the young fellows should come in and enjoy themselves, in fact he always had a welcome for the boys. He knew very well that his business would not prosper long without the patronage of the boys. The old toppers would soon die off, and he must have boys to take their places. He had an eye to business, hence he was willing to spend money in order to give a welcome to the young men. These young men referred to debated for a time whether or not they should meet in the saloon parlor, finally one of them said, "Let's go in just for fun." So in they went, a party of six or eight, all about the same age, none over eighteen years.

The brilliantly lighted and attractive "parlor" was really enchanting, and soon the lads were quite at home. They

talked over lacrosse matters for some time, and then cigars were offered and each one did his best to show himself a man by puffing his cigar.

This was rather too much for the boy from the country, and the question flashed in his mind, "What would mother say!" if she saw me here. But pushing that thought aside he lit his cigar and tried to be as gay as the rest. "Say, boys, let's have some beer." The speaker was one of the leaders, and no one dare say no. The beer was brought in, and all the boys had their glasses filled but once. The country lad who had been

met in the saloon parlor, "I am no: going out with that crowd any more."

"Oh, pshaw! what's that for?" was his chum's reply. "Well, I don't like that beer drinking; in fact, I am scared of it," said the young man.

Here was the parting of the ways for these two young men. Here was one of those moments that comes to every young man when he must decide which way he will take. On these moments of decision hangs his future success or failure. His destiny is in his own hands. He may go up or he may go down. He may begin a career of usefulness, or he may commence

a life of sin and shame. He may stand erect or he may grovel and crawl. Young men, be on your guard! When the crisis comes play the man. These supreme opportunities come but once. If you miss that once, you miss it forever.

"There is a tide in the affairs of men,
Which taken at the flood
Leads on to fortune."

Let us see what became of these two young men about whom we have been writing. The country boy, true to his noble resolve that night, cut away from these companions, and in the evenings, instead of going down town with the boys, devoted himself to reading and study. His companion, however, continued to go out nearly every night with the others. He was frequently found in the saloon parlor. It was not long until one night he staggered into his room in his father's house intoxicated. For a long time he was able to deceive his father as to his conduct. But one day the truth was discovered, and the father, one of the leading business men of the city, and a leader in the church, awoke to the fact that his only boy was a victim of strong drink. This was a dreadful blow to the poor old father. He had built great hopes on his boy. He was to succeed



STUDYING NATURE.
From amateur photograph.

always taught the evils of drink, and who had early signed a total abstinence pledge, grew alarmed at the sight of the beer and refused to touch it.

"What would mother say!" again and again resounded in his ears, and he felt both frightened and ashamed.

That night after he got to the home where he was staying, he said to his companion, with whom he roomed, and who was also one of the company that had

ced him in his business, but alas! when the father died not many years after, the son by reason of his dissipation squandered his interest in the business, and it passed into other hands, while he went out in the street a ruined wreck. Friends did what they could to save him. They took him from his old associates and tried to give him a fresh start in another place, but it was all of no avail. He went from bad to worse. He drifted from

that majestic monarch towering into the heavens far above the seriated Olympian ranges. The same mystery is seen as we pursue our course toward the south into Puget Sound. Baker is the beacon for the storm-tossed wanderer of the sea, and the last to bid God-speed to the outward-bound on the trackless deep. In all seasons, at all times, and under all circumstances, this vision of perfect power and loveliness—his feet sandaled with roses, his shoulders robed in the ermine of spotless whiteness, and on his head gleams, with a glory of heaven, a coronet of sun-tipped snow. This is the only earthly type I have ever beheld that is worthy to represent the glorious and inspiring fact that Jesus is ever with those who go forth to win the world, and "crown Him Lord of All."
Toronto, Ont.

WHY DO WE WORRY?

BY REV. J. W. CALDWELL, B. A.

WORRY destroys. A simple way of gaining a pleasant existence in life is to expect great things, which gives us confidence in the future; and to be content with little, which makes us overcome worry for the present. Cultivate a heart of gratitude for daily favors, forgive enemies and cheer and assist the needy. Remember, worry eats out happiness, but it can be conquered by resolute effort. Worry is a thriving, stealthy enemy, that wastes the body and impairs the intellectual powers. Honest labor, good mental exercise and spirituality are sure antidotes. Why worry ourselves about to-morrow; perhaps we will have no to-morrow, and why should we trouble ourselves about a world that is not ours?

Worry is the offspring of unbelief. Wesley taught that it was as great a sin to worry as to steal. Worry strikes its fist in the face of a kindly and all-wise Father. We cannot trust God and worry at the same moment. Worry, and your feet will glide from the throne of faith into the Slough of Despond.

"It doesn't pay to fuss and worry when anything goes wrong.
Instead of wailing when you lose, just sing a merry song,
It's always better while you work to whistle than to whine,
And when luck fails it never pays to sit down and repine.

The man who makes the best of things shows starchy common sense,
And chances are that he will rise to fame and eminence;
But if he doesn't, none the less, he'll make the most of life.
And women all will envy and congratulate his wife."

Mimico, Ont.

IS COARSENESS NECESSARY.

NOT long ago a young evangelist was discussing the question of meeting people on their own level, saying that it was necessary to do so in order to win them to Christ. He was very "loud" in his methods, coarse in his language, free with slang phrases—and his defence was that this was necessary in order to get into the sympathies of the people among whom he labored, and

thus lead them to a higher life. It is one of the most common mistakes in Christian service; all the more strange example of Christ, the Master soul-winner. In his conversation with the Samaritaness at Jacob's well, in his midnight conversation with the proud Pharisee, he never lowered his level of true manliness. In the former case, though talking with an outcast, he was the soul of honor and courtesy. Had he descended to her coarse manner of living and speech, that which follows in the story—in some respects the most valuable teaching in the New Testament—would never have been written. There is a difference between being all things to all men and doing the things all men do. Coarse methods are never necessary; he who degrades himself in the fond hope of winning others to a higher place will soon come to grief and disappointment. No man ever spoke like that Man; no man ever lived as He lived; yet He descended to the lowliest, not by degrading Himself, but by taking His own pure life and speech, translating them into pity and helpfulness. Much slum work might be more successful if the workers did not so often use street manners to win street characters. The first characteristic of Jesus was, always and everywhere, the true Christian gentleman. Wilful coarseness is no element of power. Self-identification with the needs of men does not mean partnership in the wrongs or weaknesses of men. Imitate the Master, who said: "Follow me, and I will make you fishers of men."
—Baptist Union.

MR. VANDERBILT'S PUNCTUALITY.

PUNCTUALITY was almost a hobby with Mr. Vanderbilt. He was prompt himself in keeping appointments, and he had little patience with men who were careless about their engagements.

A young man of high social station solicited Mr. Vanderbilt's aid in getting a very desirable clerical position in a railroad office a few years ago. Mr. Vanderbilt liked the young man, and believing him to be capable of filling the place, told him he thought he could help him. "Be here to-morrow morning at ten o'clock and I will go with you to the president of that road and say a good word for you," said Mr. Vanderbilt.

The young man promised to be on hand at the time specified, but he failed in punctuality, and presented himself in the ante-room of Mr. Vanderbilt's office at twenty minutes after ten o'clock. He was told that Mr. Vanderbilt had gone to attend a meeting. A few days afterwards he managed to obtain an interview with Mr. Vanderbilt, and when asked very kindly why he did not keep his appointment said with a tinge of annoyance, "Why, Mr. Vanderbilt, I was here at twenty minutes past ten."

"But the appointment was at ten o'clock," said Mr. Vanderbilt.

"Oh, I know that, but I did not think that fifteen or twenty minutes would make any difference."

"Indeed," said Mr. Vanderbilt sternly,

"you will find that punctuality in the keeping of appointments does make a great deal of difference. In this instance your lack of punctuality has deprived you of the place you desired, for the appointment was made on the very day upon which you were to have met me. Furthermore, let me tell you, young man, that you have no right to assume that twenty minutes of my time was of so little value that I could afford to wait for you. Why, sir, I managed to keep two other appointments of importance within that time."
—Times.

OPEN THE DOOR.

Open the door, let in the air;
The winds are sweet and the flowers are fair.

Joy is abroad in the world to-day;
If our door is wide, it may come this way—

Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and gems,
He may change our tears to diadems—

Open the door!

Open the door of the soul, let in
Strong, pure thoughts which shall banish sin;

They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the vine—

Open the door!

Open the door of the heart, let in
Sympathy sweet for the stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware—

Open the door!

—British Weekly.

IRREVERENCE.

IT grieves us much to witness the growing irreverence for the house of God.

In our boyhood days it was not common for people to engage in conversation while waiting for the beginning of religious worship. A certain seriousness of demeanor always characterized the assembled congregation. But now, alas! the case is otherwise. The young folks often whisper and titter, and the older ones are not free from the same fault. At times there is a regular buzz from the chancel back to the rear pew. What is the cause of the change we do not know. The pulpit may be in part at fault. A frivolous preacher naturally produces a light and giggling audience. The time has come for a reformation.—Nashville Christian Advocate.

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person that comes near you look for what is good and strong; honor that, rejoice in it; and as you can, try to imitate it; and your faults will drop off like dead leaves, when their time comes.—John Ruskin.

Anecdotal.

The Jury Developed

A story is told about a little boy whose eldest sister is interested in photography, and gives the family the benefit of many observations about her work. This little boy was taken to the court house to see the end of a certain trial. He came home and told his mother about it. "The judge made a speech to the jury," he said, "and then sent them into a little dark room to develop."—*Philadelphia Methodist*.

A Labor Item.

English as she is written, and English as she is understood, are not always the same. Patrick was more familiar with "work" as a word representing pick and shovel, than as a word representing a printed book. Therefore, the following:

A bookseller in Cleveland advertised for a porter. There were plenty of applicants, among them a big, muscular Irishman, who walked into the shop and glanced round rather uncertainly. Finally his eye rested on a big sign suspended high above the floor over a table filled with books: "Dickens works all this week for four dollars."

The Irishman read it, scratched his head thoughtfully, and then edged toward the front doors. The floor-walker stopped him, and asked pleasantly if there was something he wanted, and the applicant remarked with a backward glance toward the sign:

"Oi come in t' git th' job, but Oi'll not care fr it. Dickens can worruk all th' week fr four dollars if he wants to. Oi'll not. Ye'd better kape him." And the visitor strode vigorously out.

A Minister's Guests.

In none of the books on etiquette nor in the many newspaper articles on that subject can there be found a precedent for two cases which a clergyman reports in the *Chicago Times-Herald*.

"Once," he said, "the last of our company had gone, and no new arrival was expected. I felt that I could renew acquaintance with my family, and that we might sit down to a meal without strangers' being present. Just then the door-bell rang. I opened the door myself, and a young lady whom I had never seen before stood on the doorstep, with a satchel in her hand.

"Are you the Rev. Dr. Blank?" she asked.

"I told her that I was, and she introduced herself as coming from Akron, Ohio.

"I heard you preach in Akron when I was a little girl, and now I have come to spend a few days with your family and hear you preach again."

"I handed her over to my wife and

daughters, and she stayed a week, and treated us with the assurance of an old friend."

Another guest he liked to tell about was a fussy woman from his native town, who had been waited on by every member of his family in turn, and who exacted constant attention. When she was leaving, after a month's visit, he went to the door to see her off, and politely ventured to hope that her stay with them had been pleasant.

"I don't know as I have anything to complain of," was the depressing answer.

A Personal Prayer.

Rev. Hugh Podley, of Montreal, representing the Congregational Union, told a very good story in his address at the Toronto Methodist Conference. Some years ago he preached for a young brother, and did his best. At the close of the sermon the brother in question offered prayer, and invoked every possible blessing upon



SUNSHINE AND SHADOW.
Courtesy of Brantford Expositor.

the stranger who had occupied the pulpit. After asking the Lord to be with him in his church, in his home, and in all the relations of life, the final touch was given in the petition, "O Lord, brighten his intellect." Evidently that prayer has been answered, for there are few brighter men in Canada than Mr. Podley.

The Bride at Last Said "Obey."

But it was Only After the Groom had Seized His Hat and Started to Leave.

In telling about "Some People I Have Married," in *The Ladies' Home Journal* for June, the Rev. D. M. Steele says: "Being an Episcopalian I always use the formal printed service of the Prayer-Book. In this the greatest stickler is 'obey.' One day a couple came to me, bringing as witnesses the parents of both bride and groom. Everything proceeded smoothly to the point 'love, honor and obey,' when the bride refused to say the last. I repeated it and waited. Again she refused, and I shut up my book. Then there was a scene. They talked it over, and the

more seriously they argued and discussed, the more stubbornly she refused. The parents became angry, the groom excited, and the bride hysterical. To humor her he joined in the request to have me leave it out. But I liked the fellow and decided that a little sternness from me in the present might be a favor to him in the future. So I told them I had no authority to change it, and would not do so. I tried to show the foolishness of her objection, but it was no use. Finally, I said to him: 'Well, this household must have a head somewhere. I will leave it out for her if you will say it.' Then it was his time to refuse, which he did. He gathered up his hat and started for the door when, presto change! she sprang after him, led him back by the hand, looked meekly up at him and said it."

An Opinion of the Chief Justice.

Anecdotes concerning Chief Justice Marshall are plentiful this year. The crop has produced none better than this from the *World's Work*:

One day Judge Marshall, engrossed in his reflections, was driving over the wretched roads of North Carolina on his way to Raleigh in a stick gig. His horse turned out of the road, and the sulky ran over a sapling and was tilted so as to arouse the judge. When he found that he could move neither to right nor left, an old negro, who had come along, solved the difficulty.

"My old marster," he asked, "what fer you don't back your horse!"

"That's true," said the judge, and he acted as advised. Thanking his deliverer heartily, he felt in his pocket for some change, but he did not have any.

"Never mind old man," he said, "I shall stop at the tavern and leave some money for you with the landlord."

The old negro was not impressed with the stranger, but he called at the tavern and asked the keeper if an old gentleman had left anything there for him.

"Oh, yes," said the landlord; "he left a silver dollar for you. What do you think of that old gentleman!"

The negro gazed at the dollar, and said:

"He was a gen'man, for sho'; but," patting his forehead, "he didn't have much in here."

Complimentary.

When Millais was sitting on the banks of the Tay painting his famous picture, "Chill October," a man came up behind and stood looking, first at the picture, then at the landscape. Finally he said, in broad Scotch dialect:

"Man, did ye never try photography?"

"No, never," replied Millais, continuing his work.

"It's a hantle quicker."

"Yes, I suppose so."

A pause.

"An' it's mair like the place."

The Quiet Hour.

Be Glad of Rain.

Is it raining, little flower?
Be glad of rain,
Too much sun would whither thee;
'Twill shine again.
The sky is very black, 'tis true,
But just behind it shines the blue.

Art thou weary, tender heart?
Be glad of pain.
In sorrow sweetest things will grow,
As flowers in rain.
God watches, and thou wilt have the sun
When clouds their perfect work have done.

More Prayer.

The great, constant need in our work and in our daily living is more prayer. To lose sight of our dependence upon God, to fail to be responsive to the voice of the indwelling Holy Spirit, to ignore the power of prayer, is simply to invite failure and dissatisfaction in our work and living. Let our rallying cry be this year, "More prayer, more prayer for ourselves, our scholars, our school, more prayer for the church, more prayer for the millions of untaught and neglected children.—Heidelberg Teacher.

A Famous Prescription.

Some years ago a lady, who tells the story herself, went to consult a famous New York physician about her health. She was a woman of nervous temperament, whose troubles—and she had had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at his brief prescription at the end:

"Madam, what you need is to read your Bible more!"

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority, "then come back to me a month from to-day."

And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected, that at least the prescription was not an expensive one. Besides, it certainly had been a long time since she had read her Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and, though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office.

"Well," he said, smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person—I hope I am a different person! But how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," said he, with deep earnestness, "if I were to omit my daily reading of this book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called, not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. It will do no one any harm to try it.—Forward.

The Prayer Barrel.

Some time ago there were 4,600,000 letters in the dead-letter post-office at Washington—letters that lost their way—but not one prayer ever directed to the heart of God miscarried. Before the postal communication was so easy, and long ago, on a rock one hundred feet high, on the coast of England, there was a barrel fastened to a post, and in great letters on the side of the rock, so it could be seen far out at sea, were the words "Post Office"; and when ships came by, a boat put out to take and fetch letters. And so sacred were those deposits of affection in that barrel that no lock was ever put upon that barrel, although it contained messages for America and Europe, and Asia, and Africa, and all the islands of the sea. Many a storm-tossed sailor, homesick, got message of kindness by that rock, and many a homestead heard good news from a boy long gone.

The waves of the old world almost roll over you, I know, but the prayer barrel

is on "The Rock of Ages." Drop in your message for the higher life.—Rev. Cortland Myers, D.D.

Spiritual Beauty.

All the precepts of the Bible are toward the fashioning of beauty in every redeemed life. We are to put away all that is sinful, all marring, every blot and blemish, every unholy desire, feeling, and affection, everything that would defile, and put on whatsoever is lovely and Christlike. The one great work of Christ in Christian lives is the fashioning of holiness in them. We are to grow away from our deformities, our faults, and infirmities into spiritual beauty. The mark set before us is the likeness of Christ which, at last, we shall attain.—Westminster Teacher.

"What She Could."

"She hath done what she could." Such a modest encomium, when one regards it casually, and yet not so modest when one takes the second thought. Has it ever occurred to you that the cases are painfully rare where such a thing can be said of one? Jesus didn't say of the woman that she had done what she could—conveniently do. That is what most of us mean when we make the vainglorious boast that we have done our best. Just stop and make a few calculations as to what you, for instance, might do if you didn't stop short of your best. Then, suppose all those who are professionally the Lord's servants should do the same. The world would be different? Yes, so different that men would get an idea of what heaven is like, before they reach it. What Mary could do, and did, doubtless meant sacrifice on her part. It will be sure to mean nothing less than that to the rest of us.—Lookout.

"I Have Called You Friends."

If we follow the English word to its root, we discover that "friend" and "free" come from the same root. Slaves cannot in the highest sense be friends. Christ set us free to become His friends. But if we study the word actually used by Christ, we find it to be *philos*, the word for "lover." "I have called you lovers."

Friend is a richer word than brother, for it means more. There may be blood brotherhood and no love. David had seven brothers, but Jonathan was more to him than all of them. A brother may hate and harm, and still be a brother, but when one ceases to love, his friendship ceases. Out of friendship, not out of kinship, the closest relation of life grows, the relation on account of which a man is to forsake father and mother.

First friend, then lover, then husband. All this Christ is to be to the believer, for He is the Bridegroom and His beloved, His bride. One says, "I am a philosopher," a lover of wisdom. Another says, "I am a philanthropist," a lover of men; may I be able to say, "I am a *philochristos*," a lover of Christ.—Alexander Blackburn.

Hints for Workers.

Thou must be true thyself.

If thou the truth wouldst teach;

Thy soul must overflow, if thou

Another's soul wouldst reach;

It needs the overflow of heart

To give the lips full speech.

—Horatius Bonar.

The Grace of Opportunity.—There are no men or women who owe more to themselves and their fellows than those to whom opportunities are constantly coming, before whom doors are constantly opened. Such a lot is the highest of all good fortunes, since it means not only success but growth, not only talent, but the possibilities of character. . . . Every new opportunity should send a man to his knees instead of lifting him up in his own mind; should give him additional poise and balance instead of excess of vanity. Nothing is more painful than the spectacle of one whom a little success makes self-conscious and inflated; the larger the success which comes to such a man the plainer becomes his essential weakness. On the other hand, there is nothing which comforts those who are striving with adverse conditions so entirely as the untainted and unspoiled spirit which receives success as a trust, not as a reward, and bears it as a possession, to be divided rather than hoarded.—*Outlook.*

The Value of Enthusiasm.—Unless there is a reserve of enthusiasm stored on the hills the humblest wheel can not be driven in the valley. He who contributes just this one rare thing—self-sacrificing devotion—to his cause has done his part. Six hundred English dragoons once received a foolish order and rode to their deaths like heroes. "Magnificent," said a French general, "but not war." It was magnificent, and perhaps it was war; for it fired the imagination of England and raised the standard of duty for a century. . . . One who can plan is good; far better is the man who can stimulate. . . . History affords at every turn some impregnable fortress that was a despair of the wise and prudent, but was carried by some enthusiast with a rush. He cast his reputation, his life, his all into the breach, and his body made the bridge over which the race has entered into its heritage.—*Jan Maclaren.*

Willing Consent.—There is an old motto which is well worth appropriating: "When you consent, consent cheerfully." Two ladies recently asked a young girl to aid them by playing the piano at a weekly service for children. They made the request with no great confidence of success; for though the one whom they asked was admirably qualified, so far as talent and ability were concerned, they feared the usual excuses and objections, the plea of lack of time and pressure of school duties. Instead, the bright face grew brighter. "Why, yes; I can do that. I like little children,

and I'd like that work. I'll be glad to do it." The two applicants drew a long breath of relief, and as they turned away one said to the other: "Isn't it delightful to meet one who responds willingly, who knows what she can do and is ready and glad to do it?" But why should the experience be rare? All round us is work to be done in social, benevolent, and religious circles, and it is our work as well as that of others. From every side, too, come the pleas for assistance, and though we must needs refuse many, yet we know what we can do; and why not do that gladly? Where we can consent, let us do it promptly and willingly.—*Forward.*

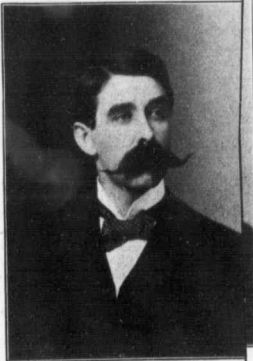
The Goal.—Professor Amos R. Wells, under the title, "The Goal of it All," says "A word to New Members": "Our Christian Endeavor work does not end with itself. If it did, there would be little reason for it. In all your activities within this society we want you to keep constantly before you the time when you will leave this society. We count our society a success, not in proportion as it retains its members, but as it sends them out into the full church work completely equipped for it. To that end, learn to do everything that you can that will be of use later. Learn to pray in public, to testify with effectiveness, to lead the unconverted to Christ. Study your Bible and become master of its treasures. Become filled with the Spirit in your hours of private devotions. Get skilled in all kinds of committee work, in leading meetings in conducting socials, in guiding business meetings, in the raising of money

for religious purposes. There is no ability which our society can develop that will not become useful in the great work to which you will graduate."

Never Failed.—You cannot find any place in Scripture where a man was ever sent by God to do a work in which he failed. God sent Moses to Egypt to bring three millions of bondmen out of the house of bondage into the promised land. Did he fail? It looked, at first, as if he were going to. If we had been in the court when Pharaoh said to Moses, "Who is God, that I should obey him?" and ordered him out of his presence, we might have thought it meant failure. But did it? God sent Elijah to stand before Ahab, and it was a bold thing when he told him there should be neither dew nor rain; but didn't he lock up the heavens for three years and six months? Now, here is God sending his only beloved Son

Prominent League Workers.

MR. FRED RICK DANE.



THERE is no other city or town in Canada, or perhaps in America, where the Epworth League is so thoroughly organized as in Toronto. This City Union, as well as the three District Unions, have done much to stimulate

establish the work during the past five or six years. This success is due very largely to the enterprising and enthusiastic officers who have had charge. Prominent among these is Mr. Frederick Dane, who has been President of the Toronto Central District, and also of the City Union of Methodist young people's societies. He has been a member of the New Richmond Church for the past ten years, and at present is Recording Steward of that church, as well as a class leader. For three years he was President of the Epworth League. He is also greatly interested in the Sunday-school, of which he is Assistant Superintendent. In all that he undertakes he is wide-awake, enterprising and aggressive. For these qualities, possibly, he may be indebted to the land of his birth, as he first saw the light in old Ireland in 1861.

Mr. Dane believes that there is no better organization, outside of the class-meeting, for the building up of our young people than the Epworth League. He regards the League as a vital part of our Church, and not simply an organization tacked on to it. "The church with a live energetic League is usually a progressive church."

Practical Plans.

Hot Weather Methods.—A correspondent in the *Epworth Herald* says: "Every first vice-president dreads the summer devotional meetings. He knows he will be confronted with the attendance problem, which has always been found hard to solve. Not long ago I called the attention of one of our experienced League workers to our report for March, April and May. 'But don't be too jubilant, my friend,' said he, 'if you don't grow tired counting empty chairs during June, July and August, I will miss my guess. Somehow or other you can't get them to attend in hot weather.' That set me to thinking. June came, and with it a rapid decline in attendance. July was even worse than June, and yet we thought our meetings were as full of spiritual life as ever. About this time our wide-awake delegates returned from the Illinois State Convention with a glowing report of a 'floral service' which some brilliant delegate had offered as a suggestion. The plan was eagerly accepted, and preparations were immediately begun for a series of four 'floral services.' Three of these meetings have already been held with glorious results. Our programme for August was as follows: August 2nd: Red flowers. Subject: 'The Blood of Christ.' August 9th: White flowers. Subject: 'Heart Purity.' August 16th: Blue flowers. Subject: 'Christian Citizenship.' August 23rd: Green foliage. Subject: 'Eternal Life.' We secured four of our best leaders with instructions to prepare as thoroughly as possible. The meetings were well advertised by special circulars. The Social Department took charge of the floral work nobly, decorating the room, and especially the speaker's stand, with flowers appropriate to the occasion. Three young ladies took their places at the entrance, and as each person entered the meeting a small bouquet was given him. Members of the League and friends cheerfully donated flowers, carnations and geraniums being the favorites among the red flowers. In presenting the topic for the first service the leader secured the co-operation of two visiting preachers, who spoke upon 'The Blood' in the Old and New Testaments, the leader closing with an earnest appeal to the un-saved. The blood of Christ was the inspiring theme for all our evening's music. The second service, 'Heart Purity,' proved to be a treat, the beauty and the fragrance of the white flowers being a splendid living example of those that 'shall see God' That our young people are becoming wonderfully stirred up over the vast possibilities of 'Christian citizenship' was abundantly proved by the third service. Seldom has the room been crowded as it was that night, and the enthusiasm that was kindled reached every heart. When the service closed the leader discovered that the service had run thirty minutes over time, and for once the testimonies were given

heartily without the usual coaxing. Small silk flags were presented to all. Red, white and blue flowers were used for decorating, being supplemented by flags and bunting in profusion, making altogether a splendid effect. These meetings have indeed been a blessing and inspiration to Ravenswood Chapter, Chicago. We heartily recommend the 'floral services' to all hustling, wide-awake chapters."

Devotional Meeting Hints.—Come. Come early. Bring somebody else. Take a front seat. Sing. Suppose you do not know one note from another, you will feel better from having tried, and it will encourage the others. Say something, if it is only two words. Twenty-five short testimonies are better than a whole posy-bed of glittering generalities or "beautiful sunset sky rhetoric." Don't keep your mouth shut for fear of making mistakes. A hundred years from now the fact that you used frightful grammar won't bother you, especially if some soul was saved because you did say something. Don't start a discussion. Don't wait until the last one. Somebody will say just what you wanted to. It always happens so. Don't think about that engagement to-morrow. Too much world in your heart will act like water on a fire. Look just as pleasant as you can. It's contagious. Remember that it is God's service, and not the human being leading.

On Printer's Ink.—Of bills and printing it is especially true that what is worth doing at all is worth doing well. It is not quantity but quality that tells. Fifty big streamers, well placed, with very little on, but some of it in letters a foot long, will awaken far more attention than two hundred little ordinary posters which might be mistaken for the advertisement of a sixpenny remnant sale. I refer, of course, to gatherings in large centres, where it is not easy to make an impression upon the outside public. When houses of amusement think it worth their while to cover the boardings with bold and artistic posters, surely our Church gatherings, which invite to nobler things, ought not to be announced in mean and niggardly fashion. It is, after all, not so much the amount of money spent as how it is spent. And this is equally true of circulars, cards, and all other printed matter. By taking trouble an attractive and beautiful thing may be produced as cheaply as an ugly one.—*Wesley Guild Manual.*

Suggestive Questions.—The "Interrogation Points" used by the Rev. J. A. Hainer, pastor of the Pearl Street Baptist Church, of Providence, R.I., have had, he says, a good effect among the people with whom he has used them. They are dainty little four-page folders, having on the front and back pages nothing printed but a big black interrogation point in the middle of the page, and a small one in each of the four corners. Within are four pages of brief, practical, pointed questions, of which we give a few specimens: "Do you allow

little things to keep you away from church—such as callers, slight illness or unfavorable weather? If all exhibited equal fidelity with you would the attendance increase, decrease or fluctuate? If all contributed in proportion to their ability as you do, would there be a surplus or a deficit in the treasury? Would you vote to dispense with the prayer meeting?"

"Fetching" Notices.—There is the stereotyped postal-card notice, that has no concetrated brains mixed with the ink, and that makes no sharp impression, and awakens no desire to go. Then there is the notice of a meeting that has brains mixed with the ink, and is written with the soultipped pen-point. It is as fetching as the "Spotless Town" advertisements. A secretary in Rochester, N.Y., hectographed on his postals a Cupid under an umbrella, in his announcement of an April business meeting. Reinforce the verbal announcements in the meetings by bright, fetching, written or printed notices.—*Christian Endeavor World.*

Hints for the Fourth Vice-President.—Do not forget to put some timid member on the Reception Committee, as they often understand best how to approach the retiring, bashful people.

Organize an Epworth League chorus, to help the pastor in prayer-meeting, the superintendent of the Sunday-school, and lead the singing at League meetings.

See that the room where the League meets always displays the badge, a framed copy of the charter, and is kept clean, well lighted and ventilated.

In your social entertainments, do not allow any kind of amusement that will reflect unfavorably on the Church or League. Our young people must be kept unspotted and pure for the Master's work.—*F. W. Pannell.*

Inspiring Others.—During the civil war in the United States, a small body of Union troops, three days separated from the main body, and pursued by a Confederate force, was led forty miles through the Tennessee mountains by a lad, a trapper's son. He was impressed into the service because he had a rifle and could play the tunes dear to a soldier's heart. All the night long the little fifer played, keeping the men at a quick-step march. During the last few hours there were many mistakes, but the time never lagged until the white tents of the Union army were seen in the distance. The men carried the exhausted boy into the camp and tenderly bathed his swollen lips. They owed their escape to him, for they were so worn out when he began to play that they could not have continued the march. To revive and inspire the spirit of another is a ministry not to be despised; and it will receive its own reward.

You must be sure of two things—you must love your work, and not be always looking over the edge of it, wanting your play to begin; . . . you must not be ashamed of your work, and wanting to be doing something else.—*George Eliot.*

The Canadian

Epworth Era

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

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

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



Editorial.

Vacation Suggestions.

During the next two months a great many people will be away from home, for a season, at least. The custom of taking a vacation in the summer is becoming more and more general, and, as usual, city and town churches will be more or less depleted. This is to be expected, and should not be allowed to discourage anybody.

If city churches are not as well filled as usual, the country places of worship ought to have a much better attendance. The influx of city visitors, however, does not, always materially help the country congregation. Unfortunately many who take a summer holiday seem to think that it should mean not only complete rest of body, but also a cessation of religious activity, and so they lie in the hammock on Sunday instead of going to church or Sunday-school. This is a mistake from every point of view. Such a vacation certainly does much to weaken the religious life. A better plan is to attend the services of the church where one happens to be staying, so keep up the study of the Sunday-school lessons and League topics, and by devotional reading prepare for the more active religious work of the autumn and winter.

What an inspiration it would be to many of our small country churches if the summer visitors would turn in and help by their presence and co-operation!

The Real Explanation.

We are not able, just now, to give any statement concerning the numerical development of our young people's societies during the past year, but we regret to notice that the Hamilton Conference reports a decrease of membership. In seeking to account for this, the Epworth League Committee puts a considerable share of blame upon the shoulders of many of the pastors who have neglected

this department of work. In our opinion the committee struck the nail squarely on the head. Quite a proportion of our ministers pay little attention to the Epworth League, and a few positively oppose it. This indifference is seen in the fact that only about one-third of the ministers take this paper, and consequently the great majority know very little of what is going on in League circles. We would say some strong things about this, but unfortunately the men who most need stirring up will not see our words. We have always exhorted the young people to be loyal to their pastors, and will continue to do so, but would like to see some of the preachers show more loyalty to the young people's work.

The man who sincerely ever goes near his young people's society for twelve months, allowing it to die, and then comes up to Conference declaring that "the Epworth League is a failure," is a real trial to the patience of those who believe in the great possibilities of our organization.

Fortunately they are not all of this class.

The Lecture Course.

In many of our towns and cities entertainments and shows of all kinds appeal to the young people. Some of them are decidedly objectionable from a moral point of view, and with Christian people it is becoming a serious question what to do about it. In our opinion it is a good plan to offset the influence of these harmful amusements by providing entertainments that will be pure, wholesome and elevating. It is a mistaken policy to cut the young people off from recreation of all kinds. We believe our young people's societies could do a good work by providing lecture and concert courses for the coming season in every city, town, and large village. Even in some country churches it could be done quite successfully. Nearly all the Conference Epworth League Committees reported in favor of establishing lecture courses.

In next month's paper we expect to publish a list of lectures and subjects suitable for League entertainments; also some hints and suggestions on how to make a lecture course successful. It will be well to arrange for several concerts to alternate with the lectures.

Attention is called to the advertisement of The Great Eastern Lyceum Bureau, which appears in this issue. This company provides first-class concert entertainments, which can be confidently recommended to churches and Leagues. We have reason to believe that this bureau is both financially and morally responsible. Do not jump to the conclusion that your society will not be able to handle the concert attractions which this bureau supplies on account of cost. Write to the manager and you will be surprised at the cheapness of really good programmes of music. For the past three years Mr. Hartmann has been conducting "entertainments for the people" in Massey Hall, Toronto, which have given great satisfaction.

Look out for more about the lecture and entertainment courses next month. We would be glad to know what our readers think of the proposal.

Prevention.

The recent smallpox scare in certain parts of Ontario has illustrated the value which the health authorities place upon prevention as a means of dealing with this dangerous disease. Every possible precaution was taken to keep the epidemic from spreading. Those who were unfortunate enough to be attacked were cared for and the best means used for their recovery, but the principal anxiety seemed to be to guard against allowing the scourge to obtain a foothold.

The appliances of the modern fire brigade all emphasize the importance of prevention. The trained horses, the swinging harness, the brass sliding-pole, the electric alarm system were introduced for the purpose of saving time.

Powerful engines are of little use when the devouring element has wrapped the building in its arms. A small "chemical" may, however, extinguish the blaze if it is on the scene early enough. Time is the important element.

The railway man tapping the wheels of the express train at the station, the flagman at the crossing, the fender on the street car, show how much money and how much thought are expended in the prevention of accidents.

The churches and other reformatory agencies ought to learn a lesson from all this. None too much attention is being paid to the cure of crime, wretchedness and sin, but certainly not enough to prevent them. To save the young people from forming habits of evil, and to so establish their character that they will become good citizens is the great work to which the Church of God should bring every ounce of energy that it possesses.

Study Men.

In an excellent address, delivered at the Educational Anniversary meeting of the Toronto Conference, Mr. J. W. Flavell advised the young preachers to study men as well as books. He told of a young minister who applied to him for employment, desiring to go into his factory as a working man, and not to be known as a preacher. The object was to mingle with the men, talk with them, and find out what they were thinking about, in order that he might better know how to preach to them. At the end of two weeks, he said that, as a result of his experience, he would preach to working men in an entirely different way from what he had been accustomed to do.

It would, perhaps, be a good thing if all our probationers for the ministry could spend a few months in business as a training in the knowledge of human nature.

It is a decided disadvantage to a preacher to don the ministerial garb which puts such a gulf of separation between him and his fellows. Let him be a man among men, and come into close contact with the wants and struggles of humanity around him.

There is a lesson here for all Christian workers. Before you can bring very much religious influence to bear upon those whom you desire to help, you must get acquainted with them, and discover something of their ambitions and desires.

Here is where the work of the Social Department of the Epworth League can get in some very fine work. There are those who condemn holding any meeting in the League which is not technically "religious," and in which there is not some direct effort made to win souls to Christ. Their attitude is narrow, illogical, and hurtful to the very cause they desire to advance.

The occasion when we say very little about religion, and simply use the opportunity to get to know people and make them feel at home among us, may be the most helpful and valuable service in which we could possibly engage.

† Fads and Fancies.

It is a good thing for young people to have some special employment to fill in their spare moments. It may be regarded as a "fad," but very often it acts as a first-class preventative against temptation.

We know of a boy of fifteen who is interested in chickens. While other lads of his age are hanging around the street corners he is busy looking after his feathered pets, in which he takes a great pride.

Another likes gardening, and spends the summer evenings and Saturday afternoons in cultivating his flowers. Still another loves music, and is never quite so happy as when he is able to spend an hour or two at the piano.

One of the most delightful recreations for young folks is found in "amateur photography." It is easily learned, and it is wonderful how fascinating it soon gets to be. The beautiful illustrations in this issue show how proficient amateur photographers may become. Parents should encourage their sons and daughters in these harmless fads and fancies. Many of them are not merely recreating, but very elevating in their influence.

What a lesson there is in this incident for young and old! We are all making an impression upon those with whom we associate, by the temper which we exhibit, and the disposition which is shown in the common and ordinary duties of everyday life. The religion which does not make a man sweet and pleasant in word, and actions will have little effect in influencing others in the direction of godliness.

Courtesy is a coin which passes everywhere, and its language is understood by people of every nation.

The Epworth League Department of our Church pays its way, and always has a balance on the right side of the account. Those who prophesied that it would be a financial burden on the Church were very much mistaken.

There is about as much reading matter in each number of this paper as in the ordinary book which sells for \$1.00 and yet our subscribers get twelve such numbers for only 50 cents. Surely no one can find any fault with the price of the ERA!

REV. DR. SUTHERLAND, in his address to the Conferences this year, laid his hand upon some of the weaknesses of our Church administration which demand our most thoughtful attention. Waste of money in the home field is doubtless preventing the Church from doing the missionary work that it ought to do.

The *Methodist Times* has published a list of five hundred hymns which received the largest number of votes from its readers. "Jesus, Lover of my Soul" and "All Hail the Power of Jesus' Name" stood first and second. It is interesting to note that nearly all of the five hundred are in our own hymn-book. Some of the ladies voted for the hymn commencing "Bid me of men beware," and others mentioned "Two are better far than one."

We met a man on the train, a few days since, who gave us to understand that his main ambition was to increase an already large fortune that he might leave his son half a million with which to start in life.

There could scarcely be a greater handicap to a young man's success than to be placed in a position where he has no need to work, and has no occasion to exercise any self-denial. His principles must be very firmly fixed if he escapes going to ruin under such circumstances.

The *Texas Christian Advocate* has an editorial on the International Epworth League Convention, which takes the attitude of decided opposition to the gathering. What do our readers suppose is the principal argument presented? Simply this, that there will be no "color line" at the convention. It is expected that the convention halls, restaurants, street cars, etc., will be just as free to negroes as to white people. This, of course, is an unanswerable objection to the Southerner. Verily prejudices die hard!

How many of our readers ever think of the time, labor, and expense involved in preparing one copy of a paper like this? And yet each subscriber gets it for a few cents. Show your appreciation by obtaining for us at least one new subscriber.

"You helped me to speak by the way you listened," was the remark made by a preacher to one of his hearers. How few there are who realize the influence which the attitude of the listener has upon the speaker! The auditor who hangs his head and appears indifferent is a heavy drag upon the man who occupies the pulpit or platform, while the erect position, the open eye and alert demeanor are a positive inspiration. "Take heed, therefore, how ye hear."

The evening service in the Methodist Church last Sunday was ably conducted by the Epworth League. The subject was "Youthful Consecration," and several short papers and numerous scripture references bearing on different phases of the subject were read by members of the League. The above item was clipped from a secular paper. It indicates one of the methods by which the League may help the pastor. There is now no trouble to supply "Conference Sunday." The League is called on, and does it well.

Last year the Epworth League rally of the Toronto Conference was very simply attended. This year the spacious Elm Street Church was crowded, the audience being even larger than at the Friday evening Reception Service. What caused the difference? Simply the judicious use of a couple of dollars' worth of postage-stamps in notifying presidents and pastors of the meeting, and very thorough announcements. Many a service is a failure because no publicity has been given to it. It always pays to advertise.

In his address at the Reception Service of the Toronto Conference, Rev. Dr. Wallace spoke of the youthfulness of Christ's apostles, and also referred to the fact that the victories of the British army at Waterloo and in South Africa were won by mere boys. He called attention to the fact, however, that the Duke of Wellington and "Bols" were not boys. That is exactly what the Church wants to-day, the ripe experience of age to guide and plan, and the energy and enthusiasm of youth to carry these plans into effect.

That "the way of the transgressor is hard," has been strikingly illustrated in the case of the three desperadoes, Rice, Rutledge and Jones. One was killed by an officer's bullet, another committed suicide, and the third has nothing but the gallows to look forward to. The criminal has a hard time. He is hunted by the law, and is accompanied, wherever he goes, by a guilty conscience. As a rule, he is caught and punished, and yet crime continues. To what extent society itself is responsible for the development of criminals, would be an interesting question for discussion.

Prominent People.

The ladies of Memphis said of Mr. McKinley: "We honor the president, because he always has time to be good to his wife."

It is one of the notable things that are said about Mr. Kruger, that, though he is an inveterate smoker, he never tasted intoxicants but once in his long life.

The recently installed Bishop of London, England, of the Episcopal Church, said recently that his ability to work hard without breaking down was due to two causes—total abstinence and bicycling.

RELA KITTRIDGE, of Belfast, Me., champion small writer of the world, has retired from the field, leaving his record of forty-six thousand words written with a common stub pen on an ordinary postal card for ambitious microscopic penmen to equal or beat.

ABOUT a year ago we met Rev. Malthe D. Babcock, D. D., at a session of the trustees of the United Society of Christian Endeavor, and afterward travelled with him for a hundred miles. He was one of the most charming men we have ever become acquainted with. In his addresses he was deeply spiritual and suggestive. In personal conversation he was simply delightful. The memory of that railway journey with his company will never fade away. His recent tragic death is sad indeed.

To occupy a very prominent position successfully, and carry heavy burdens of responsibility, it is important to be a good sleeper. Mr. James L. Hughes, Public School Inspector of Toronto, probably understands this art as well as anyone. If he has twenty minutes to spare at any time of the day or night, he can sleep nineteen. When he takes his seat in the barber's chair he improves the time by immediately going to sleep. His ability to sleep well explains how he accomplishes so much.

THAT "Jan Maclaren" is as witty as wise is attested by the following incident recorded by the *Congregationalist*: "Rev. John Watson, D. D. (Jan Maclaren), and others, recently dined with Mr. W. S. Caine, M. P. Mr. Caine offered to give £50 to a hospital fund through the man who would make the best pun on his name within five minutes. Brains cogitated for awhile, and then just as the time was about to expire and Mr. Caine thought he was to escape, John Watson said, 'Don't be in such a hurry, Caine.'"

Literary Lines.

The publishers' profit on a successful song is said to be from seven to ten cents a copy.

WILLIAM PENN'S will, wholly in his own handwriting, has just been sold in London for \$1,775.

AN exceedingly rare first edition of Bunyan's "Pilgrim's Progress" was let by sold in London for the remarkable sum of \$7,375.

GENERAL LEW WALLACE'S "BOH HUR," which has been translated into many other languages is now to be translated into Greek.

BISHOP CREIGHTON'S pungent saying about "Robert Elsmere" is worth while recalling. He said: "This book attempts to describe a man who once was a Christian, and ceased to be one. It really describes a man who never was a Christian, and eventually found it out."

JOHN BURROUGHS, the critic and naturalist, does most of his writing during the warm months in the open air, in a reclaimed wood-land swamp on his estate, "Rivervly," on the eastern shore of the Hudson River.

The famous French author and editor, Madame Blanc, whose queer pen-name is "Th. Bantzon," has written a complete account of "A Girl's Life in France," which will soon be published in *The Ladies' Home Journal*. She emphasizes early baptism, careful religious and school instruction, implicit obedience, simplicity in dress, and short engagements as among the chief features of the lives of French girls.

Leaguets.

REV. HUGH PRICE HUGHES says: "I envy the younger generation their unparalleled opportunities of highest service to God and man."

REV. DR. HOSS says: "The period of froth and show in the history of the League is about over, and everybody is settling down to the practical task of making it a thoroughly effective instrument for promoting the spiritual life of the Church."

At a League meeting in Hamilton recently, the chairman asked the audience to give one of the speakers a unique "Chautauqua salute." Instead of handkerchiefs, programmes were used, which appealed to the ear as well as the eye. It was a "rattling" fine idea.

MR. HENRY DATE, speaking at a great Epworth League meeting in Chicago, said: "Twelve years ago, the membership of the Chicago League could be put into one Epworth League could be put into one Chicago combats. To-day it would require 535 buildings like the Chicago Auditorium, seating 4,500 persons each, to contain our entire Epworth League membership."

"HAVE you a good-sized League in your Church?" was asked of a preacher called the other day. "One of the largest I know of," was the reply. "How many members?" "Twenty," was the answer! He saw our look of surprise, and hastened to say: "O we don't count our members; we weigh them." We saw the point. Do you?—*Epworth Herald*.

The value of the Epworth League is becoming more evident. It fills a want which, especially in towns and cities, has been for years acutely felt. To see forty or fifty young men and women gather on Sunday evening in the devotional meeting, and to feel the spiritual life and warmth of such a meeting, is to have one's courage and hope powerfully renewed.—*Rev. W. F. Royal*.

THE young people in the church are the glory of it. Their fervor, which has not yet been cooled down by considerations of mere expediency, is a force of immense value. Even if once in a while they show an excess of zeal, they are not to be too sharply criticized. Such an excess is an admirable offset to the dull and stupid indifference of too many of their parents and other elders. The church whose altars are not thronged with young people is in a fair way to extinction.—*Nashville Advocate*.

In speaking to the Epworth Leaguets of San Francisco a few weeks ago, President McKinley said: "I congratulate you upon the noble work in which you are engaged and the great results which have followed your efforts. He who serves the Master best serves man best, and he who serves truth serves civilization. There is nothing in this world that counts for as much as

godly living. There is nothing that lasts so long or wears so well and is of such inestimable advantage to the possessor as high character and an upright life. And that is what you teach by example and by instruction. And when you are serving man by helping him to be better and nobler you are serving your country."

Christian Endeavor News.

THERE is a thriving Christian Endeavor Society among the two hundred Boer prisoners at Camp Deadwood, St. Helena.

THE programme of the International Christian Endeavor Convention at Cincinnati will deal largely with twentieth century questions.

REV. C. E. FREEMAN has been appointed General Secretary of the Christian Endeavor Society to do field work. He is a member of the Moravian Church.

IN City Hall Square, Hartford, Conn., an iced drinking fountain will flow this summer, as an evidence of the practical temperance sense of the Endeavorers of that city.

A DUTCH Endeavor Society in Cradock, Cape Colony, within thirty miles of the fighting line, has divided the town into districts, each of which is in charge of a member. Every home is visited with a view to discovering and supplying its physical and spiritual needs.

ONE of the greatest civic triumphs of late is that achieved singlehandedly by John Ming, a Chinese Endeavorer, at Salt Lake City, over the Chinese gambling-houses. He was persecuted, his life threatened, and discouraged by warm Christian friends. But, with tears streaming down his face, he answered, "That gambling must go if I die." And it did go.

GOOD reports come from the Christian Endeavor in Manila. At the last meeting of the union Christian Endeavor Society, one hundred and ten dollars was subscribed to repair the mission buildings. A committee has been appointed to assist the native Filipino society, and to help in organizing others. One hundred members are enrolled in the correspondence branch.

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drinking water, Christian Endeavor literature, books for mothers, papers and games for children, inspiring pictures, etc. Mothers would bring their babies and rest upon the cots, and those that were tired or had the headache found our tent a delightful resting-place. We checked parcels and baskets. The plan gave us an opportunity to exhibit the helpful spirit of Christianity."

The Reading Course.

"FAMOUS English Statesmen" appears to have been the favorite book of last year's Course, judging from the remarks made by those who wrote on the examination.

The Reading Course for the coming year will consist of the following three books: "Whittier's Poems," "Making a Life," by Cortland Myers; and "Japan, Country, Court and People," by Dr. Newson.

The Fergus Reading Circle held an open meeting on May 28th, in charge of Miss Rowsome, Vice-President of the Literary department. Essays were read on the four books of the Course, and a very interesting evening spent.

REV. JOHN MORRISON, of London, is to be congratulated upon the success which has attended the Reading Circle of Kensington Mission, under his direction and inspiration. Nine of the members of this Circle received the handsome diploma granted by the General Board to those who take the examination successfully for three years.

Temperance Notes.

REV. DR. WILBUR F. CRAFTS says that when the Filipino children "play American" they stagger.

It is said that Japanese W.C.T.U. girls are so loyal in wearing the badge that when they cannot procure the narrow white ribbon, rather than go without, they make bows of white paper, white silk, or even white silk thread.

The Washah railroad has just issued one of the most sweeping orders against the use of intoxicants by its employees that has ever been announced by any railroad. Its workmen are forbidden to even enter a place where liquors are sold.

REV. CHARLES M. SHELDON says that temperance sentiment was never stronger in Kansas than it is to-day, and that there is not the slightest danger at present of any serious effort to have the prohibitory law re-submitted to a popular vote.

The State Senate of Arkansas, by a vote of fourteen to one, has passed a bill making it unlawful for any person to drink any intoxicating liquor as a beverage unless he shall have first obtained a license as a dram drinker. The license fee is fixed at \$5.00 per annum and the penalty attached to violation of the law is \$15.00 fine or imprisonment for thirty days.

A MAN'S throat is a small aperture, but it can swallow almost anything if wine reaches it down. Sheep, horses, cows, and all manner of live stock; houses, barns and whole farms have been known to pass down the throat of a drunkard, when rinsed with wine, yet the same throat would choke at an ordinary sweet potato, if taken with water. The swallowing of Jonah is no miracle at all when compared with the record of the men of drink.—*Leodott.*

THERE are four estates in London, England, where no liquor can enter: Shaftesbury Park, Queen's Park, Noel Park, and Leitcham Court estate, containing three hundred acres of land and 50,000 inhabitants.

RECENTLY Guinness, the great "beer baron" of Dublin, erected some model tenements for the use of working people, and among other things prohibited all intoxicating liquors; even his own beer is not allowed to be sold. Lemonade and mineral waters can be had, but intoxicants of every form are shut out. Very significant.

Interesting Facts.

BRITISH COLUMBIA grew the world's record apple last year. It was sixteen inches in circumference, and weighed one pound three ounces.

A GOOD way to cool a room on a hot day is to hang up a large wet cloth. If hung in the window, it will often change a hot, dusty breeze into one cool and refreshing.

THE *Varing*, the cruiser which was built at the Cranps shipped in Philadelphia for the Russian navy, made 24.6 knots an hour on her trial trip, a record which no war vessel has ever surpassed.

A SERIES of ninety photographs of the moon, taken in Jamaica by Professor Pickett of Harvard University, appear to demonstrate that there is snow on the moon's surface, and consequently an atmosphere, which unsettles some articles of ancient faith on this subject.

A newspaper paragraph concerning a remarkable sermon preached in Maine has given rise to a discussion as to the longest sermon ever preached. So far none of the correspondents has discovered the right sermon, which is one preached by Isaac Barrow, once Master of Trinity College, Cambridge, who preached for three hours and a half—on charity!

It is said that an Arkansas planter is to start a kangaroo ranch. Besides the value of the kangaroo's hide, the animals are chiefly valuable for the use which is made of their tendons. These can be split extremely fine, and are then the best thing known to the medical profession for sewing up wounds, and especially for holding the broken parts of bones together.

The average length of human life, it is estimated, has increased not less than three years in the last fifty, owing largely to improvement in sanitary conditions. Mortality among the British troops is but two-fifths of what it was about fifty years ago. Deaths from smallpox have diminished 95 per cent. from fevers in general 82 per cent. and from consumption 46 per cent.

ELECTRICITY seems to be really the great masterful force of Nature. The instances are multiplying which demonstrate this great fact. The street cars in Oakland, California, are operated by electricity generated on the Yuba River, 140 miles distant. Niagara River supplies the motive force which, by means of electricity, operates the machinery at the Pan-American Exposition.

WESTMINSTER ABBEY is to be illuminated with electricity. Gas has been used for a long time as an illuminant in the Abbey, but the gas sets up a chemical change in the limestone which is followed by disintegration, and a few weeks ago a small marble shaft fell from one of the windows in St. Andrew's Chapel, the iron pin which had sustained it for six hundred years having become corroded.

RUSSIA possesses a pipe line over a hundred miles long in the petroleum region of Baku. This conduit, which is eight inches in diameter, brings the oil collected in the CAUCASUS region to Batoum, on the Black Sea.

A CHINESE newspaper contains the announcement that a certain dancing master will hold a religious service in honor of the one hundredth anniversary of his ancestor, who was the first of the family to take up dancing as a profession.

TWO tons of American flags have been contracted for by the United States Government, to be sent to her new possessions. It is hoped that a new flag will wave over every school-house in Porto Rico on July 4th. All sizes of flags have been ordered, including little ones that children love. It is the purpose of the Government to have every man, woman and child in the Philippines familiar with the sight of the American flag.

Pertinent Paragraphs.

BISHOP ANDREWS says: "Don't make your preacher study economy so he cannot study anything else."

IN this world it is not what we take up, but what we give up, that makes us rich.—*Henry Ward Beecher.*

MORE hearts pine away in secret anguish for unkindness from those who should be their comfortors than for any other calamity in life.—*Young.*

THE tendency to persevere, to persist in spite of hindrances, discouragements, and impossibilities—it is this that in all things distinguishes the strong soul from the weak.—*Carlyle.*

By the grace of God I never fret; I repine at nothing; I am discontented with nothing. And to have persons at my ear fretting and murmuring at everything is like tearing the flesh off my bones.—*Wadey.*

EACH of us may be sure that if God sends us on stony paths he will provide us with strong shoes, and will not send us on any journey for which he does not equip us well.—*Alexander MacLaren, D.D.*

CHEERFULNESS is just as natural to the heart of a man in strong health as color to his cheek; and wherever there is habitual gloom there must be either bad air, unwholesome food, improperly severe labor, or erring habits of life.—*John Ruskin.*

God's will comes to thee and me in daily circumstances, in little things equally as in great. Meet them bravely. Be at your best always, though the occasion be one of the very least. Biggify the smallest moments by the greatness of your responses.—*F. B. Meyer.*

"There is a tendency to fix the gospel, or fashion it, to catch worldly people. They may be worth the catching, but they won't stay after they are caught. The old royal way of the Cross is the only way to bring the people into the kingdom of God. Any easy statement of the gospel misses the mark."—*Ira D. Sankey.*

A CHURCH is not like an ocean steamer, where a few can do the work of running the machinery, preparing the food, and taking care of the staterooms, while most are passengers enjoying transportation. It is rather like a Roman trireme, where each rower did his share of work—a broken oar, an unshipped oar, a sleeping rower delayed the boat.—*Dr. O. P. Gifford.*

Missionary.

Great Missionaries.

MacKay of Formosa.

Our Presbyterian friends have, during the past month, suffered a great loss in the death of Rev. G. L. MacKay, D.D., familiarly known as "MacKay of Formosa." He was one of the most devoted, and most heroic missionaries of modern times.

George Leslie MacKay was born in Zorra, Oxford County, Ontario, in the year 1844, his father being a Scottish Highlander, who emigrated from Sutherlandshire to Canada in 1830. After gra-

in full church membership, a theological college, a college for women, and a well-equipped hospital are among the fruits of his labors.

The Westminster thus characterizes Dr. MacKay:

"Dr. MacKay was a man of very marked individuality. His original endowment of distinctive features included courage, determination, and immense powers of endurance. These were all accentuated by his life among a foreign people, whose leadership he held with an absolute hand. His courage was partly a physical quality, for he seemed to have no power of being afraid, and partly a moral quality, for his faith in God was an unquestioning and triumphant thing. Any one who ever worked with Dr. MacKay at anything in which he was interested, or who watched him as he worked, whether the work was travelling, speaking, or what not, knows how marvellous were his powers of physical endurance. He gave no sign of having nerves, and he was not

a prevailing Power. He never doubted God or the Bible, or the reality and eternity of his own salvation. With a faith that to some less imaginative souls might seem to be superstitious, he made choices and adopted courses and followed the Glean." Few men since Paul's day have had a vividder or more mastering sense of God, or a more transforming and godless devotion to Jesus Christ. This was indeed the secret of his power."

The story of Dr. MacKay's life and work is told in "From Far Formosa," which is one of the most interesting missionary books that has ever been written. It should have a place in every missionary library. The illustration on this page is one of many fine pictures which adorn this book.

It Came in Time.

In the biography of the Rev. John Thomas, the founder of the mission to the Friendly Islands, there is an interest-



DR. MACKAY AND STUDENTS ON THE MARCH.
BURDEN BEARER. A CENTUREA. KOA KAU. THIEN-LENG. SUN-A. A HOA. DR. MACKAY.

duating in arts from Toronto University, and in theology from Princeton Seminary, and taking a post-graduate course at Edinburgh, Mr. MacKay, in 1871, was sent out as the first foreign missionary of the Canada Presbyterian Church. Arrived at Formosa, he settled in the town of Tamsul, and set to work to learn the language, consorting with the herdboys in the daytime, and studying the characters from the books at night, with the help of his Chinese servant. Within five months he had mastered the language sufficiently to preach his first sermon; and in May, 1872, received his first convert, Giam-Cheng-Hoa, who is now the chief among the native preachers of the mission in North Formosa.

In order that he might be thoroughly identified with the people, he married a Chinese wife. While he occasionally visited Canada, his heart was in Formosa, and he had no other ambition than to live and die in that far-off land laboring for the good of its benighted people. Sixty churches, with fifty-four native preachers, nearly two thousand natives

always quick to appreciate the limits of another's strength.

"Determination was written all over Dr. MacKay's physical make-up. It was suggested by his step, it lined his face, it flashed from his eyes, and it gave firmness and force to the tones of his voice. His whole life, from his school days in Zorra to the last fatal illness, exhibited in all his doings a determination never to turn back, and a will that never yields. Physical courage and an indomitable will, as well as obedience and faith, were needed by the man who faced the hate of the Chinese and the cruelty of the savages in heathen Formosa.

Dr. MacKay was endowed with more than ordinary intellectual ability. In every part of his work he gave evidence of strong mentality. He was a good student, and all his studies were made to serve some practical end.

"But the mastering feature of Dr. MacKay's character was his tremorless faith in God. To him God was no hypothesis, no philosopher's circle, but a living Person, a pavilioning Presence, and

ing story told of one of the most singular incidents in the history of missionary work. He had applied to the London Missionary Society for permission to extend his labors to the neighboring island of Haabal, whence an invitation had come for him to make a visit. For a considerable time no answer came, then one day, after a terrible hurricane, a box was found to contain a number of books for which he had written, a large package of letters and correspondence, among which was the document authorizing him to extend his work in the manner he desired. The vessel had been lost and only the box was saved.

In 1823, there was a great missionary rally in London, and at the meeting held in Wesley's church, an auditor presented a quart of beans, with the request that some person take them, plant them for three years, and give the result to the missionary cause. Two farmers took the beans, and the result was that three years later, there were 276 bushels, which brought in £81, 14s. 9d.

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 Carr Street, Toronto.

When Canada Was a Home Mission Field.

To home missions especially our Church in Canada owes its origin, and in a large measure its growth, and it is fitting for us to take a backward glance at the Church and its position in the missionary field in 1800.

At the beginning of the century, Methodism, even at that early stage, though small and few in numbers, was characterized by glowing enthusiasm and tireless activity. Each particle of talent among its votaries was called into constant requisition. At that time Canadian Methodism was composed entirely of home missions. It was a part of New York Conference, which then included the whole of that State, part of New England, and the whole of Upper and Lower Canada. William Losee and William Black were at the beginning of their ministry, which has had such far-reaching influences. The Hecks and Emburys and Lawrences were prominent and loyal supporters of the young and growing church. Rev. Wm. Case was commencing his great work in laying the foundations for the spread of scriptural holiness at so many points in this province.

Dr. John Carroll shows that, at the Conference of 1800, held in New York, commencing June 19th, the entire membership in Canadian territory was 996. Seven ministers formed the Mission Band which went from that Conference into our Canadian field, and as a result of their labors reported at next Conference an increase of 163. Notwithstanding difficulties, privations, and opposition, Methodism advanced apace. The very struggles endured built up men and women of heroic character.

In 1800 Methodism in Canada comprised two circuits—the Ottawa and Upper Canada. Heroic souls, godly and devoted home missionaries carried the Gospel through the forests and kept it well in advance of the cabins of the settlers.

An address delivered at the last General Conference of the Methodist Episcopal Church, United States, Bishop Andrews read the following interesting paragraphs which show our connection in the early days of the century and the relation of our Church home missions.

"The General Conference of the year of our Lord 1900, naturally recalls the General Conference which met 100 years ago. Marvellous changes have, however, passed upon the Methodist Church, and we can but faintly reproduce the conditions, the men and the work of that Assembly. The western boundary of this young republic was then the Mississippi River. The Spanish Floridas shut it entirely from the Gulf of Mexico. The entire population was 5,250,000—and one-sixth of these were slaves. No white man dwelt upon the site of this great city of Chicago, where we are now met. In all the land there was no power loom, no power printing-press, no large textile wood or iron manufacturing, no canal, no railway nor steam vessel, no telegraph, no telephone. The possibilities of electricity in light, heat, and power were unknown and unsuspected. Postal communication was slow and costly. To many at home the new republic still seemed an unpromising venture. Abroad it met large dislike and contempt.

"Under such conditions the General Conference of 1800 met in Baltimore, Md. Its members had made their toilsome way, mostly on horseback, from New England and Canada, from Georgia and South Carolina, from the valleys of the Kanawha, the Holston, and the Cumberland, and in larger numbers from the Cent States."

To-day we would think it strange to have our ministers and missionaries directed from the United States. We have ourselves a General Conference larger than that of the United States in 1800.

H. P. MOORE, ACTOR.

Methodist Young Peoples' Summer School for the Study of the Bible and Missions.

PROGRAMME.

Saturday, July 20th.—A reception to delegates in Victoria College. Addresses of welcome.

Sunday, July 21st.—Missionary sermons in our city churches.

Monday, July 22nd, 8 p.m.—A quiet half-hour for prayer in Jackson Hall.

9.30 a.m.—Bible study under the direction of Professor McLaughlin.

9.40 a.m.—Domestic missions—Address, Rev. S. Huntington. Discussion.

10.50 a.m.—Methods of work, etc.

Afternoon.—Under direction of Entertainment Committee.

7.30 p.m.—Song service.

8.00 p.m.—Open-air service—Rev. Wm. Hinks, Chairman. Address, Dr. Sutherland, Dr. Stephenson, address on "Forward Movement."

Tuesday, July 23rd, 9.40 a.m.—Subject—Strangers within our gates—Japanese and Chinese in British Columbia and Galicians and Doukhobors in Northwest Territory. Addresses by Rev. J. C. Speer and Rev. Dr. Woodsworth. Discussion.

Evening—Subject—Domestic Missions

—Chairman, Rev. Wm. Sparling. Addresses—Mr. Huntington on "Home Missions in the East," Dr. Woodsworth, "Home Missions in the West."

Wednesday, July 24th, 9.40 a.m.—Subject—Indian work. Discussion led by Rev. Dr. Woodsworth, Dr. Jackson and Dr. Rush.

Evening—Subject—Indian and French work—Chairman, Rev. Dr. Chown. Address on Indians, Rev. Dr. Jackson, French work, Rev. Dr. Hunter.

Thursday, July 25th, 9.40 a.m.—Subject—Japan. Address, Rev. D. Norman. Discussion.

Evening—Subject—Japan. W. E. H. Massey, Chairman. Address, Rev. D. Norman.

Friday, July 26th, 9.40 a.m.—Subject—China. Discussion led by Rev. Dr. Hart, Rev. G. E. Hartwell, and Rev. James Endicott.

8.00 p.m.—Subject—China. Rev. Dr. Sutherland, Chairman. Rev. Dr. Hart and Rev. Geo. E. Hartwell.

Saturday, July 27th, 9.40 a.m.—Subject—French work. Rev. J. J. MacLaren, Rev. Dr. Hunter. Discussion.

Evening.—Left free for Consecration Service or other meeting which may be decided upon during the week.

From 8.30 to 9.30 a.m. each day is taken up by the same subject, namely, Prayer and Bible study. From 10.50 to 11.50 each day, Missionary Literature, Missionary Study Class organization, Missionary Work, Methods, and Plans, and like subjects will be taken up under the direction of Dr. Stephenson.

News Items.

Waterloo District Leagues were visited by T. C. Currely during June.

The League at Bathurst, New Brunswick, is now fully organized in its Missionary Department, and there is prospect of an increase not only in missionary interest, but also in the funds.

Palmerston District is being campaigned by holding circuit Missionary Conferences, conducted by the pastors and assisted by the Missionary Committees of the Leagues.

During the past year, in the Queen's Square Epworth League, St. John, N.B., there has been advancement made in the Missionary Department. The Leaguers have adopted the Forward Movement system of giving, and in four months raised about \$17 for missions.

The East End Church, Ottawa Epworth League, is developing its missionary department by planning meetings, at which addresses and papers are to be given by League members on our mission fields, our educational work, and the Forward Movement for Missions. As a result of this study we expect that the funds of the East End League will increase during the year.

Kingston District Executive arranged for four missionary rallies of the Leagues of their district. One was held in Kingston, while the other three were arranged so as to permit all the Leagues on the district attending. Mr. Currely, who has been doing such successful work among the Leagues in the East, addressed these rallies. King's District is organized for the support of the Rev. Thos. Crosby, British Columbia.

The Epworth League of Christian Endeavor at Shawbridge, P.Q., with only fifteen members, contributed \$16.55 last year towards the support of Dr. Ewan in China. This was not done by one impulsive effort, but by organization, each member giving so much a week. This has resulted in a much deeper interest in foreign missionary work. One often hears "our missionary" spoken of. Shawbridge is itself a home mission, but this does not prevent it being actively alive to the needs of foreign missionary work.

The Epworth Leagues of Montreal District, fifteen in number, have raised \$479.50 during the past year for the support of their missionary, the Rev. R. B. Ewan, M.D., West China. This is an increase of \$48.90 over last year. West-mount League heads the list with \$76, St. James is the next, having contributed \$67.71, and Fair Mount Avenue is third in givings, with \$55. Mr. Howell, the energetic missionary worker among the Leagues, in sending the report says that the prospects nearly everywhere are bright for good work during the coming year.

Do You?

1. Know where the missionaries of our church work?
2. Know the different kinds of missionary work our church carries on?
3. Ever read the Missionary Report? The free tract called "Information for the People," and "A General Survey" will give you a great deal of information in a nut-shell.
4. Know the some of the marvels of modern missions are to be found in our own mission fields?
5. Pray for the missionary your district is supporting—he is your foreign pastor?
6. Ever write a letter to your missionary?
7. Read The Era, Missionary Outlook and Guardian for information about our mission fields?
8. Give until you know you are giving?

From the Field.

An Evening with the Queen.

The League of Dublin Street, Guelph, recently held a very interesting meeting, the programme referring especially to the life of Queen Victoria. At the request of the League, Rev. J. Fred. Kaye, B.A., read the following verses, which can be sung to the same tune as the National Anthem.

VICTORIA.

Let all the people sing
And all their tribute bring
Of loving praise,
For her who ruled us long,
With sceptre wise and strong,
Sing and the sound prolong
In future days.

Though kingdoms rise and fall,
Though sovereigns one and all
May fade away,
Victoria's name shall be
A cherished memory
By sons of liberty,
Beneath her sway.

Her subjects all unite
With her in battles fight
Against the foe,
While heart to heart they stand,
And join their hand in hand,
They rule on sea and land
Where'er they go.

We give him homage now,
We loyal subjects bow
Before our King,
May he rule wise and well,
As she whose praise we tell,
Then shall the anthem swell
God save the King.

Toronto Conference Epworth League.

The Programme Committee will meet shortly to prepare the programme for the next Convention of the Toronto Conference Epworth Leagues. The Committee would be glad to receive suggestions from any Leagues or Leaguers. Address, T. H. Keough, Secretary, 6 Wesley Buildings, Toronto.

Portrait Gallery.

The portrait gallery social given by the Epworth League in the Methodist School room, Acton, on Monday evening was a highly enjoyable affair. The social side was well developed and the programme throughout had a well sustained interest. The portrait gallery was unique, novel and instructive. The two hundred portraits exhibited were grouped under the following departments: Prominent characters of world-wide renown; Politicians; Popular Authors; Pulpit orators; who we meet and Epworth League members, every one of which you know; Musicians and Singers; The World's Rulers; Military men, and the Rogues' gallery. The portraits were tastefully arranged on backgrounds of white cotton around the room and presented an attractive appearance. More interested in the Epworth League members' corner and people you meet, than at any other point. These were portraits of local personages taken when they were babies, or at a very early period in life, and they were amusing indeed, particularly in dress, expression and posture. No names were attached to the

portraits and the competition in naming correctly the numerous faces shown was keen. The prize was won by Miss Tena Currie, teacher of the Fourth Department of Acton Public School, who correctly named nearly one-half of all that were exhibited. The prize was a portfolio of beautiful local and provincial views, taken and arranged by Mr. A. T. Brown, the President of the League, who is well known as an expert amateur photographer.—*Acton Free Press.*

Increase of Twenty-Four.

A correspondent writes from Holland, Manitoba, as follows: "Last year's work can be considered a credit to our League here. We began the year's work with a membership of twenty-six and have at present a membership of fifty, an increase of twenty-four. Twenty-eight have joined our League during the year but four of those left us before the end of our year's work. Our meetings have been well conducted and well attended. We are raising about \$100.00 by the Forward Movement for missions which we hope will reach the hundred-dollar mark before our next annual business meeting. Upon the energy of the officers and their committees depends the success of this year's work which we know will equal if not exceed last year's if all are faithful in the discharge of their duty and nothing turns up to mar interest in the work."

The Burford Epworth League.

The following interesting letter comes from the Corresponding Secretary of the Burford League:—

I have often wondered of late if any other League in the country has had an experience equal to ours. About four years ago we were a thriving League with a membership of ninety-five, now we are a thriving League with a membership of twenty-six. It is not every League that has the privilege of sending broadcast over the country sixteen Epworth Leaguers in so short a space of time; yet this has been our privilege, and we believe those who have gone have carried with them memories of many blessed meetings which we have had together, and we know many of them are sowing the good seed. As we meet from time to time we miss very much those who were so active and helpful in our League, but we remember they have gone to other homes, and in other circles they are working just as earnestly for our Master as they did when with us.

In making out our topic card for the term, we usually assign two Leaguers for the one topic. One of these is frequently one of our "removed" members, and we always enjoy the paper which is sent by them. It seems to keep us in touch with them, and makes us feel that after all our League is not small.

We have had three presidents during the past year. The first two having left us for "other fields," but though twice beheaded we still live on, and intend to live.

About Christmas time we were obliged to revise our list of officers owing to so many removals. Of the ten officers named at the annual business meeting, only three remained in our village, so you see we have not been sending out chaff to be scattered over the country, but most excellent grain.

About two years ago we promised \$50.00 towards the support of Rev. W. W. Prud'homme in Japan, our Junior League raising \$10.00 of the amount. This year our Junior Society raised \$5.00, and the Sunday-school Committee gave us \$6.00 which they had on hand for missions. At our last business meeting the Missionary Committee reported a shortage of \$5. As the money had to be paid at once we took up a subscription immediately and \$6.25 was cheerfully given. We have

had a most excellent missionary secretary during the past year, but this week he has written to us asking for his "transfer card."

We are taking ten copies of the Epworth ERA and expect shortly to send in more names.

We entertained the three other Leagues on our Circuit a short time ago, the Leaguers wearing something which represented some town in Ontario. These symbols were prepared by a few members in our League, so that the Leaguers were often obliged to guess their own as well as the symbols of others.

We trust that ere long the "incoming" element in our League will exceed the "outgoing," so that we shall thrive not only in quality but also in quantity.

League Rally.

The Epworth League Rally at the Toronto Conference was a very successful gathering. Rev. D. Norman, missionary from Japan, gave an interesting account of his work in that country.

Rev. J. H. Oliver, of Clinton Street Church, gave a magnificent address which was most inspiring. It was a stirring and eloquent appeal to the young people of the upward, onward movement to adopt more energetic and up-to-date methods in carrying on their work; in short, to be more enterprising. At every League meeting he would have them learn new hymns so as to be able to sing them. He would have a half or quarter hour of calisthenic exercises followed by social intercourse. He advised the establishment of League libraries of instructive books. They should have entertainment and instruction for the young, and try to conduct their meetings upon business principles.

A Good Year.

The Corresponding Secretary of Clinton Street Epworth League, Toronto, writes: "Our League had its annual meeting in May. Reports were received from the various committees showing the progress of the past year. There was an increase of twenty members, the sick of the neighborhood and hospitals were visited, receiving flowers and religious literature, while many were encouraged to lead a better life through the success of the cottage prayer-meetings held in the homes of those who were unable to attend public worship. Great interest was taken in the study of various branches of mission work; the Leaguers were encouraged to read more sound literature by the interesting evenings spent with the different English and American authors, while the Social Committee did all in their power to make visitors and members feel that the church is the best place to spend a pleasant and profitable evening."

A Valuable Life Cut Short.

A correspondent writes from Aurora: "Our community was at once startled and saddened to learn that at about 9.30 a.m. on Monday, the 23rd ult., a most promising young life was snatched from our midst. Mr. Ivan A. Peregrine, who was accountant for J. M. Walton & Co.'s private bank in Aurora, had been visiting his sister in Toronto over Sunday, and started for home on his bicycle. Finding himself rather later than he expected he put on extra speed, so as to reach his work in good time. When crossing the G. T. R. where it meets Yonge Street, one and a quarter miles south of Aurora, the north bound express caught the hind wheel of our late friend's bicycle, and he was hurled over an adjoining fence. Death was almost immediate. Brother Peregrine was a whole-souled, earnest, thorough-going follower of Jesus. For him

"to live was Christ, and to die was gain." He expressed himself a short time before as not afraid of death, "for," said he, "I shall go straight to heaven." Our departed friend was a Sabbath-school teacher, a member of the choir, and the Corresponding Secretary of our Senior League. His cheerful, confident manner of giving his testimony in the class-meeting and the League was an inspiration to those who heard him. At our last consecration night he said, "I am His, and He is mine." He was as painstaking in the discharge of his worldly duties as in those of the higher life.

Just a Line or Two.

The Fergus Epworth League took the evening service for the pastor on "Conference Sunday."

A FLORAL service at King Street Church, Ingersoll, brought in the sum of \$372.00 in offerings, on May 29th.

The convention of the Christian Endeavor societies of the North-West Territories was well attended by fifty-one delegates at Grenfell.

SHELDON Circuit held a very successful Epworth League Convention recently. At afternoon and evening sessions inspiring essays and addresses were given.

The League at Pomeroy, Man., is growing in membership. The special meetings during the past year resulted in the conversion of quite a number of young people.

The Paris League has published a very attractive eight-page folder with programme of services. The outside page is adorned by a picture of the pastor, Rev. John Wakefield.

The second League rally on the Windsor District, at Kingsville, was a decided success from a spiritual as well as a social point of view. Rev. Stanley D. Shaw, of Detroit gave an excellent address that touched the hearts of all present.

The Victoria League on the Ravenna Circuit has a "Prayer Circle," to which quite a number belong. The object is to pray at a set hour once a week for the conversion of souls. This League raised \$15.00 for the Forward Movement for missions last year.

The pastor at China Hat, B.C., informs us that there are thirty members of the Epworth League among the Indians. He says that they "make it a rule for each member to give \$1.00 towards the support of the gospel, besides what they give to the Missionary Society.

A PINE rally of Epworth Leaguers was held at Newburgh on May 27th. Quite a number came in from surrounding circuits, and the gathering was a large one. After an address by Rev. A. C. Rev. A. C. refreshments were served in the basement. The pastor, Rev. J. E. Moore, deserves great credit for the success of the meeting.

The Corresponding Secretary of the League at Amherst, N.S., writes: "Our missionary collections for the year just closed are \$86.00, part of this being raised through the Forward Movement. Thirty dollars of the above amount has been forwarded to the editor of the *Christian Herald* for the support and education of two Indian orphans for one year."

The new Conference year has been well begun by the League at Carman, Man. On May 7th, seven associate and thirty honorary members were received. On May 14th \$84.00 was subscribed by twenty-three Epworth Leaguers for missions, and a donation of a ten-dollar missionary library was also made. The League has taken it upon themselves to beautify the new ward parsonage grounds with flower beds by the side and front of the church. They also have prepared and are looking after the garden for the new minister, and are prepared to extend to him a hearty welcome.

BERLIN Epworth Leaguers debated in a very interesting and instructive way on Monday evening. The theme was, "Resolved that women should receive the same wages for the same work as done by men." Ladies were debaters. The affirmative won, but it was a close contest.

Mr. W. S. ELEY, first Vice-President of the Windsor District, says of the Walkerville League: "It is progressive, up-to-date, and thoroughly alive. It is pushing to the front as a spiritual power in the Church, especially in seeking souls." At a recent consecration meeting there were twenty consecutive members present, out of a total membership of twenty-seven, and every one gave inspiring testimony.

Personal.

REV. DR. GRIFFITH, of Montreal, says that the CANADIAN EPWORTH ERA is "the to his honor, meatest, spiciest paper that comes to his hands."

The corresponding secretary of the Deseronto League reports a year of great progress, and states that much of the success achieved has been due to the efforts of the president, Mr. G. E. Deroche.

MR. O. J. JOLLIFFE, of the Ottawa Collegiate Institute, has been delighting many Epworth Leagues and Teachers' Institutes with his fine lectures on "The Tower of London," and "Memories of Windsor Castle."

DR. F. C. STEPHENSON is having a good time in the East. He writes that he "finds kindness personified in the Methodists of the New Brunswick Conference." The Doctor states that the Forward Movement is being heartily taken up by the New Brunswick Leagues.

CANADA has three representatives upon the Christian Endeavor International Convention programme at Cincinnati: Rev. A. Sauter, of St. James Square Presbyterian Church, Toronto; Rev. Robert Johnson, of St. Andrew's Presbyterian Church, London; Rev. J. S. Henderson, Presbyterian pastor at Hensall, Ont.

DURING the past month the Epworth League at Kemptville has lost one of its most efficient workers in the death of Mr. D. Edson Pelton. He took an intelligent interest in all League work, not only in the local society, but in the District and Conference as well. He had charge of a young men's class in the Church, in which he was greatly interested, and his last words to his pastor were, "Look after my boys."

EPWORTH LEAGUERS who expect to visit Southern California following the Convention, will be glad to know that Rev. S. L. Hamilton, a member of the Los Angeles, 1901, Committee, will, during the latter part of July and the month of August, accompany frequent excursions around the famous "Kite Shaped Track," which will be given at reduced rates; and he will be at the service of all Leaguers and other excursionists. This trip, made in a day, gives two hours in Radiant Redlands, a little less time in beautiful Riverside, and passes through some of the finest orange orchards in California.

IN an interesting article on "Religious Life in the Canadian Capital," the *Westminster* speaks thus of Rev. Dr. Rose, pastor of the Dominion Methodist Church: "Unquestionably Methodism is a factor in Ottawa's religious life, and the pastor of the leading Methodist church, the Rev. S. P. Rose, D.D., is unquestionably a force in all that makes for a broad and spiritual Christianity chosen in speaking of Dr. Rose. He is a man of broad sympathies, too broad, perhaps, for some ecclesiastics, and too broad for others. His congregation at Dominion Methodist Church is always large."

Anniversary Echoes.

THE twelfth anniversary of the Epworth League was observed at Deseronto on May 26th and 27th. Rev. J. E. Moore, of Newburg, preached two excellent sermons on Sunday, and on Monday evening Rev. S. T. Bartlett gave a practical address on "Efficiency in League Work."

Rev. A. K. BIRKS, B.A., of London, helped the League at Blyth to celebrate Anniversary Day by presenting two good sermons. The Floral Committee did good work in beautifully decorating the church. This League raised \$55 last year for the Forward Missionary Movement.

THE League Anniversary Day was celebrated at Wingham on Sunday, May 19th. Special sermons were preached by Rev. F. J. Olsen, morning and evening. The forenoon service was in the interest of the Junior League, which has enrolled about eighty members under the superintendency of Miss Fessant.

WALKERTON League began its Anniversary Day services with a sunrise prayer-meeting. Appropriate sermons were preached by the pastor, morning and evening, and at the close of the day the League assembled in the lecture room and gave expression of their high appreciation of the words of instruction and encouragement spoken by the pastor. The floral decorations were very beautiful.

THE report of the Carman League, Manitoba, given on Anniversary Day showed that the League was progressing very favorably, beginning the year with 24 active and 4 associate members, receiving 32 active and 10 associate members, and ending the year with 31 active and 14 associate members. The Forward Movement for Missions has been heartily taken up, and as a result the League have contributed \$120 for missions, this amount being given by 32 of its members.

A CORRESPONDENT writes from Orillia that the Epworth League anniversary there was the best the Church has ever known. The pastor preached to the Senior and Junior Leagues at 11 a.m. on the topic, "Taking Christ as my Example." There was a prayer service at 6.30 p.m., and a platform meeting at 7. The reports were read to the congregation. The first vice-president gave a very good address on the work, and Mr. George McKee, Principal of the High School, delivered an excellent address on "How the League may Help the Church," a portion of which is published in another column.

Mount Elgin Institution.

MR. C. W. BISHOP (son of Rev. Geo. J. Bishop, of the First Methodist Church, London), who has successfully taught one of the institution schools for three years, will, to the regret of all, close his term of office in July, 1901. In addition to efficient day school work he has proven himself to be a most satisfactory church worker, having supplied largely and efficiently the pulpit of the Methodist church of the Muncey Road. He taught a class in his Model Sunday-school, and has been the popular president of the Epworth League from its inception.

At the last meeting of the officials of the church, Mr. Bishop was made the recipient of a gift of \$75 as a slight acknowledgment of his most acceptable services in all departments of church work. This is the second time his services have been financially acknowledged by the congregation, who would be delighted to continue such acknowledgment if circumstances would permit to remain. But in order to complete his studies for his chosen work (the ministry) he must return to college in October. He will go with the best wishes and prayers of a large circle of friends, who anticipate for him a bright future.

Devotional Service.

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

JULY 14.—"INDIVIDUAL WORK FOR CHRIST."

Acts 8, 26-30.

HOME READINGS.

Mon., July 8. Jesus and the individual. . . . Luke 19, 1-9
Tues., July 9. Healing Christ, call. . . . Matt. 4, 18-22
Wed., July 10. The disciple's example. . . . Matt. 10, 1-8
Thu., July 11. To every man his work. . . . Mark 16, 31-34; Rom. 12, 1-5
Fri., July 12. The responsibility of discipleship. . . . Matt. 16, 21-26
Sat., July 13. Personal reward. . . . Dan. 12, 3; 1 Cor. 3, 5-8

"One of the most significant facts in the history of the early church is the personal leading of each disciple by the Spirit of God. They needed divine direction then; and we surely need divine direction now. Our souls are far more numerous than were theirs. They were obliged to break up the soil for the first time, while we may follow in their footsteps. Yet every age has its peculiar conditions, and only God can teach and guide the Christian here he must proceed if he would win a worthy victory."

1. Who was the worker?—Not a great personage as one might suppose. Philip was only a simple layman, chosen with six others to look after the poor. He was a man of some qualifications, as any average man might be who makes the best use of his opportunities. He believed himself called to be a worker for Christ. He proved a willing worker. He seemed to be in the attitude of Paul, saying, "Lord, what wilt thou have me to do?" He figures in one of the few records in the New Testament describing the process of individual conversion. Being faithful in the discharge of his Christian duty, he became the precursor of Paul in his work, and his name will be favorably known as long as the Bible endures.

2. The worker was obedient.—The angel said: "Arise and go." He arose and went. It was enough for Philip to know that God's will was. Knowing this, he was ready to perform it. His faith must have been severely tested. He was preaching in a city deeply roused—a revival was in progress. The people of Samaria were in just the condition to receive the Gospel, and it seemed that he was the one appointed to proclaim it to them. But the angel commanded them to go from the revival city into the desert. Strange indeed! Providential leadings are often extraordinary. But Philip knew whence the message came, and without question into the desert he went. Philip's guidance was in perfect accord with the Scriptures. Note that, young people! There are some people who claim that they are guided by impressions of one kind or another, while those impressions are utterly out of harmony with the written Word. Philip might well be prompt. His work was greater than that of the angel.

3. The worker was eager.—The entire narrative indicates the eagerness and earnestness of Philip. Those who love souls as Christ did, find opportunities to tell of Christ's salvation. There are many openings into which the Christian might press with his message. No one lives where souls are still unsaved but God opens a way for him to carry the Gospel. Take the first step and God will point out the next. Be in earnest, and let your zeal be tempered with knowledge.

4. The worker had knowledge of the Scriptures.—A very necessary qualifica-

tion in order to do effective work for God. Philip had made no immediate preparation for the interpretation which he gave to the stranger. But he knew the meaning of the passage. He was ready for such emergencies, both by his study of the Word, and by his personal experience. He great the heart of it, and opened its meaning to his hearer. The scholar felt, no doubt, that the teacher had the necessary knowledge, that he was in earnest, and in earnest for him. The teacher's heart was kindled by the Holy Spirit, which made his words living and potent. The great central theme of his teaching on this occasion was Jesus Christ, the Saviour of sinners. There are many graces and virtues and duties taught in the Bible as essential to Christian character, but the entire revelation of God is pervaded by one life. As the human body has arteries, veins, muscles, and various organs, but all are dependent on the heart's blood, which supplies the life, so the mighty complex system of revealed truth has for its central life—Jesus Christ.

5. The worker finds an opportunity.—When Philip went from Samaria, as he was commanded to do; and when the Eunuch started from Jerusalem for Ethiopia, neither had the least idea of meeting each other. Probably the last place where they would have expected to meet each other would have been the desert road to Gaza. But "it is not in man that walketh to direct his steps." "Man's goings are of the Lord." These two were brought together not by chance, but by heavenly guidance. Philip was providentially directed to personal work for God; and the Eunuch was providentially prepared, and thrown in the way of his personal worker. To Philip it was a fine opportunity of preaching the Gospel, and of leading a soul into the light; and to the Eunuch, an equally fine opportunity of finding the pearl of great price, even Jesus, and with him the salvation of the soul. Leaguers, be on the lookout for life's opportunities, study their meaning, and endeavor to use them for heaven's purposes.

6. The worker secures a witness.—The result of Philip's conversation with the stranger, blessed by the Holy Spirit, was the conversion of a soul. And what a reward is the evidence that God makes the efforts of his faithful servant effective! Here is a man led from darkness to light, from slavery to liberty, from sin to holiness. Blessed achievement! To lead a soul into real fellowship with Jesus Christ is a work that angels might desire to accomplish. The Eunuch now becomes a witness for Christ in whom he trusts. He receives baptism, and openly confesses his faith in him who "was led as a lamb to the slaughter," the Saviour of the world.

7. The worker filled a life with joy.—The Eunuch went on his way rejoicing. The great desire of his heart was satisfied. So wherever this worker, Philip, goes, he leaves a trail of joy behind him. Samaria rejoices in his presence; so does also the desert. He left happy hearts at peace with God in many a home. Glorious work! What made this Ethiopian stranger rejoice? There are at least four causes, say Whitelaw, from whose work suggestions are found in the foregoing. This new believer rejoiced because—

- (a) He had found the true object of worship.
- (b) He had found the key to the Bible.
- (c) He had found a personal Saviour.
- (d) He had found a blessed Gospel for his conversion.

On his upward journey to Jerusalem he was only treasurer of Candace, the Queen of the Ethiopians; on his downward way he had become a treasurer of the King of kings, and was bearing to his benighted

countrymen riches more precious than all the wealth of Ethiopia.

POINTS FOR THE PRESIDENT.

1. Hand-picked converts, like hand-picked apples, are the best keepers.
2. Has your society done any personal work for Christ this year of grace 1901? If not, what sort of organization do you intend to be?
3. Hold a short conference, at which Leaguers may give a brief account of their attempts to do personal work and their results. Announce a week beforehand.
- (a) Readest thou what thou hast?
- (b) Understandest thou what thou readest?
- (c) Obeyst thou what thou understandest?
- (d) An affirmative answer is required from all true members of the Epworth League.

JULY 21.—"A STRONG WEAK MAN."

Judges 6, 20-30.

HOME READINGS.

Mon., July 15. The weakness of strength. . . . Luke 18, 18-27
Tues., July 16. Confidence that fails. . . . 1 Cor. 10, 9-15
Wed., July 17. Humility that succeeds. . . . Luke 18, 9-14
Thu., July 18. Having, vs. having all. . . . Luke 10, 28-42
Fri., July 19. The weak made strong. . . . Heb. 11, 33-40
Sat., July 20. When God is for us. . . . Ps. 30, 13-21

A strong weak man—is this the brief biography of many human beings. He is a good man, but he has a violent temper, and he gives way to it." is the description given of certain individuals. "My! what a fine woman she would be, if you could only depend always on what she says," is a remark not unfrequently heard. "What an influential man he might be, if he were not so easily influenced," he becomes intoxicated and spoils it all," constitutes the outlines of another character. "I could believe in her religion, if she did not spend all her time on dress and do nothing but plan for her own pleasure, never thinking of the unfortunate man she has," is a statement that rightly condemns many a would-be young Christian. The ifs and the buts, what a difference they make when they point out weaknesses which should never exist! A chain is no stronger than its weakest link, and a human character is no stronger than its component factors. Observe how this is shown in the tragic history of Judge Samson.

SHAPING ONE'S COURSE ALOE.

It is strange that in the case of a man like Samson, entrusted with such an important mission and dangerous, we never hear of any prayer he offered for divine guidance. In David's case we often read of inquiry being made for the direction of God. Samson should certainly have taken a similar course. He ought in all his expeditions to have asked counsel of God. To take one's affairs into one's own hands, whether God be out of the count is a most unsafe and perilous course to pursue. We cannot expect God's presence to direct us when his presence is not asked or desired. When there is no prayer, it is little wonder that there is much turning aside into forbidden paths. All God's children may be led by the good Spirit (Rom. 8, 14). Not a step should be taken in life without seeking the guidance of our heavenly Father. His hand in ours and ours in his—so shall we avoid the snares of the enemy. Samson was strong in physical power and determination, but was weak in dependence on God.

EXPOSURE TO TEMPTATION.

We constantly read of Samson as being among the Philistines, and seldom among the Israelites. It is most unsafe to be always breathing an atmosphere

full of contagion. It is dangerous to be most of one's time in the camp of the enemy. We unconsciously begin to think that the enemy after all is not so far wrong, and begin to imitate their excommunicable disease, and every one is more or less liable to catch the infection. The most difficult part of Samson's work was to avoid temptation while doing his duty. Indeed, this is more or less the case with us all—who is there but must face temptation in the discharge of daily duty! What are our Christian principles for, but to fortify us against the attacks of evil! Still it is often much safer, as fleeth says, "Abjure every scene, abstain from every pleasure, abandon every pursuit which tends to sin, which dulls the fine edge of conscience, unfits for religious duties, indisposes for religious enjoyments, sends you prayerless to bed or drowsy to prayer." Samson was strong in maintaining the cause of Israel, but weak in constantly exposing himself to evil influences.

LIABILITY TO SIN.

The tendency of the human heart is by nature toward evil. It is through the grace of God in Christ by the Holy Spirit that this tendency is overcome, and sin is overpowered. Even in the Christian there are possibilities of evil, which, if given sway, will wreck as much as good. Whatever good one has, he owes it to God, and continuance in well-doing is secured by the constant help of God; so that if the help of God be withdrawn, one is liable to be thrown over, as a child would be before a strong wind, when out of the grasp of his father's hand. This is illustrated in the personal history of Noah, Lot, Jacob, David, Solomon, and others. And how sadly Samson stands as an example of the same thing! Instead of as silencing the voice of the tempter, he listened, and was persuaded; instead of overcoming, he was overcome. By the help of God, he could have resisted every solicitation, and remained faithful to the divine truth, which he had accepted, and loyal to the cause which he had espoused. But, no! He was strong in muscle, but weak in will. Moral courage is always greater than mere bodily strength.

INEVITABLE REMEDY.

The hero who had never lost a battle for twenty years was at last delivered up into the hands of his enemies, as a wounded lion succumbs to a pack of yelping hounds. Not only was he fettered and imprisoned and mocked, but his eyes were put out, and he was made hopelessly blind. Note the greatness of his folly in having broken his vow of consecration to the Lord, in having made friends with his enemies, in having been guilty repeatedly of fragrant sin like the heathen, notwithstanding his sacred position as the appointed deliverer of Israel. Great Samson fell! From strength to weakness; from hill-top to the deepest valley; from freedom to slavery; from glory to shame; from the brightest prospects to the darkest gloom! The man who gave liberty to Israel now grinds at the mill! He was strong in securing the freedom of others, but was weak in falling into sin and losing his own liberty.

SCINTILLATIONS.

1. Avoid over-confidence. The enemy attacks the weakest point.
2. Prosperity is a dangerous thing. Pray more when prosperity increases.
3. Don't play with your enemy's power magazine; it may explode when you least expect it.
4. Avoid the very appearance of evil. Satan can make a dark crime look like a holy thing.

5. It is almost always those points of character where one is especially liable to fall into some sin, that Satan attacks. We must watch and pray lest we enter into temptation, and take the whole armor of God, that we may be able to stand in the evil day.

POINTS FOR THE PRESIDENT.

Give this topic a practical turn. Have some one, in a brief paper or address, open the discussion of the subject; "Weak points in our Epworth League," and then have the members present give their views. It is a great gain to be conscious of our points of weakness. And knowing them, let us take immediate steps to correct them. Have the topic considered, however, from the spiritual point of view first.

JULY 28.—"MISSIONS: TRUE PHILANTHROPY."

Gal. 5, 1-10.

HOME READINGS.

- Mon., July 23. Missions defined. Mark 13, 10; Isa. 55, 10-13
 Tues., July 23. Benevolence vs. beneficence. Jas. 2, 15-17; Matt. 25, 41-45
 Wed., July 24. Blessing ourselves. Ps. 41, 1-3; Acts 20, 35
 Thu. July 25. Obeying the Master. . . . Luke 10, 39-37
 Fri. July 26. Galia for the world. Acts 4, 31-37; 11, 19-21; 16, 10-15
 Sat. July 27. Jesus' type of philanthropy. Matt. 13, 30-36

"With sympathies large enough to enfold All men as brothers, is better than gold."

Philanthropy means friendship for man. And by man is meant not only the members of our own family, the inhabitants of our own country, the citizens of our own country, but all humanity whom we may reach and bless. Our Saviour summing up the second part of the decalogue, "Thou shalt love thy neighbor as thyself." And by neighbor he explained to mean, any one in need of help. The Christian, therefore, is called upon to prompt him to deeds of mercy and kindness.

HOW TO LOOK AT IT!

It will be profitable to regard our subject not only in its application to missions, as suggested by Lefroy, but in a general sense of doing good to all men.

1. A precious thing—opportunity. People about making time for this or that purpose. The time is really made for us, but we are often too idle or too careless to use it for the proper end. Opportunities of usefulness are almost of incessant occurrence. Chances of doing good are presented every day. And what a blessing each one might be in this old world if he would only seize and worthily use the opportunities that come and go—a blessing to others in the distribution of sympathy and deeds of love; a blessing to himself, for good deeds performed for others return to enrich the giver's bosom.

2. One's whole life—an opportunity. There is such a thing as a useful life, a noble life, though all lives must needs contain many neglected opportunities. And every one must join in the mournful cadences of the poet:

"Of all sad words of pen or tongue,
 The saddest are these—it might have been."

As a series of opportunities, every life is woefully imperfect. But as one great opportunity, the Christian's life is not utterly unworthy of the example of Christ. Let every one have a golden thread of right intention running through his life. Let every young Christian have a constant design to love humanity, an active purpose for philanthropy in its

broadest sense, and daily openings for its exercise shall not be wanting. The continuous opportunity of life must be utilized, if the particular opportunities of doing good in a practical way are to be turned to the best account.

3. The field of philanthropy is wide. Wherever men are found it is possible to do them good, and we may touch only a few persons, but each of them is in contact with others, and a holy influence emanating from one individual may result in the blessing of thousands. To do great things with great powers is easy enough; but things so done may be undone so. The glory of Christianity has always been that it does great things with small powers, or powers that men regard as small. Good work done by many hands is better than the extended philanthropy of an individual; for what is this but the effort of one man to make amends for the neglect of a thousand? The "pray, study, give" plan, with which all our Leagues should be familiar, is admirably adapted to use the ability of every follower of Christ to extend the kingdom of God in the world—each one praying, each one studying, each one giving, that the Gospel may be taken to the regions beyond and to the neglected fields at home.

4. Some have a special claim to our philanthropy. Though it is true that all men have a claim on our Christian philanthropy, yet some are entitled to first consideration. A man does not become a better citizen when he spurns his own family and neglects the duties nearest him. On the contrary, the noblest philanthropist is the most affectionate father, the most attentive brother or sister. He who loves most widely in the world, loves most intensely in his own home. So it will be with the true believer in his outlook for good in the world. He will begin with those who are called by the common name and worship the common Lord, and from these he will go on with his energy not exhausted and refreshed, to the great mass of humanity. This was exactly the spirit of our Lord's commission to his disciples: "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth." Jerusalem, first at home; Judea, then a widening of the field; Samaria, still a wider sphere; uttermost parts, earth's remotest borders.

A HELPFUL OUTLINE.

Subject: Well-doing.
 1. It should be fruitful. It is possible to have a clear idea of Christian truth, and to talk well, and yet be idle and useless.

2. It must have the right standard. It is easy to do as others are doing; but are they doing well. Practice must be guided by holy precept.

3. It must have the right motive. Many are desirous of doing what is literally the right thing, but they do it with improper motives. The proper motives are: (a) Love. 2 Cor. 5, 14. (b) Gratitude. Ps. 116, 12. (c) Compassion. 2 Cor. 5, 11. (d) Desire to imitate Christ. 1 Peter 2, 21.

SPARKS FROM ANOTHER ANVIL.

We sow money, and we reap lives.
 We sow prayers, and we reap conversions.
 We sow Bibles, and we reap churches.
 We sow tracts, and we reap tears of penitence.
 We sow hospitals, and we reap hosannas.
 We sow missionary volunteers, and we reap an army of the Lord.
 Grief over the sin of others is one of the best safeguards against sin in one's self.

Those that use great strength in bearing the burdens of others need little strength to bear their own.

Missions succeed in proportion as men's spirits are really burdened with the world's woe.

The great triumph of modern civilization is in making it possible for a man in America to bear the burden of a man in China.

The aspect of the work may be very dark, but the prospect is always bright, because God goes before us every step of the way.

The very soul of our religion is missionary, progressive, world-embracing; it would cease to exist if it ceased to be missionary.—Muller.

The Lieutenant-Governor of Bengal once said, "Christian missionaries have done more real and lasting good to the people of India than all other agencies combined."

Andrew Fuller tells how he changed his church from a weak and despondent one to a church full of zeal and energy, by interesting them in missions. "God blessed them," he says, "when they tried to be a blessing."

POINTS FOR THE PRESIDENT.

Appoint ten persons a week in advance each to bring written answers to the two questions: 1. What good have I done for others since the opening of the new year? 2. What good do I intend to do for others before the year closes? It is astonishing to see what little we have done when we sit down to write it on paper. Let us resolve to do better for the future.

AUGUST 4.—"GAINING BY LOSING."

Mark 10, 28-30

HOME READINGS.

Mon., July 29. A truth of nature.....John 12, 21-30
Tues., July 30. John's testimony.....John 2, 25-31
Wed., July 31. Helping ourselves.....John 10, 19-30
Thu., Aug. 1. Spending for gain.....Mark 14, 3-9
Fri., Aug. 2. Christ's teaching about service.....John 13, 4-15
Sat., Aug. 3. Following Christ's example, John 15, 17-27

One of the fundamental laws of our being is couched in the words, gaining by losing. In nature this law is evident. The seed is sown. It dies. And from its moulding ashes there shoots forth a thing of life. Here is gain by loss. In mind the same law appears. There is great mental expenditure in mastering any department of learning. But the powers of mind grow strong by the process. Gain by loss is exemplified. In spiritual acquisition the law again finds an illustration. We lose the lower, we gain the higher. We abandon one motive and adopt another, losing the product of the one, but gaining much more in the product of the other.

WHAT CHRIST DEMANDS!

Christ mentions the most sacred and precious things of life—family ties, brother and sister, wife and children, and all these he says we are to surrender for his sake. But think! If there is any one thing that modern Christianity does not need to be taught, it is that the New Testament is not to be translated literally. It is easier for a man outwardly to abandon than to abandon in his heart and desire. Christ explains the substance of this statement in another of his sayings, the purport of which is, if any man loves anything more than me he is not my disciple. As a man thinketh in his heart, so is he. Whatever the life is, that is the man.

1. The inward surrender of all we possess. We are willing to possess things, but to possess them subject to the direction of another.

We determine to place everything we

have—houses, lands, mills, factories, money, home—second, and finally, Christ first. There is no way of getting away from the tyrannical dominion of this world except by giving ourselves to the Lord, and letting his love rise up in our souls. And then, just as the electric light in our streets makes the gas we thought to be so bright look dim and smoky, so this better light in our hearts will dwarf the beauty and dim the brightness of all other lights by reason of its purity and strength.

2. The inward surrender of all the people we touch. This is as imperative as an inward surrender of the material possessions we have. A mother's tenderness; a father's care; a wife's self-sacrifice; children's love—all these are to be rigidly subordinated to the supreme love of Christ. And all these are to be put aside gently and tenderly, with a very loving hand, but yet with a very firm one, if they in the least would cross the path along which our eye should travel towards Christ, the supreme object of trust and service. Christ will admit no rival. We may not love him with the heart, eye, soul and mind and strength—that is, with the affections, the will, the intellect, and the activities of the outward life. Nothing must stand between the human soul and the divine Christ. The spirit of such self-surrender is conveyed in the lines:

"Take myself, and I will be
Ever, only, all, for thee."

WHAT CHRIST PROMISES.

We have noted what Christ demands of all his followers. Now let us think of what he promises in lieu of these demands. The promise falls into two parts: A hundredfold shall they receive; eternal life shall they inherit.

1. They shall receive a hundredfold. If a man does keep earthly brethren and earthly love second, and makes Christ first, all the things he so gives away become more precious. Religion puts a new spirit into everything. The love of home, held in subordination to the love of Christ, and all illuminated by that love, derives a higher value and blessedness than under any other circumstances. In like manner is this true in regard to outward things. House, lands, money, occupation, held as from him and subordinated to him used according to his will and for his sake—all become to be enjoyed with a higher appreciation and power. Better is a dinner of herbs with God there, than great revenues without him. All this is wonderfully and beautifully true, but does not reach the full meaning of our Saviour's words. We must go still deeper than what we have already reached to see what is the hundredfold compensation that the Scriptures promise us. And what is it? One name, with all its depth of meaning, with all its divine influence, with all its transforming power—Jesus Christ. It is as if Jesus said, if you will give up houses and lands for me, you will possess me, and I am a hundredfold more than you can possibly give up.

2. They shall inherit everlasting life. This language refers to the everlasting ages inherited beyond the grave. It is true, eternal life begins now with the Christian with all its blessedness, and continues with all its reward in the heavenly place. Without question, this is the greatest possession within the possibilities of the human soul, and it is promised as the reward of giving up all for Christ. "And in the world to come—eternal life." These the Christian will meet again in some form, all those good things which he has, in heart and will, if not in deed, forsaken here. There he will find in another form the worldly

wealth, which he scattered in Christ's name; the much-loved ease which, to promote Christ's influence, he was content to be without; the earthly delights which it was lawful for him to enjoy, yet more for Christ's glory than he should give up. These finally, whatever he enjoys, it is with the delightful consciousness, never felt on earth, that "his glory is taken from him," that his treasure is in heaven, and can neither fade nor fail.

SPARKS FROM ANOTHER ANVIL.

No one gains Christ without feeling sure that in him he has gained all he ever lost in the world.

No one ever received anything from Christ if he thought of receiving it. We are to think about receiving Christ.

A Christian who is covetous or discontented is hardly a Christian at all. Having Christ, he should be conscious of having all things.

Christ's returns are not postponed to the next world, but they begin as soon as we give him anything to return.

All is not smooth on the Christian's pathway; if it is all smooth on your pathway, you are not a Christian.

A Christian must follow Christ, and Christ's path leads always against all the Jerichos of vice and heathenism.

Many indeed think of being happy with God in heaven, but the being happy with God on earth never enters their thoughts.—John Wesley.

"Thou art of all thy gifts thyself the crown,

Give what thou canst, without thee we are poor,
And with thee rich, take what thou wilt away."

—Cowper.

POINTS FOR THE PRESIDENT.

Put this meeting in the hands of the Social Committee two weeks in advance to make all necessary arrangements for it. Music, Scripture, leader of topic, plans for discussion of topic, practical application of lessons—let all be arranged for by this committee, which, as a rule, has not enough to do with the work of the League. Two brief addresses or papers may be arranged for. (1) "What we lose by following Christ!" (2) "What we gain by following Christ!" This is a good time for holding open-air meetings of the League. Have you had any such this season?

AUGUST 11.—"ENEMIES AND ARMS."

Ep'h. 6, 10-18.

HOME READINGS.

Mon., Aug. 5. The Christian and the world.....John 17, 11-16
Tues., Aug. 6. Our warfare.....1 Tim. 6, 11-16
Wed., Aug. 7. The weapons.....2 Cor. 10, 1-6
Thu., Aug. 8. An invincible army.....Rom. 15, 16-18
Fri., Aug. 9. Our chief foe.....Jas. 1, 12-15
Sat., Aug. 10. Steer clear of peace.....John 16, 27-33

Such as a passive power, and an active force, the church, has its foes. All the highest and best things in the world have their enemies, and it would be a strange thing if the church should be the exception to the rule. The church has both internal and external foes; both natural and supernatural. The forces of evil thus arrayed against the church are powerful, persistent, and relentless. And it may appear sometimes as if the church were waging an unequal battle, were engaged in a losing conflict. Banish the thought! To think thus is to be half vanquished. Who is the Head of the church? Christ. Has he ever lost a battle? Never. To overthrow the church is to overthrow Christ, and that can never be. "For he must reign, till he hath put all enemies under his feet." Take courage! Upon the rock (Christ), I will build my church; and the gates of hell shall not prevail against it."

ENEMIES HUMAN.

Paul says, "We wrestle not against flesh and blood"; by which he means that "flesh and blood" are not our most formidable foes. We (the church) must defend ourselves against the attacks of "flesh and blood," but our spiritual enemies are the more dangerous. "Flesh and blood" refers to fallen humanity, humanity depraved by sin, humanity under the dominion of fleshly lusts and appetites. Unregenerate humanity, either in passive indifference, or in active opposition, is arrayed against the church of God, and we must be on our guard against this human foe; and all the more so inasmuch as we are not likely to be fully conscious of the danger of an opposing force, often outwardly so quiet and inoffensive. "Flesh and blood" may appear as the church's foe also in the form of the imperfection, weakness, mistakes, inconsistencies, and positive sins on the part of professed members of the church. These are the foes within the pale of the church, who, from their vantage-ground, often deal most deadly blows. How sad it is that a professed friend should prove to be an actual foe, and that those who have sworn allegiance should prove faithless! "The carnal mind (i.e., the mind of the flesh, human nature, in its sinful condition), is enmity against God; for it is not subject to the law of God, neither, indeed, can be." This foe, then, in all the various forms which it assumes, the church must meet, and a subtle and dangerous foe it is!

ENEMIES SUPERHUMAN.

1. The arch-enemy. View the superhuman foe the church has to contend with—the wiles of the devil, "in the New Testament, and to our Saviour Jesus Christ, Satan was no figure of speech, but a thinking and active being, of whose presence and influence we may see tokens everywhere in this evil world. Satan's empire is ruled by a settled policy, and his warfare carried out with a system of strategy, which takes advantage of every opening for attack. The manifold combinations of error, the various arts of temptation, the ten thousand forms of the deceit of unrighteousness constitute the wiles of the devil. Here is a foe that bears an inveterate hatred against us, and seeks nothing less than our destruction or eternal overthrow. It is a struggle of life for life; if we do not overcome him he will overcome us. He is mightier than we, and unless we have help from above, we are not a match for him.

2. His powerful supporters. Not only the arch-enemy, but many foes from the land of spirit, we are called upon to fight. "The apostle brings out in terrible relief these foes whom we are summoned to encounter—principalities, powers, rulers of the darkness of this world, spiritual wickedness in high places. As to their position, they are no subalterns, but foes of mighty rank, the nobility and chieftains of the spirit-world. Their domain is the darkness in which they exercise imperial sway. They are not encumbered with an animal frame, but are spirits. They are evil; their appetite for evil only exceeds their capacity for producing it. These are fearful foes with which we are to contend. They are assailed with the temptations of the world of sense, and with seductions of error that attack us in the world of spirit; and in both spheres we have to contend with subtle influences set in motion by rulers in this spiritual realm. Our foes invade "the high places" of our faith and hope, and would rob us of character now, and reward hereafter."

3. The strength of the foe. Behold our enemies, human and superhuman! Mark them well, for to be conscious of the strength of the foe is half the battle.

And yet men, with fallen natures, and subjects of attack by this double foe of the flesh and the spirit—men in their pride and foolishness say, they can be good without the power of God. Not so! Human beings unaided cannot overcome superhuman activities set against them. Nature, fallen by sin, cannot rise without a Saviour. Divine power alone is sufficient, added to human weakness, to put the foe to flight.

ARMS SUFFICIENT.

"Put on the whole armor of God." In general, this is Christ and the Gospel, be loved, appropriated, and utilized. Christ met the devil and vanquished him once and for ever. (Matt. 4, 1-11.) And his victory he hands over to all his followers. Through the presence and power of Christ, our Captain, and the aid he supplies by his Spirit and by his Word, there may be victory always, and never defeat. The church may confidently say, "In the face of the foe, they that be for us are more than they that be against us." "Our rock is stronger than their rock, our enemies themselves being judges." They who put on Christ are well clothed; they are armed from head to foot, both offensively and defensively. The Christian man is defenceless; his own understanding and gifts do not sufficiently arm him. Brave Achilles had but one vulnerable spot—on his heel; it was on this very spot that a poisoned arrow took him from the bow of an Christian, church of God:

"Leave no unguarded place,
No weakness of the soul,
Take every virtue, every grace,
And fortify the whole."

There is only one issue to the conflict. God shall conquer, and Satan and evil shall be forever discomfited and overthrown.

SIDE-LIGHTS.

1. Read aloud before the League Matt. 3, 1-11.
 2. The church is a winning cause; it cannot suffer defeat.
 3. Fallen human nature must be made subject to Christ; otherwise, defeat is inevitable.
 4. If we lose this spiritual battle, our loss can never be retrieved. It is eternal.
5. Nelson's famous order at Trafalgar was: "England expects every man to do his duty." So the church, regarding its members.

POINTS FOR THE PRESIDENT.

Put each of the following passages of Scripture on separate slips of paper, and distribute them one to each member present, as far as the slips will go. Have them read and commented upon at appropriate time during the meeting. Interperse some bright singing bearing on the topic thought. Here are the texts.

WHAT THE BIBLE SAYS.

Matt. 13, 19; John 8, 44; 2 Cor. 4, 4; 2 Tim. 2, 26; 1 Pet. 5, 8, 9; 2 Cor. 11, 3, 14; 1 Tim. 4, 1; James 4, 7; Numbers 14, 21; Luke 10, 18; 1 John 3, 8; 1 Cor. 15, 28; Matt. 16, 18; 1 Cor. 15, 25; Psal. 125, 2; Isa. 54, 17.

In addition to this have two brief papers on (1) Our enemies, human and superhuman; (2) Our arms, divine and sufficient. May all present put on the whole armor of God, fight the good fight of faith and lay hold on eternal life.

Doctor Staiker has given us three fine summaries of "a young person's religion":

1. Not a creed, but an experience.
2. Not to resist, but an inspiration.
3. Not insurance for the next, but a programme for the present, world.—Forward.

Character.

My character to-day is, for the most part, simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and of all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment. So character is the quintessence of biography; so everybody who knows my character—and there is no keeping character under cover, always what for forty or more years I have been doing and thinking. Character is, for the most part, simply habit become fixed.

Character is that kind of statuary which a man cuts out with himself as both tool and subject.

Christian character is Christlikeness. The exhortation is: "Let this mind be in you, which was also in Christ." This can be accomplished only by being so much in the presence, fellowship, companionship of the living Pattern that we "put on Christ."—*Rev. C. H. Parkhurst.*

Be Greater Than Your Position.

Barton M. Barch, in *Success*, gives the following sound advice to young men:

"A distinguished theological professor once said: 'If I had a son, I should tell him many times a day to make himself as big a man on the inside as possible.'"

"Young men too often want to be big men on the outside; to occupy positions which fit them as a turtle's shell fits a clam."

"Never mind your position, young man. Whatever it may be, try to fit it. The duties which you have to perform may seem trivial; but because it is a small position is no reason why you should be a small man. You may be big inside, you know, if you are small outside."

"The young man who applies himself to internal growth, as it were, is bound in time to find a place where he will be able to use every power he possesses."

"At any rate, better be a big man in a small place than the opposite. A pinch of powder in a small cartridge can make a deal of noise and drive a bullet a long way. What can it do in a Krupp gun!"

Sources of Charm.

A gracious presence and cheerful, well-modulated voice have more power to create beauty in the home than all the luxuries that money can buy. The parent and teacher cannot overestimate their moral value also. They forestall opposition, allay irritation, and prepare the way for receptivity. What is called "personal magnetism" is largely capable of analysis. If a stiff, uninteresting person has genuine kindness and sincerity, though he have only ordinary endowments, he can be transformed by correct training.

A husky, dull, or weak voice may be made pleasant and clear, a slovenly enunciation may become elegant, a slouching gait dignified, and an unattractive person may become winsome. The charm of manner consists in its grace, its simplicity, and its sincerity. Cultivate a pleasant manner of laughing. Keep the voice sympathetic and cheerful.

Look with interest, but without staring, at the person with whom you are talking. Do not let your eyes wander over her clothes or around the room. Be simple and sincere. Be yourself a good listener while another is talking. In talking to a number of people scattered around a room, even though you are telling the story especially to one, let all the others feel that their presence is recognized and their interest is appreciated. Hold each one pleasantly with your eye. A society woman of tact does this instinctively.—*Watchman.*

Junior Department.

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

Weekly Topics and Home Readings.

A COMMANDMENT WITH PROMISE.

Mon., July 15. Our parents love us..... Gen. 45: 25-28
 Tues., July 16. Remembering our parents' teaching..... Prov. 22, 6
 Wed., July 17. God has taught our parents..... Ex. 23, 4-6
 Thu., July 18. Obedience p-ees God..... Col. 3, 20
 Fri., July 19. Showing parents our love..... Ps. 67, 21
 Sat., July 20. The "promise" commandment.....

Sun., July 21. Topic—Honoring parents..... Eph. 6, 1-3
 Prov. 4: 1-4; 10, 1

INTRODUCTORY QUESTIONS.

How many "commandments" are there?

What is the number of the one given in our topic?

By whom were these commandments given?

Where were the Israelites at that time?

Did Jesus ever refer to the fifth commandment?

Did St. Paul ever quote it? Where?

What "promise" is attached to the commandment?

Memorize Exod. 20, 12, and Deut. 5, 16. To "honour" means to think well of, act kindly to, work diligently for, our parents—in short, to reverence and obey. The great duty enjoined on children by God is, "Obey your parents in the Lord: for this is right." Parental authority presupposes parental wisdom. The parent is to "bring them up in the nurture and admonition of the Lord. Hence the government of the family is not arbitrary or despotic; but founded on and conforming to the divine law of love. The parent is to beget confidence and obedience by affectionate counsel, and wise, loving discipline, the child to respond with a ready and loyal conformity to parental authority and control. "In the Lord" is the secret of success in all family government. To "obey" is the first lesson for the child to learn. Teach the children why this is so, e.g.,

1. The child is not competent to make a reasoning choice in matters pertaining to his own well-being.

2. The harmony, peace, and prosperity of the family and community depend on subordination to proper authority. No one can be prosperous who does not observe law and order.

3. The love of a true parent for his child, and his superior knowledge of the child's needs, ensure the child's welfare in all that parent proposes for the little one. In short, because the child does not know and the parent does know what is best for the child, the authority of that parent should be unquestioningly obeyed.

It may be easily and forcibly illustrated, that disobedience to parents has been the cause of many a ruined life, and that the "promise" attached to the fifth commandment is actually verified. God promised long life and many blessing of old age to those who kept this commandment.

And to-day, as in the past, obedience to parents "in the Lord" is conducive to long life, because (1) Obedience saves children from the evil, vicious habits that shorten life. No parent will command his children to gambling, drunkenness, or murder. Even the most of bad parents want to see their children good. (2) Obedience helps in the formation of habits of industry, temperance, and purity, that all tend to lengthen life. Many

an old man has attributed his long life to good habits in early youth, and it is physically true that "the wicked shall not live out half their days." (3) And it is not unreasonable to believe that the great heavenly Father who cares for even the sparrow, will notice and reward the loving obedience of a dutiful boy or girl to an earthly parent. The promise has never been cancelled or withdrawn.

How do children disobey? Not often by out and out rebellion, and an emphatic "I don't," but generally by such sly, chievious words as "I don't want to," "I can't," "After a while," "Why can't—do it?" etc. These minor excuses that centre around procrastination and pre-variation are the main dangers against which our Juniors need to be advised. Make it plain to them that God requires of them a quick, willing, and daily obedience to parents, who in turn will endeavor to do all for the family's good and God's glory. Absalom in the Old Testament, and Timothy in the New Testament, are well-known examples of filial disobedience and of a true observance of the fifth commandment, respectively.

HOW HOME MISSIONS HELP.

Mon., July 22. Our gospel needed..... 1 Cor. 1, 21-24
 Tues., July 23. What home missions do..... Jas. 5, 13
 Wed., July 24. They save many..... Rom. 1, 16, 17
 Thu., July 25. They bring joy to cities..... Acts 8, 5
 Fri., July 26. The advancing kingdom..... Luke 24, 46-48
 Sat., July 27. Begin at Jerusalem..... Luke 24, 46-48
 Sun., July 28. Topic—Missions: what home missions are doing for our country. (One item to be read or told by each Junior.) Josh. 15: 1; 1 John 3, 16, 17.

Missions are generally divided into two classes—"home" and "foreign." "Home" missions are those in our own country, "foreign" include all that are without—in other lands. The Methodist Church in Canada has about 550 missions altogether, and all except about 30 of these are in Canada. About 450 of these "home missions" are among white people; the rest are to the Indians, the Chinese, and the Japanese of British Columbia. About 100 home missions are in Ontario, 60 in Quebec, 100 in the Maritime Provinces, 50 in Newfoundland, and 125 in Manitoba, the Northwest, and British Columbia. There are 60 or more missions among the Indians of our country, and 7 among French Roman Catholics. So our Juniors can see that our church is doing a great work for the land we live in, as well as for the salvation of China and Japan. About 550 persons are paid by our Missionary Society to help in this home mission work, and sides over, many more are enrolled on our home mission charges. For every dollar given for missions, over seventy cents are spent on mission fields in Canada. Last year there were more than \$200,000 spent by our church in missionary work in our own Dominion. There were over \$22,000 given by the children of our Sunday-schools, and \$15,000 by our Epworth Leagues, so our Methodist young people do very well. This year we expect that they will do a great deal more.

"What home missions are doing for our country," can only be partly known. Other churches have their mission societies, and when we think of the army of preachers, Sunday-school superintendents and teachers, and others, at work for Christ, we must see that great good is being done. The "home" field most requiring attention now is the great Northwest, where so many immigrants are settling. There are thousands of Galicians, Doukhobors, and others who have come to Canada to find a home, and they need the Gospel. Ought we not to supply them? Do not keep back your money, but send it on in the name of Christ, and Methodism for the salvation of all Canada, for "there remaineth yet very much land to be possessed."

CHRIST IS COMING.

Mon., July 29. Through our repentance..... Acts 3, 19, 20
 Tues., July 30. By our words..... Ps. 11, 20
 Wed., July 31. Through our love..... John 14, 21-23
 Thu., Aug. 1. In giving..... Matt. 25, 37-40
 Fri., Aug. 2. To all the world..... Phil. 2, 10, 11
 Sat., Aug. 3. My kingdom..... Luke 11, 2
 Sun., Aug. 4. Again..... Rev. 11, 1-2

BIBLE SEARCH QUESTIONS.

Where did Jesus first come to earth?
 To whom was his coming first told?
 Who first came to see him?
 Who were led by the star to his birth-place?

Where was Jesus "brought up"?
 Where was he put to death?
 Where was he last seen by his disciples?
 Who saw him after his ascension into heaven?

What did the angels say to the disciples after Jesus had vanished from their sight on the Mount of Olives?

How does Jesus come to us? (1 Jno. 5, 20).

A FRIENDLY LETTER ON THE TOPIC.

Dear Junior Friends,—For many months past we have been studying in our Sunday-school course of lessons about Jesus—how he came to earth, lived and died, and then went back to his heavenly home. His mighty deeds of power, his kind and loving words, his great suffering and painful death, have all been brought to our minds. When he told his disciples that he was going away from them, they were very sorrowful; but he promised to see them again. And he did so. After his resurrection he appeared to them and talked with them about his kingdom. Then he left them again, but not to forget them. Stephen, Saul, and John saw him, and he has said that we all shall. How or when we do not know. But "where he is our life shall appear, ye also shall appear with him in glory." Christ is coming! There is a sense in which he is ever coming. When we pray for pardon, he comes to our hearts to forgive; when we pray for help, he comes to assist us; when we pray for guidance, he comes to lead us, and in all such ways Jesus is never absent from the earth. But we do not see him. Though our hearts move towards him in love, and we know that he is near, we cannot look upon him with our eyes or hear him with our ears. The time is coming, however, when we shall all both see and hear him. Jesus comes whenever a Christian dies. "Lord Jesus, receive my spirit," was dying Stephen's prayer, and many thousands since have said the same in their last moments. Jesus will personally come at the last day as Judge of all mankind, and for that coming we should always be ready. When he is to come no one knows; but if we truly love and serve him, it will not matter. We shall be waiting, and, like John, be able to say, "Even so, come quickly, Lord Jesus." Watch and wait, and when he comes, and we see him, it will be with great joy and gladness. "So shall we ever be with the Lord."

PROPHETS OF THE BIBLE.

Mon., Aug. 5. Elijah discouraged..... 1 Kings 19, 4
 Tues., Aug. 6. Free-herein Elijah..... 2 Kings 5, 15, 16
 Wed., Aug. 7. The prophet of the Messiah..... Isa. 2, 1-4
 Thu., Aug. 8. Jeremiah's call..... Jer. 1, 7-9
 Fri., Aug. 9. The vision of wheels..... Ezek. 1, 15-21
 Sat., Aug. 10. Daniel's message..... Dan. 9, 1-2
 Sun., Aug. 11. Topic—Lessons from Bible prophets, (Elijah, Isaiah, Daniel, Jeremiah, Ezekiel, Amos.)

The prophets were God's messengers to the people. Abraham is called one (Gen. 20, 7), and it is implied that Moses was one (Deut. 18, 15), but the first prophet in the ordinary meaning of the word was Isaiah. When Solomon died, and the kingdom was divided into Judah and Israel, the order of prophets came into great prominence. In idolatrous Israel

especially, their work was very manifest. Elijah and Elisha, the first of the great prophets, left no writings; but later prophets did. The last seventeen Old Testament books were written by prophets. Can you name them? Malachi was the last of the Old Testament prophets, and the "scribes" took their places. John the Baptist was the prophet of "the kingdom of heaven"—the great forerunner of Jesus Christ. The Juniors should know the few introductory facts given above, and others similar may be added by the superintendent in introducing this subject.

Here are some questions to call forth Bible search, and at the same time impart wholesome moral truths:

How did Elijah show zeal for God's cause?
How did he relieve distress?
How did he restore happiness to a very sorrowful home?

How did he show great bravery in God's work?
What fact in his history shows that after all he was but a man?

What New Testament writer distinctly refers to this to encourage us?
On what occasion did Elijah appear with Jesus?

How did Elisha show that he was a man of decision?
What act of benevolence did Elisha perform at Jericho?

How did he improve rudeness and impiety in children?
In what way did he provide means for a poor woman to pay her debt?

How did he restore joy to a sorrowing and bereaved mother?
When and how did he relieve famine?

What great soldier-leper was healed by direction of Elisha, and how?
How did Elisha restore confidence to a fearful young man in danger?

On what occasion did he return good for evil? (Rom. 12, 20.)
When Isaiah was called to speak to the people, what did he say, and what happened? (Isa. 6, 5-8.)

What happened in Jeremiah's case? (Jer. 1, 6, 7.)
What do these last two facts teach us? (We need God to go with us and help us with others.)

How did Daniel show himself a true boy of God?
Who was a true man of God?

Who were the twelve minor prophets?
What lesson does the experience of Jonah teach us?

Such questions as these given over a week or two ahead will ensure a good topic-study in the meeting, and remember it is not only what is learned in meetings, but "between times," that counts.

Encourage the Juniors to read the daily Bible verses in each case.

The Impolite Monkey.

A monkey once decided upon a visit to a foreign country. In due course, having arrived at his destination, he immediately proceeded to exhibit extreme and contemptuous surprise at its manners and customs of the animals he found there.

"Now, look here," said he to a horse. "My whiskers! but you are a queer lot of beasts. Just think of not being able to hang on to the boughs of a tree by your tail. Why, in monkeyland every one can do that."

"Indeed," replied the horse, who felt it incumbent upon him to be polite to a stranger. "Is that so? Well, I suppose you are all very clever beasts in monkeyland."

"Oh, yes, of course," acquiesced the monkey, turning up his nose with a disgusting air. "And I'll tell you another thing. You haven't the least conception of the proper way to spring here."

"We have not?" returned the horse, with a touch of irony in his voice.

"No," continued the monkey. "It makes me grin when I think of it. I saw a dog jump after a rabbit the other day, and you should have seen the exhibition he made of himself."

"I should certainly not have cared to do so," replied the horse, deviously, "because the dog happens to be a great friend of mine."

"Is he?" laughed the monkey. "Oh, why, we don't think anything of dogs in monkeyland. We just regard them as lower creatures. But tell me why in the world do you sleep on the ground instead of in trees, as we do in our country?"

"Because it is not our custom," replied the horse, suppressing a sharp retort with difficulty.

"It is! Well, I don't want to live here," retorted the monkey.

"You will pardon me," replied the horse in a dignified tone, "but you certainly are not bound to remain."

"Now, that is insulting," complained the monkey. "Really very rude and ill-bred indeed."

The horse opened his eyes wide in astonishment. "I suppose it does not occur to you," said he, "that your criticisms of our way of doing things are even more so. Honestly, unless you can conform to our customs, I think you had better run swiftly back to your own country."

Then he went on with his grazing.

"They are an ignorant, uncouth set, these beasts," reflected the monkey. "I'll be shot if I can make any friends among them."

The moral of this fable is easily found: If you desire to make friends in a foreign country, above all things avoid derogatory comparisons.—Pets and Animals.

Where a Little Boy Lives.

The little boy was fast asleep, and the clock struck twelve. The piano began a scale, but stopped short. "Well, I can't get any further," it groaned. "That pin is still there. I shall have to be tuned. Twenty-nine times without stopping to-day that little boy sang 'Hurrah for the red, white, and blue,' and I had to bang out the most frightful discords each time."

"We all heard you, and were very sorry for you" squeaked the little French writing desk. "As for me my legs tremble under me every time he comes near and scratches my lid, my poor scratched lid!"

"You young people may have your mahogany scratched a little, but just think of me!" came from the tall Napoleon desk between the windows. "Wait until you are one hundred years old, as I am! That little boy has no more respect for me than he has for his woolly dog!" He tried his new penknife on me to-day."

A muffled tone was heard from the floor. It was the cashmere rug speaking. "Half the bread and jelly he had to-day is dashed over in this corner. You have your face left sticky over night! And I am always left in a tumble, besides being trampled full of sharp bits or nut shells!"

"Do let's go to sleep now," sighed the soft, cushiony voice of the green easy chair. "He has jumped about on me so much to-day that I ache still! Good-night."

The next day two men came in and took up the cashmere rug. What a beating and shaking it did get! It was too much exhausted to even groan when, all clean and bright, it was once more spread on the floor.

Meanwhile a white-capped maid was washing all the wood of the furniture in a sparkling soap-suds; then, with a queer unguent oil, she rubbed and rubbed it until she could see her face in every glossy surface.

Next came a man with a little black bag and took the piano all apart, the dust and pins that had choked its voice were removed, and it sang sweetly under his fingers.

Then the chairs and desks and tables and sofas were put in place, and night came again.

"Well, how do you all feel now?" asked the piano, as the clock struck twelve. "I am not quite as happy myself as I expected to be. The little boy hasn't been near me all day, and though I can sing now, somehow I don't feel like it."

"As for me," remarked the Napoleon desk, "I confess that I, too, miss the little boy. Now that all his little finger marks and the dots and scratches are polished away, I miss them. I have felt a grandfather to that little boy, and I miss his little greasy pats!"

"I should like to hold him in my arms for a minute or two, I confess," sighed the green chair. "They have pounded every crevice of his candy nut cake from my cushions, and every little dusty heel mark has vanished!"

"It is altogether too bare and dismal," said the cashmere rug. "They have carried out his horse, and picked up his toys and all the picture books."

"Well, don't let us distress ourselves," observed the piano, "for by to-morrow night we shall have a brand new lot of love pats and greasy spots, and around us will be the same litter of his toys and things, and they will not clean house again until next fall!"—Little Folks.

Three Ships.

Three ships there be sailing
Betwixt the sea and sky,
And one is Now, and one is Then,
And one is By and By.

The first little ship is all for you—
Its masts are gold, its sails are blue,
And this is the cargo it brings:
Joyful days with sunlight glowing,
Nights where dreams like stars are growing.

Take them, sweet, or they be going,
For they every one have wings.

The second ship is all for me—
A-sailing on a misty sea,
And out across the twilight gray,
What is brought of gift and blessing
Would not stay for my caressing.
Was too dear for my possessing,
So it sails and sails away.

The last ship, riding fair and high,
Upon the sea, is By and By.
O wind, be kind and gently blow!
Not too swiftly hasten thither,
When she turns, sweet, you'll go with her—
Sailing, floating, hither, thither—
To what port I may not know.

—St. Nicholas.

Junior Reporters.

A certain Junior League appoints a member each Sunday to give an account of the pastor's sermon at the next meeting.

The preacher frequently enjoys listening to the report, and reveals how nearly he succeeds in planting the truth in these young hearts. It serves to make the children attentive, for any one can add a point omitted by the reporter.

Just for Fun.

"How's your wife, Blinks?" "Her head trouble hers a great deal." "Neuralgia?" "No; she wants a new hat."

The new pastor: "I'm very glad to have your husband's good opinion." Sister Hardshell: "'O, he's quite satisfied." He says, "What can we expect at such a salary?"

TYWYN: "Dr. Thirdly is a very good man, but he never preaches a sermon less than an hour long." Triplett: "He must be a terrorist." Tywyn: "He is. He is his holy terror."

MOTHER: "Harry Tucker is the worst boy in school, Tommy, and I want you to keep as far from him as possible." Tommy: "I do, ma. He is always at the head of our class."

BERTHA (a cautious tot): "Grandma, is our teef good?" Grandma: "No, darling, I've got none now, unfortunately." Bertha: "Then I'll give oo my nuts to mind till I come back."

MRS. NEWBRIDE (who has just been baking): "I wonder who first invented angel cake?" Mr. Newbride (who had to sample the baking): "I don't know, but I fancy it was one of the fallen angels."

"O've a foine healthy bhoj, and the neighbors say he's the very picture of me." O'Grady looked at Pat, who wasn't built on the lines of a prize beauty. "Och, well, what's the harm so long as the child's healthy?"

"RIGHTEOUS INDIGNATION."—In a north-country board-school a class of children were asked by an inspector the meaning of "righteous indignation." The reply probably astonished him: "Being angry, sir, and never swearing."

A MINISTER occupying the pulpit of an Abington church, as an exchange, on opening a hymn-book found the following written on the fly-leaf: "Why is this church like a railway track?" "Because it has so many sleepers in it."

"WHAT are the holes for?" asked little Emma, looking at the porous plaster that her mother was preparing to adjust on Willie's back. "It's funny you don't know that, sir," interposed Willie. "They are to let the pain out of course."

SHE: "A mathematician has figured it out that a man sixty years old has spent three years of his life buttoning his collar." He: "Is that so? I wonder how many years of her life a woman of forty-five has wasted in putting her hat on straight."

"WHAT would you say," began the valuable prophet of woe, "if I were to tell you that in a very short space of time all the rivers in this country would dry up?" "I would say," replied the patient man, "Go thou and do likewise."—*Philadelp. Press.*

"YOU must keep your mouth closed while you are in the water, Bessie," said the nurse as she was giving the little one her morning bath. "If you don't, you'll swallow some of it." "Well, what if I do?" queried Bessie. "There is plenty more in the pipes, isn't there?"

FIRST M.D.: "I see you occasionally take a patient out for a drive." Second M.D.: "Yes, I think it does them a great deal of good." First M.D.: "But it isn't professional. I never do it." Second M.D.: "I know you don't. When any of your patients go for a ride the undertaker accompanies them."

A STORY of quick wit turned to apologetic uses is going the rounds of the English papers. A Salvation Army lassie was being tormented for her belief in the truth of the story of Jonah. "When I get to heaven I'll ask him for an explanation," she said. "But suppose he is not in heaven," said her tormentor. "Then you can ask him."

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