

THE CANADIAN

# EPWORTH ERA

*Christian Endeavor*

Vol. 4

TORONTO

MAY 1902

No. 5

*Missionary*

## A CALL TO ACTION.



At the meeting of the Executive of the joint Epworth League and Sunday-school Board of the Methodist Church, held in Toronto, on March 31st, the Rev. Dr. Carman

in the chair, the following resolution was unanimously adopted:

"Whereas a great moral question is projected into the field of thought and action, namely: The prohibition of the liquor traffic in several of the Provinces of the Dominion;

"Therefore, resolved that, in harmony with the often-repeated and strongly expressed judgment of our Annual Conferences and of the General Conference, our Epworth Leagues and Sunday-schools are urged to co-operate with the measures devised by the Methodist Church in the strenuous endeavor to awaken and promote sound temperance and prohibition sentiment. They are urged to do this by conducting a vigorous pledge-signing campaign, by discussion of the evils of intemperance and their best remedy, by giving temperance recitations with temperance hymns and songs—anything and everything that will help to crystallize opinion and lead to such action as will best meet the needs of our country in this great crisis."

*Social*



*Literary*

## SPRING TERM

From April 1st, continues into our  
**Special Summer Session**  
Through July and August in all Departments of  
our Splendid School, but

# Central Business College

TORONTO

There are no vacations, and members may enter at any time and continue for any period term. A dozen Teachers, six typewriting Machines and a daily Roll Call of 208 members this month indicate the character and reputation of our College. Write for circulars.

W. H. SHAW, Principal,  
Yonge and Gerrard Streets, Toronto.

## ALBERT COLLEGE

Belleville, Ont.

Business School Founded 1877.

Practical and thorough. Five complete courses. Many graduates occupying important places as book-keepers and shorthand reporters. \$57.00 pays board, tuition, electric light, use of gymnasium and baths, all hot books and laundry, etc., for 10 weeks—longer time at same rate. Special reduction to ministers, or to two or more entering at the same time from same family or place. A specialist in Book-keeping, who is also an expert penman, and a specialist in Shorthand in constant attendance. The teachers in the Short-hand department also assist in the work. The high character of the College is a guarantee of permanency. FREE. Catalogue with specimens of penmanship. FREE. Address, PRINCIPAL DYER, D.D., Belleville, Ont.



**ALMA**  
Leading Canadian College

## FOR YOUNG LADIES

ST. THOMAS, ONT.

Preparatory and Collegiate studies through Senior University Matriculation, Music with University examination, Fine Art, Commercial, Education and Domestic Science. Home-like appointments, good board, cheerful rooms, personal oversight in habits, manners and daily life. For catalogue, address

Rev. Robert I. Warner, M.A. Principal

## SYMINGTON'S COFFEE ESSENCE

makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers.

GUARANTEED PURE. 100

**EARN THIS WATCH**

by selling at 15c, each only 48 hundred silver and Gold Hat Pins, with beautiful enamel tops with large handsome ribbons, etc. They are something entirely new. Every lady will buy one. Write for Hat Pins. Sell them, return the money, and we send, postpaid, this handsome picture-silver watch, with ornamented edge, four minute and second hands, and genuine American movement. It is accurate and reliable, and will make money. Write with 1 str. time. 15c. no post. Jewelry Co., Box 3273 Toronto.

**BOY'S PRINTER**

A complete printing office, three at a time, sets, rollers, type, galleys and ink, and ribbon ink, type roller, self-inking and other type lever. You can print 500 cards, 1000 tags, or 1000 letters, and make money. Price with 1 str. time. 15c. no post. The Boy's Co., Box 3170 Toronto.

### Inevitable.

A Boston man found himself in jail on the day he was to have been married. He took his situation very calmly and philosophically. He said he would have lost his liberty anyhow.—Michigan Advocate.

### Convenient Trunks.

A teacher was explaining to a little girl how the trees developed their foliage in the springtime. "Ah, yes," said the little miss, "I understand; they keep their summer clothes in their trunks!"

### A Small Subscription.

This story is told of a church where they were raising money for refurbishing the church. The colored sexton remarked of a certain fairly well-to-do farmer having a reputation for closeness that he was "as stinky as old Caesar." "Why do you think Caesar was stinky?" he was asked. "Well, you see," came the reply, "when the Pharisee gave our Lord a penny, Jesus asked them, 'Whose subscription is this?' and they said, 'Caesar's.'"

### Good for the Women.

At a recent election in Parsons Kansas a prominent candidate was defeated solely because he was a confirmed cigarette fiend. A few weeks before the election, the ladies of the city made up their minds that the presence of a cigarette smoker in the school board would encourage the habit of cigarette smoking among school boys, so an organization was quietly effected for the purpose of defeating the smoker. He was defeated, and what was worse for him, he was the only member of his party who was beaten. The women who did it are proud of their work and are now asking for another cigarette smoker to come forward, run for some office, and see what will happen to him.

### No Money to Burn.

Mr. Robert P. Huntington, the millionaire, once administered a very effective rebuke to a gentleman who entered his room at the hotel smoking a cigar. This gentleman headed a committee which waited upon the magnate with an appeal for financial aid to some charitable institution or other. In presenting his plea, he waxed eloquent upon the signal manner in which Mr. Huntington had been blessed in worldly goods, and referred to the immense size of his fortune. "Yes," said Mr. Huntington, with a smile, "I've got money, and have had lots of it; but do you know," and here his gaze rested full upon the gentleman who headed the committee, and who happened to be smoking a fragrant cigar, "I never had any money to burn."

### Just So!

A thoughtful observer who took refuge one cold morning in the "smoker" rather than stand up for ten miles in a crowded car, reports a conversation between two half-grown boys sitting in front of him.

It was a suburban train, and as the car gradually filled, the two boys began to look at each other.

"Bob," said one of them, "wouldn't it be the polite thing for you or me to get up and let that old gentleman that's standing have a seat?"

"Maybe it would," replied Bob, settling himself more comfortably in his seat, "but you don't have to be polite in a smoking-car."

Were the boys shrewd observers of smoking-car manners? Does the tobacco habit tend to blunt the finer sensibilities, when greedily followed? Or is the average smoker merely "that kind of man"? Or was Bob mistaken? Who shall say?

## THE MANUFACTURERS LIFE INSURANCE COMPANY

(Formerly the Manufacturers Life and Temperance and General Life Assurance Companies)

After 15 years of existence is one of the strongest Life Companies in Canada.

Security to Policy-holders over \$4,900,000.00

Excess of Income over Expenditure \$572,014.67 During 1901.

Special Terms to Total Abstainers

HON. G. W. ROSS, President.

J. F. JUNKIN, Managing Director.

Head Office: TORONTO.

The "Uncle Tom's Cabin" of Today.

## The Cry of the Two-Thirds

BY S. R. GRAHAM-CLARK.

A Great Story with a Great Purpose.

The Christian Endeavor World says—

"The dramatic interest is intense. There are word-pictures that will blaze their way into the human conscience as the branding iron goes into the flesh.

"While the story grapples with the most gigantic problem of the century, it is far from being a sombre book. The skill and charm that have made the author's former works popular, are strongly in evidence in this one. There are touches of child-life that melt the heart with delicious enjoyment. There are exhibitions of young manhood grand enough in their unconscious strength to make heroes bow to them."

A book for every family and every member of the family. As fascinating as it is powerful. Will be read and re-read, and shape character and conduct for life.

Cloth, \$1.25 net, postpaid.

## WILLIAM BRIGGS

Methodist Book and Publishing House, Toronto

C. W. COATES MONTREAL

S. F. HUESTIS HALIFAX

# The Canadian Epworth Era.

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. IV.

TORONTO, MAY, 1902.

No. 5.

## SEIZURE: THE OPPORTUNITY.

THE General Conference Standing Committee on Temperance, Prohibition and Moral Reform of our Church has addressed the following letter to our Young People's Societies. It is expected that it will be read in every Young People's Society:

To the Presidents, Vice-Presidents, Officers and Members of our Epworth Leagues and other Young People's Societies:

We respectfully ask your earnest help in the tremendous struggle for the legal prohibition of the liquor traffic. As we view it, an urgent duty is upon all our Leagues and Young People's Societies, and a magnificent opportunity is at their hand. Who knoweth but the League came to the kingdom for this very day? "Carpe diem," said the old Roman,—"Seize the day—the opportunity." "That I may apprehend that for which also I am apprehended of Christ Jesus," said the consecrated, dauntless Paul. They say that this is the young people's age, the young people's time, the young people's country. Let us show there is more than a glimmer of truth in it. With our railways, steamships, telegraphs, telephones, schools, churches, societies, factories, parliaments and courts, which the fathers have given us, we ought to surpass what even the fathers did for country, humanity and God. This age requires a heroic moral chivalry, lofty social aims, and a noble uplifting patriotism. Following their Lord, Christ, our young people are thrilled with these emotions, settled in their purposes, and their hearts' best affections are warmed with these holy fires. The liquor traffic deadens every generous impulse, quenches the holy flame of pure patriotism and the fraternity of mankind; and breeds crimes, woes and ills beyond number and beyond description. What can our Leagues and Young People's Societies do in this holy war against the rum traffic, and for its social and political extermination and legal prohibition?

1. They can unite with the Young People's Societies of other churches and purely philanthropic associations, strengthening each the other in this terrible battle against vice, iniquity and open sin, and their dreadful force and consequences.

2. Through their various organizations in Conferences and Districts, in harmony with their Constitution and the Discipline and provisions of the Church they love and serve, they can arrange for many of the grandest, mightiest public meetings on Temperance and Prohibition that have ever been held in this land, thus hardening and toughening their own

fibres for war, and drilling recruits on every hand for King Immanuel's army. So can they "build up Ontario," and ennoble the country they love.

3. They can, as faithful Leaguers blessed with the glow of such an enthusiasm, organize a sturdy, educative campaign of spreading literature, circulating pledges, saving drunkards and their families, and saving even the liquor sellers themselves, and in this educative campaign they can fight to win.

4. They can use reason and conscience upon voters, and gather them to the polls.

5. They can, and should, urge young men who are favorable to Prohibition, in our cities and county towns, to register, so that they may have the opportunity of voting.

6. And with all, and in all, they can pray mightily and constantly to the God of battles, who leads on the people and assures them of comfort, grace and victory.

A. CARMAN, General Superintendent,  
W. KETTLEWELL, Chairman of Com.  
D. L. BRETHOUR, Secretary of Com.

## A SERMON FROM THE PRISON.

BY REV. D. W. SNIDER.

NOT many years since I had occasion to visit a man in one of our county jails, who had been committed for business crookedness and forgery, and awaited his trial. I found him an interesting study in many ways, but shall refrain from any analytic estimate of his character in this article, because I had other and higher business with him than looking upon him as a case for psychological dissection. Who loves the doctor who comes to your side in sickness and who treats you only as "a case," good or bad, and brings no comforting, cheering radiance of fellow-feeling or sympathy that flows warm from knowledge or experience?

Let me say, then, that whatever plans my intuitive judgment may have played with me in meeting this man in the distress of the prison-house, they were chiefly incidental to the pastor's business of dealing faithfully with one who through sin and crime has stumbled and fallen and been broken and snared and taken.

Our prisoner had been brought up in a Methodist home where "prayer was wont to be made." His educational advantages had been limited, embracing only "the three R's" to that extent that an early plunge into commercial enterprises would make necessary; for the Methodist home from which he came spelled busi-

ness with a big B, and underscored it with "hustle" with a large H. Their prayers were a devout appendix to the capitals aforesaid, "B" and "H" to ward off lightning and keep off drought or other forms of disaster, yet he grew up in the Sunday-school and came to official position in the Church. He attended revivals and related experiences and became acquainted with preachers and criticized sermons, etc. But the devil climbed on the word "business," underscored with "hustle," and kicked over the word "prayer" as an appendix principle of success, and our prisoner started out simply to "get there." And he got to prison. Well, in the prison he thought of the old days, of his old position in the Church, long forfeited, of the relieving happiness of the revivals of long ago from the strain and stretch of money-getting, or trying to get. He thought of the hymns of the Sunday-school and hummed and whistled and sang them again. He thought of preachers and their sermons, of the gentleness of one and the thunder of another, and of the strange, subtle, spiritual power of a third.

One day he handed me the following outline of a sermon which he had thought out. He said it was the expression of his musings in the light of his experience and the arrest to which his wandering from God had led him. I give the outline just as handed to me, as a sermon from the prison.

### NOAH BUILT THE ARK.

It would have been no use for Noah to build, if he had not got in.

The knowledge of the Bible and the plan of salvation, unless we practice it in our lives, will not save us.

The carpenters who built the ark were fully satisfied that it would stand the promised storm—but they did not get in.

So we may believe the word, but unless we accept the terms we will be lost.

Many were the slurs heaped on Noah for building the ark on dry land in the time of a drought—but he worked on.

Christian take courage; the world may speak evil of you. It did of our Master. It will not be what the world thinks of us, but will be what God sees in us.

The ark was built and saved the world alive.

Another ship has been built. The old ship Zion and it is now at the harbor. Who will get on?

The voyage is safe. Without money you get your pass. No steerage or intermediate, all are cabin passengers. Christ is the Captain.

My Gospel ship is onward sailing. Simcoe, Ont.

## SIR WALTER RALEIGH'S IMPORTATION.

BY THE EDITOR.

WHEN the sailors of Columbus, in November, 1492, explored the island of Cuba, they found the natives carrying what seemed to them to be lighted firebrands and puffing the smoke inhaled, from their mouths and nostrils. The use of tobacco was entirely new to the Spanish discoverers, but they took to it very kindly, and at once the "firebrands" became exceedingly popular.

The cultivation of the tobacco plant in the West Indies and South America began early in the sixteenth century. An expedition in 1584, under the direction of Sir Walter Raleigh, resulted in the discovery of Virginia, and the introduction of the tobacco plant, among other

in regard to the feelings of others as the smoker. He coolly puffs his tobacco smoke in the faces of others without the slightest thought of excuse or apology.

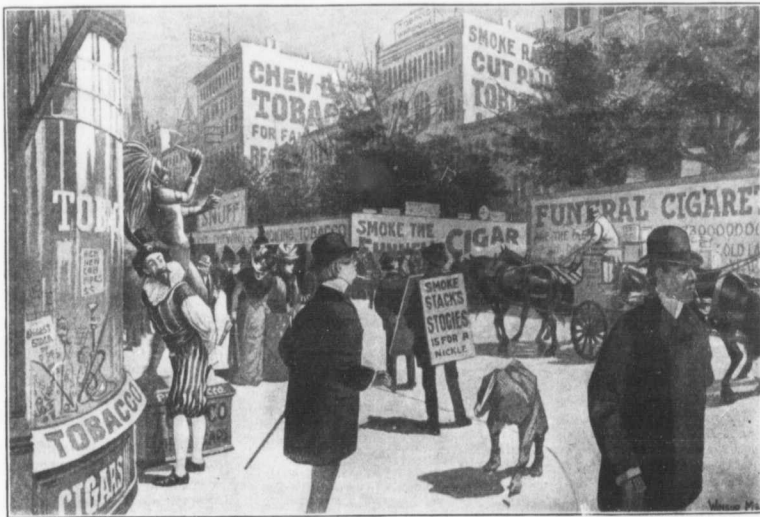
It is said that the Duke of Wellington had a strong dislike to tobacco and made some ineffectual efforts to suppress it in the army. Notwithstanding all opposition the habit of tobacco using spread everywhere, and now is common in almost all civilized countries. Nearly two millions of acres of the earth are devoted to the cultivation of tobacco, and the taxes on it alone in France amount to sixty million dollars. It requires four hundred million cigars, and an equal number of cigarettes, to supply the needs of the United States each year.

Our illustration, on this page, represents Sir Walter Raleigh returned to life, and taking a walk along the street of one of our twentieth century cities.

brown and thick in the air by absorbing oxygen. It has a burning taste, and its vapor is so irritating that breathing is painful in a room where a drop of it has fallen. It is one of the most virulent poisons known. Two drops are enough to kill a large dog. Eight drops will kill a horse in four minutes.

Tobacco has no power to nourish and build up. It neither generates nor conserves vital heat, but in time destroys it, and enfeebles many functions of the body. Nearly all excessive smokers are dyspeptics.

Dr. Higginbottom gives his testimony after fifty years of extensive practice: "Tobacco in every form has no redeeming property whatever, and at the present time is a main cause of pauperizing working men, ruining young men, and rendering useless the best efforts of ministers of religion."



IF SIR WALTER RALEIGH SHOULD COME BACK TO EARTH.

novelties, into England. Sir Walter was the first to smoke the weed in England and is therefore looked upon as its discoverer.

It did not, however, meet with general favor, and was not at all encouraged by those in authority. In 1624 King James prohibited its importation, as well as its planting in England and Ireland. The royal proclamation declared: "Whereas we have, upon all occasions, made known our dislike we have ever had of the use of tobacco in general as tending to the corruption both of the health and manners of the people." King James said that "smoking has made our manners as rude as those of the fishwives of Dieppe." The same remark might be made with equal truth to-day, for the habit does seem to destroy the finer instincts of gentleness, and leads men to act like bores. It is probably correct that no one is so thoughtless and inconsiderate

On every side he beholds tobacco signs, in almost every other shop window he sees cigars and pipes, close beside him is a lad gathering up cigar stumps to be manufactured into cigarettes; indeed it almost seems as if the whole city had given itself up to the manufacture, sale and use of the weed. The picture is not so very much exaggerated. The prevalence of the tobacco habit, especially among young men and boys, is one of the worst features of our modern civilization. There is scarcely anything to be said in its favor. The strongest statements from physicians declare that it has a hurtful effect upon the health, it stimulates the appetite for strong drinks, it promotes extravagance, and is an exceedingly filthy practice.

The peculiar alkaloid to which the tobacco plant owes its special qualities is called *nicotine*. It is an oily liquid, transparent and colorless, which becomes

Dr. Gibbon, Medical Director of the U.S. Navy, says in his report to Congress: "Beyond all other things the future health and usefulness of the lads educated in our naval schools require the absolute interdiction of tobacco in all its forms."

The habit of cigarette smoking is becoming alarmingly prevalent, and its disastrous effects upon the mind and body of the young are reported every day. A determined and persistent war should be waged upon this terrible evil, and the boys of our country should be faithfully warned of the peril that lurks in the seductive little roll of tobacco known as "the cigarette."

The Legislature of North Dakota lately passed an Act requiring every package of cigarettes to have printed on its label a skull and cross-bones, with the legend "Poison" distinctly stamped in red letters across the box.

## THE CIGARETTE EVIL.

JUDGE POLLOCK, of Fargo, says he has made it a habit to inquire of the many boys that have been before his court charged with various offences, as to whether they are addicted to the use of cigarettes. In only one instance in years has he found one free from the cigarette habit.

A Detroit paper publishes a list of sixty-eight of the most prominent business houses in Detroit which forbids employees under the age of twenty-one from smoking cigarettes either in or out of the store with the knowledge of the management, under penalty of dismissal. It will be a good day for our youth when Canadian business men take similar action.

Governor Bliss of Michigan says: "As a rule, and possibly because of the very cheapness of the article, the cigarette is responsible for the acquirement of the tobacco habit by a very large number of boys, and it is quite likely that many of them would defer contracting the habit were it not for the existence of the noxious article. To the youth the cigarette is exceedingly harmful."

Smokers of cigarettes will not hereafter be employed in the packing-houses of Swift & Co., Chicago. For some time representatives of the Anti-Cigarette League have been working in the stockyards district, and the order of the large packing company is considered one of its first great victories in that district. Mr. G. F. Swift, president of the company, it is said, is doing everything in his power to prevent the smoking of cigarettes by those who are already employed by the company.

It is well that public sentiment has become aroused against this pernicious habit. Legislators are quite right in putting on a par with prohibitive measures for selling liquor to minors, the law prohibiting the sale of cigarettes to minors. It is reported upon good authority that there are only two States, Wyoming and Louisiana, whose legislatures have not considered in some form, at their last sessions, the cigarette question. Eleven States have already passed laws against cigarette smoking. In some cases where restrictive or prohibitive laws have been passed, at first they were not enforced, but public sentiment now demands that they be put into execution.

New Hampshire is one of the States that has recently passed a measure providing that hereafter no person, firm, or corporation shall make, sell, or keep for sale any form of cigarette. Even a gift of a cigarette to a minor is made a misdemeanor. Violation of the law is punishable by fine of five or ten dollars for the first offence, and fifty dollars for any subsequent offence. Delaware's law makes it a misdemeanor to manufacture or sell cigarettes or cigarette paper, and the punishment for violation is fine or imprisonment, or both.

When once the cigarette habit establishes its hold it becomes a giant that cannot be overpowered, showing how dangerous its use. The boys of the country must be enlisted in the anti-cigarette campaign if the evil is ever to be stamped

out. School teachers, who well know from personal observation the evil effects of cigarette smoking and the extent to which it prevails among the youth of our land, can materially aid in eradicating this noxious custom. Over five hundred boys in Louisville, Ky., have joined the anti-cigarette league. Juvenile smoking, which is threatening the longevity of the race, is also prevalent and on the increase in large English cities, and some are favoring parliamentary dealing.

*The boy and the cigarette.* Boy: the biggest developing possibility known to men. Cigarette: a boy-killer by a more or less rapid process. If it did it straight-way, as arsenic or strychnine does its work, it would be better, for the preventive would be applied and it would kill no more people than these: but it is all the more dangerous because it does not do its fatal mischief in a day or week, but insidiously, by inches, painlessly, and even pleasantly, yet none the less certainly. We can imagine a boy saying: "What! One of those innocent-looking little things have harm in it—kill me? Why, I can smoke a dozen of them in an hour! I have done it, and it did me good! I never feel so well as when I have one in my mouth and plenty of them in my pocket, and I am perfectly miserable when I am out and can't get any. And, besides, I have tried to quit, and failed." Nevertheless, they'll kill, and that in a very few years, unless indeed you have an iron constitution, which is not probable in these days of physical degeneration; certainly not if you smoke to excess—and nine out of ten boys do that who smoke at all. And even if you do not now and never will, smoking them in moderation seriously hurts a boy.—G. W. Stevens.

If we call the saloon "The Devil's Church," we may well call the cigarette "The Devil's Sunday-school." There is no agency to-day so destructive of the moral and physical life of the young as this insignificant, white-robed plaything of death.—Willis Brown.

Dr. Gunsaulus, for years president of the Armour Institute, Chicago, a man who has at heart the welfare of thousands of young people, says: "I do not believe there is an agency more destructive of soul, mind, and body, or more subversive of good morals, than the cigarette. The fight against the cigarette is a fight for civilization. This is my judgment as an educator."

"Within half a century," says Dr. Dio Lewis, "no young man addicted to the use of tobacco has graduated at the head of his class in Harvard College, though five out of six of the students have used it. The chances, you see, were five in six that a smoker would graduate at the head of his class if tobacco does no harm, but during half a century not one victim of tobacco was able to come out ahead."

"The Cigarette and the Youth" is a little booklet showing the terrible effects of indulgence in the cigarette. It is published by the Wood-Allen Co., Ann Arbor, Mich., and should be widely circulated among young people everywhere. It is only 5 cents a copy.

## REMARKABLE ANSWER TO PRAYER.

BY REV. J. S. ROSS, D.D.

THE Rev. George Watson, who resides in Walkerton, where he is highly esteemed as a Christian minister, now superannuated, told me the other day the following incident that occurred in his ministry, which I hope will prove of interest and profit to all the readers of the Epworth Era.

In 1862 Mr. Watson was stationed on the Primitive Methodist Mission in the township of Plympton, in the County of Lambton, Ont. He there found Mr. Richard Prout, who had arrived some years previously from Cornwall, Eng. In his native county Mr. Prout, then a young man, attended revival services where he was convicted of sin, and decided to serve God. But when he retired to his room a voice seemed to say, "What you are doing is all right, but wait till you reach Canada." On board ship the spirit continued to strive, and he resolved as soon as he landed to fulfil his vow. At Quebec the voice seemed to say, "It is right, but wait till you are settled." A third time the same spirit and the same voice strove, but he yielded to that one which said, "Wait till you become your own master." By the time Mr. Watson saw him he was owner of his farm, stock and implements, but in response to Mr. Watson's urgent appeal to serve God he replied, "It is of no use; I am a sinner; God cannot save me; with all He has done for me I have not served Him a single hour." He had resisted the Spirit so long that he had lost all hope of salvation. Nothing could shake him out of this despondency. In the meantime the seeds of consumption were working their way to death.

One afternoon at the little appointment in that neighborhood Mr. Prout's brother came up to take Mr. Watson's horse. "How is Richard?" asked the minister. "The doctor has given him up, and he is a lost man." But Christ came to save the lost, replied the ambassador of the cross. After preaching, Mr. Watson addressed the congregation: "The doctor says Richard Prout will soon be in eternity. I have been praying for him ever since I came to this neighborhood. He is unwell, but here is what the Scripture says, and opening at Matt. 18:19, read, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.' How many of you will join me to-night at 9 o'clock, and agree to ask for Mr. Prout's conversion!" One old lady stood up, and then a man. "When nine o'clock comes," he said, "you will be in your homes, but after my next appointment I will be in the woods; however, we will all meet at the throne of grace then." At nine he was in the forest, and stayed for an hour in prayer. At that time the answer came clearly to Mr. Watson's mind that Mr. Prout was saved. He got up and praised God, and then took his way to Mr. Richardson's, a shoemaker, who resided in a new settlement, now called the town of Forest, but which at that time only consisted of eight or nine houses. Mr. Richardson exclaimed, "What's happened

to you to night? We have been much alarmed about you," Mr. Watson replied, "Praying; Richard Prout is saved," "How do you know?" "I have received the answer, and to-morrow morning a messenger will be here to tell us."

In the morning as they were talking they saw a horseman riding up. "You have come," said Mr. Watson, "to inform me that the Lord saved Richard Prout last night at ten o'clock." He replied, "Who has been ahead of me, for he requested me last night to get here as early as possible to let you know." But after a few moments he said, "I must comply with his request and inform the neighbors on the concession of the joyful news."

When Mr. Watson reached the house, he said, "Now, Richard, tell me all about it, for you know you insisted God could not save you." "Well," he replied, "I lay thinking yesterday afternoon of what you had said, and what would become of me if not saved. The clock struck seven. I resolved to pray even if lost. But the more I prayed the more dark my case seemed, and the more guilty I felt myself to be. A little before ten, right on the top of that post, a beautiful light shone, and in the light appeared Jesus, with blood oozing from his wounds, saying, 'I have died for you.' He cried for Annie (his wife) and his mother to come and see Jesus, but they could see nothing. 'How strange,' he said, 'it is so plain.' He believed on Christ there and then. 'How could I help it,' he cried, 'for I saw Him.' 'Christ seemed pleased,' he said, 'and I was happy—all my troubles were gone.' He continued rejoicing till death, which occurred two or three days afterwards; and 'in sure and certain hope' Mr. Watson buried him away in the little country churchyard.

Walkerton, Ont.

## THE BRITISH MUSEUM AND SOME OF ITS TREASURES.

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

WITHOUT any further introduction than to ask the reader to imagine himself in Great Russell Street, London, we shall forthwith enter this historic structure which has been for one hundred and fifty years the repository of much of the world's choicest treasures in art, literature, and history.

As we enter the large folding gates we cannot but notice the forty-four immense stone Ionic pillars which add beauty, majesty, and strength to the front of this massive structure; it is interesting to know that not even the pillars of the ruined Parthenon at Athens nor any ancient temple of Greece, Rome, or Carthage had columns so large as these.

Passing within the doorway we turn to the left, and ascending a magnificent staircase visit the wonders and treasures of the upper storey first. There are very few public buildings in the world where such a staircase as this may be seen. In order to understand something about its proportions we shall use a fashion in vogue at its completion about fifty years ago. It was then said to be wide enough for six "crinolines" to ascend or descend

side by side without any ruffling of skirts or temper.

In the Gold Room, which we enter first, we shall notice in this sketch only two of its many treasures: one is a golden cup standing about six or eight inches high, which first reached the British Court from Germany sometime in the Wars of the Roses and was a highly prized treasure until James I. gave it to the Court of Spain to help along the unpopular Spanish match; thence it passed to France and has only come back within the last five or six years to the possession of the nation for whom it was first intended at a cost to the Museum of \$40,000.

The other object of great interest is the famous Portland Vase, which was once broken by a drunken visitor into a thousand pieces but was again very cleverly reunited after weeks and months of patient labor.

We have just time to glance into the Egyptian Mummy Room, where we may see the remains of kings and queens of four thousand years ago from the land of

treasures at his home in Park Street were in danger of destruction. Having secured his invaluable casket of gems, Mr. Townley was just leaving his house to enter a carriage in order to be driven away out of London to a place of safety, he returned for just one long, lingering look at his priceless marbles which he never expected to see again, when as though moved by some irresistible impulse he seized his beloved "Clytie," and hastily throwing some wraps around the beautiful statue, carried her out to the carriage waiting to convey him to a place of safety. He had made up his mind that if the ruthless mob should attack him he would appeal to their humanity by pointing to his *invalid wife*, so carefully encased in cloaks and shawls; surely they would spare poor Mrs. Townley even if they killed him. Fortunately the house and its treasures escaped destruction as did also their owner, and Mrs. Townley, as the "Clytie" statue is still facetiously called, returned none the worse for her excursion into the country, and afterwards took her place beside her lovely



THE BRITISH MUSEUM.

the Pharaohs. Some rather funny questions are asked of the attendants at times; it is said a visitor to this room once asked if Cromwell's skull could be seen, and on being told that it was not there said, "Why we saw one at Oxford and we thought you would surely have one in the British Museum."

Before descending our grand staircase to inspect the wonderful treasures of the ground floor let me ask you to look at a beautiful statue—one belonging to the famous "Townley collection"—a most valuable set of ancient and antique art presented to the Museum by Mr. Townley. The piece of sculpture to which I refer is named "Clytie," and represents a beautiful lady emerging from the petals of a flower. According to Mr. Townley it was the gem of his collection; but just here I will narrate a strange incident which happened in the Gordon riots of 1780. During those dark and stormy days it became apparent that Mr. Townley, who was a Roman Catholic, was liable at any time to suffer from the fury of the mob, and that all his valuable

companions in art in this wonderful museum having been bequeathed to the British nation by Mr. Townley—a confirmed bachelor.

One result of the Gordon Riots was that regular soldiers were on duty here day and night until about forty years ago, when their presence was deemed unnecessary.

All the Natural History treasures of the Museum are now in a separate building on Cornwall Row, in Kensington, as it was found quite impossible to accommodate the rapidly accumulating mass of curiosities from all parts of the world in the present buildings. We have spent only ten or twelve minutes on what is called the First Floor, where I should like to spend as many hours, and we must perforce leave our visit to the Ground Floor among the books, the Elgin Marbles, the Assyrian wonders and the famous Reading Room for another article. Hoping that I have not wearied you with this hasty description, we shall again descend our grand staircase and present ourselves at the doors of the noted Gren-

vile Library, ready for an inspection of some more wonderful treasures next month.

Ottawa.

#### A RECENT EXPERIENCE: A PLEA FOR PROHIBITION.

BY REV. G. L. POWELL, B.A.

"WILL you please come and see my husband as soon as you can, Mr. Powell!" said a woman, while I was shaking hands with the people as they were passing out of our church on a recent Sunday evening.

"Certainly I will," I replied. "I shall call in some time this week. What is wrong with your husband, madam?"

"He is quite indisposed, and is feeling very despondent. I shall be delighted if you will come and cheer him up a bit."

Accordingly, the writer called on Alfred Pratt on the following Friday, and found him in much the same condition as his wife had represented. He was suffering from a "bad attack of rheumatism," as he termed it; and not having been able to work for the last six weeks, was indeed much depressed in spirit and exceedingly downhearted. He was alone when I called, his wife having gone out washing.

"So you are feeling somewhat 'blue' these days, Alfred?"

"Yes, indeed, I am," he replied, "and I am pleased to see somebody to speak a word of cheer to a fellow."

"Had I known of your illness I should have called before," I replied. "Why didn't you send me word that you were sick! It seems sometimes that when people get sick they imagine their pastor must intuitively know all about it, and then if he shouldn't happen to find out, they do considerable talking along the line of pastoral neglect. Isn't that so, Alfred?"

"I am afraid that is the truth, sir. Sometimes we church-going people get quite unreasonable in our demands, and are hard to please."

"Not at all of you," I said. "There are a great many exceptions."

"Yes, yes," he answered, "that is so—there are a great many exceptions. We are not all fault-finders and grumblers. On the whole we believe that our ministers are doing all they can for us."

"That is right. I am glad to hear you speak that way of God's ministering servants. I always 'fight shy' of those people who are incessantly finding fault with the preachers. Their company is neither helpful nor desirable. Well, my brother, how have you been getting on in the divine life during those weeks of sickness? Have you been brought any nearer to God? Of course, you don't come to our church very often; but I gathered from a conversation we had some months ago, that you were a Christian man and a member of some church—Little Trinity Episcopal Church, is it not?"

"No, sir, I am not a member of Little Trinity Church. I belong to the Fred Victor Mission. That is really my church home, but I go to your church occasionally. I like to go there because

your people are so nice and friendly. I always get a few hearty handshakes and an invitation to come again. We poor people like that kind of treatment when we go to church."

"I am sure I am delighted to hear you speak so kindly of my church, and I assure you, that you and every one else will always find a welcome there. But you haven't told me how you have been doing spiritually during your illness."

"Ah, sir! I have been greatly tempted since I have been sick," he answered sadly. "My old enemy has been at me again and has been attacking me at my weakest point."

"That is an experience common to us all, Alfred," I replied. "The tempter is sure to assail us where our fortification is most vulnerable. In what way have you been tempted so severely, my brother? If you tell me, perhaps, I may be able to render you a little assistance."

He smiled sadly. "I see you are not acquainted with me," he said. "I am a reformed drunkard. My weakest point is my appetite for strong drink. Oh, what a consuming fire it is in my bones at times! During those weeks of pain and suffering, I have had an insatiable longing for drink. It has seemed sometimes as if all the fiends of the bottomless pit were both inside and outside of me, urging me on to drink. Would you like to hear my experience from the beginning, Mr. Powell? After I am through, I don't think you will blame me entirely for the many failures I have made."

I replied that I should like to hear his experience, which I give as briefly as possible:

"I was born in London, England, and am now in my fifty-fourth year. I was one of six children—two boys and four girls. Father died when I was about ten years old, and left mother with us on her hands. My brother was my senior by some two years, and he did all he could to help mother support and provide for us. I said my father died: I should have said he was killed, for his death was caused by drink.

"I shall never forget the day he died. That death-bed scene is as vividly before my mind now as if it happened but yesterday. We lived in one room, not larger than this one where we are sitting. The furniture consisted of an old table, two rickety chairs, an old wooden bedstead, and a few cooking utensils. My father was lying on some straw on the bed, and with but scanty covering. All of us children slept huddled together on the floor in one corner of the room. The morning father died mother called us early. He was raving mad with delirium tremens, and we stood over him and watched him for two or three hours. It seemed as if the room was full of devils. At last the end came; his ravings ceased, all became quiet, the hush of death fell upon us, and father was no more. My brother and I made a promise then to our dear mother over the corpse of our father that we would never touch intoxicating drink. My brother kept his promise, but I broke mine. The same day on which father died he was buried. None of us went to the funeral. He was buried in a pauper's grave, and neither

mother nor one of his children has ever seen his grave unto this day.

"At the age of fourteen I joined a temperance society in the East End of London, called the 'Cold Water Guards.' Do you see that picture on the wall? That's me in the uniform of the society. I tell you, sir, that association was a great help and a great blessing to me. But for that society, I might have fallen sooner. One member of the Association took an interest in me, and I became apprenticed to a painter and decorator, and two or three years after serving my time at that business, I went into the chimney-sweeping trade. That is a very profitable business in London. Do you see that other picture there? That's me again. There I am dressed as a chimney sweeper, and there are the tools of my trade in my hands—brooms, you know. Now, look at that third picture. You see I am dressed like a gentleman. You'd never know I was a chimney-sweeper then, would you? I was very successful then, having had four branch chimney-sweeping businesses, where I bought and sold the soot, and also rags, bottles and bones.

"When I was twenty-six years of age, I was in a position to marry, and like a great many other young men, I took to myself a wife. She was a Londoner like myself; but do you know that step was the cause of the bitter experiences of seven years of drunkenness. We lived happily together for fourteen years. She had quite a bit of learning, and attended to my book-keeping and correspondence and kept our bank-book as well. You look surprised at that! Why, one time I could write a cheque for seven hundred pounds—about 85,500 of Canadian money, I suppose.

"One morning I was called to one of my branch businesses early, to look after an offer that had been made to my agent, and on going out my wife asked me what time would I be home. I told her that I could not tell exactly but that, in all probability, it would be late in the evening before I returned. That was the last time I saw her from that day till this. As soon as I had gone, she and one of my hired men—a chimney-sweeper and twelve years her junior—ran away from London together, but not before she had taken from the bank all the money that I had saved, namely, seven hundred pounds. I waited for nearly a week expecting her home, but she never came, and when I called at the bank and discovered that she had taken all the money with her, I became almost frantic. Within a month, I received a letter from the mother of the man with whom she had eloped, saying that her son and my wife had gone to America, and commiserating me on the dreadful calamity that had so suddenly befallen me.

"After receiving this intelligence, I sold out my business and took to drink. You see, that was easy for me to do, for I have been cursed with the appetite from my birth. Yes, I took to drink as readily as a bird flies or a fish swims. I drank steadily for seven years, and having spent every cent of the proceeds of my business, I was reduced to a state of beggary. Many a night in London I have slept in some old alley on the door-

step of some building. I know what want and hunger are! I know what it is to be without a home or a friend! I know what it is to be in St. Michael's Hospital with delirium tremens.

"Two years after the elopement, another letter came to me from the same woman—the mother of the scoundrel who ran away with my wife, stating that she was dead, that she had died in New York of typhoid fever. This sobered me up a little, and I wrote to my brother who was in Toronto, asking him to send me a ticket and a little money, as I would like to go to Canada, and in a few weeks I found myself in his home in Toronto. That was seven years ago last July. Let me see: yes, I came to Toronto in 1894. Two years afterwards my brother died. He lived a godly life and died a triumphant death. He was the first man that ever made any impression on me for good.

"I kept on drinking in this city, but not as bad as in the old country. One evening, however, I strayed into Fred Victor Mission and enjoyed the meeting, although I was somewhat under the influence of drink. I went again and again, and finally gave my heart to God. I found a true friend in the Rev. Mr. Shore. You know him, of course. Well, in my estimation, he is one of the best ministers in this country. He is like his Master, always going about doing good. They say he is a great scholar. Well, you'd hardly know it by hearing him preach, because he speaks in such a way that we can all understand him. I suppose education does make a man speak plain and simple like. Well, anyhow, Mr. Shore has been a great blessing to me. It is a question whether I'd have ever been converted but for him. His kindness to me has been something astonishing, but he's kind to everybody—that man! Eternity alone will be able to measure the work he has been doing at the Mission. He has, under God, helped to make men again of a great many worthless drunkards, such as I was.

"But I must tell you that I have had one fall since I became a Christian. Oh, those cursed public-houses! If they were all closed a couple of years ago, I should never had occasion to tell you now what brings the blush of shame to my cheek, and sorrow to my heart. Two years ago the 24th of May next, the craving for drink came on me with irresistible force, and I yielded. I fell and continued to drink for ten days. Those were the worst ten days of all my life. Then I went to the Rev. Mr. Shore and told him all about it. My wife went with me. It is nearly three years ago since I married my present wife, and she has been a benediction to me, I tell you. Mr. Shore didn't drive me away, and give me up as hopeless, but he prayed with me, wept over me, exhorted me, and entreated me to come back to the Heavenly Father's house. Then and there, Jesus took me in again, and I have been kept by His grace ever since. I praise Him daily for His great salvation. However, since that time I have had some great struggles with my old enemy. Not long ago I made my wife lock me in that bedroom for three days, because the appetite and craving for drink was on me. On such occasions, if I go near a hotel or come

into contact with the drink odor, I am afraid that I should be overcome and fall into sin again. Do you think we are going to get prohibition, Mr. Powell?"

After listening for some time to Alfred Pratt's story, I found myself unprepared for his last question, for I was thinking deeply. However, I rallied and said, "Why not?"

He replied, "I see, by the papers, that they are trying to make it as difficult as

**W**AS not the first period of the League's history one of magnetic novelty? The wave rolled up wide and high. Are we not now in that period called simple duty? The wave has receded. It will return, deeper, higher, wider, for conviction of duty will flame into resistless enthusiasm.—*Rev. I. Tobell, D.D.*

possible." Then he continued, sadly: "If those men only knew what I have to suffer, I think they would make it as easy as possible to get prohibition in Ontario. I am praying every day that we may get it. I am only one in thousands that are longing to see the accursed liquor traffic put down. I am not so much to blame, after all. I have been cursed right from my very birth. Oh, will not the more fortunate rise up in their might and put away the accursed thing, and give us unfortunate appetite-cursed men a chance for life and liberty!" These last words were said with a wail. This incident has made the writer more of a prohibitionist than ever. May it have a similar effect upon all those who read it!

Epworth Leaguers, let me appeal to you. Use your influence in every conceivable and legitimate way for the overthrow of the liquor traffic. Nothing less than prohibition will suffice. It must come—we must have it. Let us, then, as Epworth Leaguers, present an organized front to the common foe and fight for the liberation of the drunkard, for the demolition of the kingdom of King Alcohol, "for God and home and native land." Toronto, Ont.

**S**INCE the Young People's Forward Movement for Missions was inaugurated, the young people of Canadian Methodism have contributed ONE HUNDRED THOUSAND DOLLARS to Missions.

The *South African Endeavour* tells of a society which has three members at the front who never fail to send their responses for the monthly consecration meeting. On one occasion, however, one member was unable to get his letter off in time, so he tried to send his response by wire. This proved impossible, as both clerk and censor were convinced that the Scripture reference was an attempt to convey secret intelligence.

#### WHAT ONE MAN HAS DONE FOR PROHIBITION.

**M**R. S. F. PEARSON gives the following interesting account of his work as Sheriff of Portland, Maine:

"I was never placed in such a position as I was on the afternoon I was nominated for Sheriff of Portland. My wife was lying at the point of death, and had been ill for many weeks. I knew what it meant; I knew what a responsibility it was; I knew the effort that had to be put forth in order to accept that nomination with any degree of propriety whatever. I asked that I might be excused for a time. I went across the way to our mission. I went into my private room, locked the door and fell on my knees and I asked God to show me my duty and give me strength and courage to do whatever it might be, and if God ever spoke to Saul of Tarsus as he lay prostrated while on his journey to Damascus, God Almighty spoke that day to Samuel F. Pearson. I went back to that convention, accepted that nomination, and said in closing, 'Friends and brethren, I am the next Sheriff of Cumberland County.' Perhaps I was the only one that believed it."

"I little knew then what four months' campaign meant. Ours is a large county, it covers a great deal of territory, and there were three strong candidates, Republican, Democratic and Socialist. It was a hard prospect and a hard fight to encounter or to engage in, but God from that moment began to let His healing power rest upon my companion. She began to improve and during the whole of that campaign she steadily but slowly gained in strength so that she could sit up again. That gave me an opportunity to get out upon the stump and speak, and I spoke fifty-seven times in that campaign to the people of Cumberland County that I had met and mingled with daily for thirty-two years. I began to see that my prospect was even brighter than I thought it was.

"But they began to import stump speakers against Pearson, who had no party whatever behind him. There was one man, by the name of Butterick, one that they had imported from New Hampshire. After one of his meetings, in which he called me a crank with wheels, I told my man to harness my horse and I drove to where he was stopping, and I said, 'I have come over this morning on a peculiar errand.' He said, 'What is it?' I said, 'I have come to challenge you to meet me in debate in the city of Westbrook, seven miles from here in this county.' He looked up and said, 'Who are you?' I said, 'I am the man that's got the wheels.' He accepted. As I was the challenging party the committee arranged that I should speak three-quarters of an hour, and he should have an hour to reply to me, and I should then have fifteen minutes to reply to him. I only wanted fifteen minutes anyway. It was all right. So I went on, and I was very good—very. I left that fellow an opportunity to chop me all into mince meat. I had fifteen minutes coming.

"I said, 'Ladies and Gentlemen, I have only fifteen minutes now to reply, but I want to have your undivided atten-



tion. This man said I am a crank (for he had repeated his old story). I do not know a more useful thing for a washing machine than a crank, and I am in the washing and wringing-out business. This man has given me the credit of having wheels, and if I only keep them well lubricated and revolving in the right direction, I can run them in the right direction. He has come to our city an entire stranger. He has told us of the great calamities that would befall us if I should be sheriff. He has told this story better than I could. I tell you, before God, that if I am elected, I will tear all the bars out of the hotels in Cumberland County, not only in Portland, but every county. And then this man says the hotels will shut up, and what will become of our summer tourists? I have been down and examined the jail, and there are 280 prisoners there and 181 are there for intoxication, and so I will shut up the hotel bars and saloons and I will empty the jails, and then you can put all your summer tourists down there if you want to. There is another terrible thing that he has brought up to frighten you. He said the grass would grow in our streets. Just this morning before I left Portland I drove down to a hay yard and I inquired the price of hay, and cheap hay is worth \$21 per ton, and I would rather have a crop of grass than a poor lot of drunkards. You ought to have seen the fellow by that time. He was almost all withered away.

"On the 31st day of December, a year ago, I went to the Cumberland County jail, and there, in the presence of the County Commissioners, I was told to hold up my right hand, and I did so. The proper officer said, 'You will repeat after me:'

"I, Samuel F. Pearson, do solemnly swear before Almighty God (it was the solemnest moment of my life) that I will enforce the laws of the State of Maine, and support and maintain its Constitution according to the best of my ability, so help me God."

"I was bound by an oath: there was no will for Pearson in it and around it. It was a matter now in dealing honestly with my God. Going from that place as hurriedly as the carriage could drive me home, I went into the room of my dying wife. God gave her consciousness for a few moments. She called me to the bedside, and with her weakness she pulled me down to her. Her burning lips pressed mine. She said, 'Some one has told me you are now the sheriff—be a good one—be a true one; close the rum shops.' She closed her eyes never to speak again in this world. Her lips moved, but she could not articulate the sentiments, but by the grace of God, I will hear the balance of that sentence by and by.

"I engaged in the work, and the first day of my term of office we seized sixty-

one rum shops. I immediately drove to every hotel in Portland and told them that they could have twenty-four hours to get their rum and liquors out of the way and out of the city, not to be stored on the premises nor within the limits of Cumberland County. Every hotel-keeper said to me, 'Mr. Sheriff, we have got the best of you, we sent it away yesterday.'

"After I had been in office for six months I thought I would like to know how true the prophecies of this Mr. Butterick were, so I took a carriage and drove over the city, taking two of the leading officials with me. I went across to the largest retail boot and shoe dealer in the State of Maine. I said, 'Brother Lane, I have come to ask you how business has been since I have been enforcing the law.' He said, 'Look down through that store—there are four more clerks on that floor than ever before since I have been in business, and my trade has increased sixty per cent., and I am selling the worst men and the worst drunkards in Maine boots and shoes every Saturday night.'

"A man in one of the hotels told me only a short time ago that his trade had

MODERN CHIVALRY.

THE New York *Tribune* cites two instances of heroism in obscure life that are worthy of being inscribed on any roll of chivalry. When in the New York subway explosion of last week William Tubbs, a mechanic, saw a fellow-workman rush out of the powder-house, crying out that the magazine was on fire, he rushed into the place and strove to put out the flames. It was not his work to do; he was not in charge of the magazine. He might have run the other way and saved his life without being charged with neglect of duty or of cowardice. The other instance was that of two trained nurses in charge of a small-pox patient on Staten Island. There is no hospital there, and the patient was confined in a tent. When a storm at night wrecked the tent and put out the fire, and the patient was in danger of dying from the cold, these two nurses got into bed with her, one on each side, and with their own bodies protected her from the storm and kept her warm and saved her life. The *Tribune* says: "It is no light thing to be a smallpox nurse in the best of circumstances, when the patient can be kept at arm's length and disinfectants can be constantly employed. But what is it to lie down in the plague stricken bed, and for hours clasp the patient close in your arms and to your bosom, as a mother clasps her babe? It is not easy to conceive an act of purer heroism than that of these two nurses, who at its end declined to give the public their names, because that would be contrary to the rules of their calling."

Be kept at arm's length and disinfectants can be constantly employed. But what is it to lie down in the plague stricken bed, and for hours clasp the patient close in your arms and to your bosom, as a mother clasps her babe? It is not easy to conceive an act of purer heroism than that of these two nurses, who at its end declined to give the public their names, because that would be contrary to the rules of their calling."

In Japan no saloons exist, *i.e.*, in the American sense of the word. Sake shops are as plentiful as grocery stores, but there is no drinking within them or disorder of any kind, and they observe the same hours as other business houses. A writer in the *Tokyo Christian* says: "I have never seen a drunken man in Japan, and I do not expect to until Japan becomes sufficiently civilized to adopt the American saloon."

SOME one asked a lady, who had peculiar success in raising flowers that were both beautiful and abundant, to disclose the secret of it all. "Oh," she replied, "my flowers bloom profusely because I am continually cutting them off and giving them away." While, perhaps, the fact that she gave them away had nothing to do with the profusion of bloom, it is undoubtedly true that if the flowers had been left to die upon the stalk, development would soon have ceased. Here we have a forcible lesson for the Christian. It is the Christian who continually gives out the fragrance and sweetness of his life to others the increases of whose graces there is no end.

A Message to Epworth Leaguers.

TELL your young people to make Roosevelt's maxim their own: "BETTER FAITHFUL THAN FAMOUS;" so shall they best serve their day. The world is looking hard for the genuine man, the man to whose lips rises the question first, "Is it right?" Its rewards are all for him, if he just sticks it out, which only means that he has faith enough in the Lord as the backer of the right to bring him through. So that he may have it, let him cultivate muscle and red blood, fresh air and hard work, and then sail in. Nothing in the world is jollier than a good fight when you know you are right; for you can't lose then.—Jacob A. Riis, in *Epworth Herald*.

been from \$300 to \$500 a week letter since I had been sheriff and had torn the bar out of his premises than it had ever been since the time of hotels.

"Our city of 55,000 inhabitants had been alarmingly cursed by three hundred saloons for the last eight years. Our taxes had gone from \$16 on the thousand up to \$22, and the first year of my administration I turned back into the city treasury of the city of Portland forty per cent. of the entire pauper fund, because we had no need of it. We have expended money on engines in the workshops, we have paid more than \$16,000 for repairs in the Supreme Court room, and to-day, for the first time in the history of Cumberland County, after this large expenditure, Cumberland County owes no man on earth a single dollar, and the first day of January we had \$64,000 in our treasury.

"There are twenty-five cities and towns in Cumberland County besides Portland, and there is no such thing in existence as an open saloon or an open bar. It does not exist, and for that reason I claim with all the power that I possess that Prohibition prohibits."

## A BIRD LESSON.

BY REV. WALTER WRIGHT, B.D.

It was a day most glorious,  
 With bud and blossom rare,  
 When the spring tide like a young bride  
 With smiles was witching fair.  
 Night came with calm and wonder,  
 Unbroke by sound or breeze,  
 And the moonlight vied with the moon-  
 light  
 O'er the gardens of Hesperides.  
 Then in the splendid morning  
 What rapturous songs were heard!  
 The earth filling with ecstatic thrilling  
 In the notes of every bird.

It was a day of tempest,  
 Winds in cyclonic mood,  
 Bud and blossom on earth's tattered  
 bosom  
 In drear confusion strewed.  
 Then came a night of terror,  
 With thunders bellowing loud,  
 Lightnings flashing, and storm-sprites  
 gnashing  
 Their teeth in the ebon cloud.  
 But in the breaking morning  
 The birds sang just as strong,  
 The notes seemed clearer, the music  
 dearer  
 Than in the previous song.

O soul! amid the tempest  
 Learn thou this lesson just,  
 With lightnings playing and wild winds  
 swaying  
 Sing still thy song of trust.  
 Our Father is Jehovah  
 Not only when he flings  
 With stintless giving the joy of living  
 Into the heart of things.  
 Sing just as sweetly, strongly,  
 Without a note of fear,  
 With soul as restful, and music zestful,  
 As when the day is clear.  
 Beamsville, Ont.

## THE PRESIDENT AND HIS CHILDREN.

A STORY is being told in Washington of a trifling event in the White House which well illustrates the sympathy which exists between the President and his children. One day there occurred, immediately over the President's reception-room, a series of noises which made it almost impossible for Mr. Roosevelt to hear what his visitors tried to say to him. Mr. Cortelyou volunteered to go and find out what was the occasion of the disturbance, but his chief replied: "No, Cortelyou, it is only the children." Finally the noise became unbearable, and, excusing himself, the President rushed upstairs to the attic, where the children were at play. He did not return for over an hour, and when he did his hands were dirty and his collar awry. "The children were having serious trouble trying to construct a tent which would not stay up," he explained, "and I had to stay and help them fix it. I don't think it will come down now, and we will not be bothered any more." The fact that several senators and a diplomat had been kept waiting while he assisted in his children's game never seemed to impress the President.

## THE CRITIC.

BY REV. W. M'MULLEN, B.A.

THE critic, like the devil, goeth about seeking whom he may devour. To eye of hawk and sting of wasp and a small modicum of brain, and he is equipped.

The critic does the biggest business on the smallest capital of any man you ever knew. He cannot preach; but he can tell you what spoiled the sermons of Whitfield and Beecher.

He sings like an owl; but he can tell you where Patti and Albani fail. His performances on the violin marvellously resemble pussy's midnight serenade; yet he will prove to you that Paganini and Ole Bull were only respectable amateurs. His heroes, if he has any, are all dead.

Now there is a certain fascination in this work. To be able to point out

literally frightened to death by the critic in the pew.

But you say, people ought to be told their faults. Yes, and so this article was written. Criticism, as it usually exists, is a grievous fault. Let us tell others their faults; but let us do it in kindness and love. When a critic loves, his poison becomes honey, and his rasping strain a low sweet song.

The penalty of criticism is isolation. The critic is a foe to comfort and good fellowship. In his shadow grows no flower. He becomes an Esau, and wonders why. Unfortunately, his zeal in correcting others diverts his attention from his own errors, and he is often an outrageously inconsistent member of society.

His work is destructive, not constructive. It is easy to see the spots in the sun; it is hard to build a better. Men wisely cling to the imperfect violin, that pleases and charms them, and have no faith in the ideal one that has yet to be constructed.

The critic becomes a human crow, with keen nose for carrion, but with dimmest eternal croak; and men learn to shun him as they shun the plague. And now, my brother, or sister, if you have shared the satisfaction and borne the penalty of the critic, let it pass from you forever.

Find the song God meant you to sing. Our world is dark enough and dreary enough. Not yours to add to the gloom, but to increase the joy. Let your light so shine that the darkness shall grow less, and let your song cut through the gloom as a melody of heaven flung athwart the harsh discord of hell (for truly, child of God, your melody is of heaven, and all discord is of hell). Be a herald of light and cheer, and leave to others

the thankless mission of counting the notes in the sunbeam.

Let the devil do his own work.  
 Harrow, Ont.

## SOME FROGRESS MADE.

AMONG the achievements of half a century, Dr. Henry enumerates: "The attitude of the medical profession to temperance reform; the testimony of life insurance companies as to the value of total abstinence; the wonderful growth of sentiment and organization among children; the fact that ridicule has ceased to be an effective argument against our crusade; the witness of truest science to the baneful influence of strong drink upon the system; the larger place which this reform has made for itself in the sympathy and support of the Christian Church; the growing numbers of total abstainers among the ministers of all denominations; and the unrecorded statistics and influences of various forms of commercial life, notably the exceptional development of temperance restaurants,



REV. R. WALTER WRIGHT, B.D.

Cesar's blunders and Alexander's mistakes, to show where the British Cabinet has failed and to suggest improvements in the foreign policy of France and Germany; to give pointers to Koch and show forth Kipling's faults; in short—to sit as judge on literature and art, natural science and political economy, sociology and astronomy, theology and everything else, is surely calculated to make a little man feel wondrous big. So the critic sits, a grasshopper on an oat straw, and tells how this world ought to run.

Critics are by no means scarce, and yet their number bears no proportion to their noise. The man whose sleep was broken by the awful uproar of a neighboring pond, made calculations that there could not be less than a million frogs. He dragged it, and found three.

There is no hole or corner where the critic's voice is not heard. In some Leagues and Christian Endeavor Societies he has well-nigh hushed all the rest to silence; and, I have no doubt, many a nervous, sensitive preacher has been

all constitute one sublime argument as to the growing power of temperance reform and utter their strong prophecy concerning ultimate and, we believe, early victory."

#### SMALL ACTS.

BY W. L. WATKINSON, D.D.

WE do not know the far reaching influence of small acts. We perform a deed of simple honesty, justice, pity, helpfulness, and straightforwardness; we do not think of the mustard tree that is to grow out of the smallest of seeds. It is said that the fuchsia was introduced into England by a sailor boy, who brought it from a foreign clime as a present for his mother; she exposed it in her modest window, it became an attraction, and that plant pioneered all the fuchsias in the country. How little that sailor boy knew what he was doing! He did far more than he thought. He has gladdened thousands of eyes and hearts. If he could come back to-day and see his plant blooming on the window-sills of the poor, in the gardens of the rich, in the conservatories of connoisseurs, how surprised and gladdened he would be! If he is a public benefactor who makes two blades of grass grow where only one grew before, what shall be said of him who makes a million plants bloom where only one bloomed before? So we perform nameless acts of kindness, forbearance, and equity, we speak fugitive words of truthfulness and courtesy, and these have a self-propagating power and go on reproducing themselves in endless harvests.

#### OVERCOMING BESETTING SINS.

OUR besetting sins are peculiarly humiliating. They cling to us so firmly after we have determined to be rid of them, they reveal their power so often after we have supposed them conquered and abandoned, they assail us so unexpectedly and often beguile us so easily, that we sometimes doubt whether we really have any power or self-control remaining or any trustworthy loyalty to God and duty. It is no excuse for us, but it certainly is comforting to remember that everybody else is tempted similarly, and that our heavenly Father understands the situation even better than we do.

It is a strong temptation to make special excuses for such sins, and sometimes and to some extent this is proper.

Besetting sins are to be conquered like any other, by prayer and faith and courage and sturdy resistance, by cherishing holy thoughts and cultivating holy aims, by avoiding circumstances involving temptation, by choosing ennobling companions, by studying how to live in constant communion with the Holy Spirit. When the heart is consciously and gladly surrendered to Him so that His presence and power rule in it, even our severest besetting temptations can find little or no opportunity of access.

The sins which beset us specially do us a great service in teaching us self-distrust and humility. But for them also many of our greatest spiritual victories would

not be won, and our characters would not gain that degree of vigor which now is attainable. When we come to look back upon our lives from the divine point of view we shall confess that, in spite of all the sorrow and strain which they caused, our besetting sins were valuable agents in securing the chief object of life, the development of a holy, heavenly character.—*Helpful Thoughts.*

#### PARENTS CHILDREN.

THE writer some years ago was a guest for a day or two in a family in which there were four boys from eight to twenty years old. The charming thing about the household was the deference the boys showed their mother. When she entered a room they stepped aside to let her pass in first. In the table conversation she was never interrupted when she was talking, and what she said was treated with respect. The visitor could see that she held a unique place in the household. She was mistress, and her boys gave her the deference that they would have conceded to a queen. There was no lack of genial temper and bright sally and rejoinder. It was evidently a happy household, but the note of affection and honor for the mother was unmistakable. The explana-

**D**URING the past seven years 45,680 splendid volumes have been circulated among the young people of Canadian Methodism by means of the Epworth League Reading Course. This is educational work which cannot fail to have good results.

tion was not difficult to discover, for it needed only slight observation to detect that the attitude of the sons toward their mother was only the reflection of the attitude of their father toward his wife. Her personal authority and pre-eminence in the home was emphasized and enforced by her husband's unflinching courtesy toward her. One could but think how much parents can do, if they are wise, to prevent their children from falling into habits of disregarding their rightful claims to honor, that are, such a reproach to many American homes, if husbands and wives honor each other with considerate courtesy.—*Watchman.*

#### LIKE GOD'S CHILD.

IN a little writing desk, belonging to a dear little girl who died, was found a series of resolutions for daily conduct, ending with this sentence, "I want to be like God's child." What sweeter, nobler ideal of Christian living could be held by anyone than to be "God's child!" Our lives have grown so complex and so full of manifold cares and so-called Christian duties, that we are in imminent danger of losing the simplicity and childlike trustfulness that should characterize us as followers of Jesus.

There is much to be done in this world, but our Saviour nowhere commends the

hurried, worried life of perfunctory service, or the feverish anxiety that often seems to have taken possession of the most devoted Christian workers. On the contrary, He utters a distinct disapproval, not only of the life of empty forms of religion, but of the anxious and troubled life.

It was a little child that He set into the centre of the group of disciples and said: "Except ye be converted and become as this little child, ye cannot enter into the kingdom of heaven." To those who would follow Jesus, Ruskin says:

"You have the child's character in these four things—humility, faith, charity and cheerfulness. That is what you have to be converted to. 'Except ye be converted and become as little children.' You hear much in these days of conversion, but people always seem to think they have got to be made wretched by conversion—to be converted to long faces. No, friends, you have got to be converted to short ones; you have to repent into childhood, to repeat into delight and childlikeness."—*Western Christian Advocate.*

#### "THINGS THAT S'PRISE YOU."

There's lots o' things that s'prise you  
When you're little, just like I;  
When you bump your head they tell you,  
"Oh, you're too big to cry!"  
But when there's pie for dinner,  
And you want another bite,  
The big folks say, "Oh, no, indeed,  
You are too little, quite!"

Then when there's company, you know,  
They wash you up so clean,  
And tell you little bits o' folks  
Must not be heard but seen.  
But next thing that you know about,  
Your hear 'em say, "Now, dear,  
Stand up and say your little piece  
For Mrs. Smith to hear."

That's just the way things s'prise you,  
When you're little, just like I;  
But I s'pose you'll understand 'em  
When you're older, by-and-by.

—*Pacific Christian Advocate.*

#### POWER OF EXPERIENCE.

THEOLOGY may be badly mixed, but personal experience is truly unanswerable. I believe the world will come to our churches when convinced we are having a fresh and deep reality of experience. Experience and proof are synonymous words. This is why a deep revival brings the crowd.

Paul and Barnabas succeeded in the great Jerusalem council by telling their experience with the Gentiles, and throughout his life that was over Paul's tremendous power. With all the apostles he simply said, "We tell what we have seen and heard and our story is true." That kind of preaching wins attention every time, and is sensational enough for any place because it creates a sensation. Theology, Ethics or Doctrine are all right, but they must be blended with personal experience. Without this life they are lifeless. Any topic that is so blended is proper for your sermon; this is the critical test.—*Roland D. Grant, D.D.*

## The Saloon Must Go!

### No Right to Exist.

The saloon has no moral right to exist. The shelter it affords to poor men would not be needed if poor men would let whiskey alone, while the shelter it affords to criminals is a curse to society. Men need home life, not clubs nor saloons. The ban should be placed upon every kind of traffic which tends to break up home life and make men vicious.—*Michigan Advocate.*

### The Character of the Saloon.

Is the saloon a wrong? It is pretty late in the day to ask that question. It is not only wrong—it is a crime against morality, and it is a crime against good government, since it subverts and destroys both. It attacks virtue; it is the great cause of pauperism; it is the hotbed of anarchy; it is a source of burdensome taxation; it is a steaming vat of political corruption; it always needs police surveillance; it is a menace, a peril, a threat against morality and good government.—*Central Advocate.*

### Just an Ordinary Saloon.

The family of John Daly lived in the basement of No. 461 East One Hundred and Forty-first Street, where the mother was employed as janitress. As her pay was very small, she was accustomed to do peddling besides, to feed her little ones.

For the last three years the father and husband refused point-blank to work, but, taking his wife's earnings, spent his time in saloons. When she refused to give him her money, he beat her and the children until she consented.

A week ago John was taken sick, and as there was no money in the house, Mrs. Daly could not send for a doctor. Neighbors who had called to see the child noticed that he had a high fever, and they urged the grief-stricken mother to send for a physician, money or no. Then it was found that the poor child was in an advanced stage of scarlet fever.

Last Saturday night Daly came home intoxicated. The child was delirious and called for his mother. "Don't let papa beat me, mamma," the tiny patient wailed.

Beside himself with drunken rage, Daly seized the dying boy, tore from his head the ice-bags which the doctor had bound around it, beat the wee sufferer, and threw him to the floor.

The mother, crouching in a corner of the dark room, gasped hysterically: "Don't! Don't kill the child!"

For answer Daly grabbed her and beat her till neighbors came to the rescue.

Sunday night the drink-crazed father again started to beat the child. The mother's cries caused a commotion in the neighborhood and crowds flocked to the house. A policeman dashed into the room of the Dalys, and after a scuffle

subdued the husband, taking him to Alexander Avenue Station.

The sick boy, who was unconscious, was removed to the Willard Parker Hospital.

Monday morning Daly was sentenced to six months for wife-beating. After he was taken to the Island it was learned that the child had died.

Mrs. Daly, heart-broken, went to the hospital, but the physicians would not let her see the body of the boy. Neighbors got up a collection for the funeral.

Herman Schneider, an undertaker, volunteered to conduct the burial free, and the fund was given to the mother.

Yesterday a little plain, zinc-lined box was shipped to the hospital, and without any ceremony the body was conveyed to Calvary Cemetery.

Mrs. Daly is prostrated and unable to work any longer. The residents of the Bronx are getting up subscriptions for her.—*New York Daily.*

### "Tee-Tee-Total Forever."

"Total abstainers from all intoxicating drinks" were re-named as long ago as 1833 by the late Richard Turner. *Echo* describes the incident:

"Turner was a simple, eccentric, but honest and consistent reclaimed drunkard, formerly known as 'Cockle Dick' from his having hawked cockle and other shellfish through the streets for a livelihood. After his reformation he arrived at the double distinction of a plasterer's laborer and a new name—'Dicky Turner.'"

"Being in the habit of speaking at the temperance meetings, he is said to have made use of the following provincialisms in a philippic against the old system:

"'I'll heve nowt to do w' this moderation botheration pledge. I'll be reet down tee-tee-total forever and ever.'"

"'Well done, Dicky,' said Mr. Livesey; 'that shall be the name of our new pledge,' and so, from then until now, all who sign the total abstinence pledge are proud to own themselves teetotallers."

### He was Repaid.

An annual visitor to the United States Mint is a shrewd son of old Ireland who presides over a saloon in one of the uptown wards of Philadelphia. His visit is always made a week or two before Christmas, and is for the purpose of getting a large quantity of bright new silver dollars, halves, and quarters, in exchange for his customary coin, and Cashier Murphy made bold to ask him what he did with the silver.

"Sure, and I make Christmas presents of it to me customers," was the reply.

"What!" ejaculated Mr. Murphy, "you don't mean to say that you give money away?"

The saloon man looked at the cashier and grinned.

"Certainly, why not?" he said. "Other people make presents of liquor and cigars and such things. I don't. I give away the money, for"—and here he grinned wider than ever—"when I make a man a present of a dollar it isn't long before it finds its way back to me again. See?" And then he gathered up his coin and sauntered out.—*Philadelphia Inquirer.*

### The Quaker's Argument.

A temperance argument that has lost none of its flavor with age was used in a discussion among some passengers of a stage coach. During the conversation the men engaged in the liquor business were roundly denounced.

One of the company remained silent. After enduring it as long as he could, he said:

"Gentlemen, I want you to understand that I am a liquor dealer. I keep a public house at —; but I would have you to know that I have a license and keep a decent house.

"I don't keep loafers and loungers about my place, and when a man has enough he can get no more at my bar.

"I sell to decent people and do a respectable business."

He thought he had put a quietus on the subject and that no answer could be given. Not so. A Quaker spoke up:

"Friend, that is the worst part of thy business. If thee would sell to drunkards and loafers, thee would help to kill off the race and society would be rid of them.

"But thee takes the young, the poor, the innocent, and the unsuspecting, making drunkards and loafers of them.

"When their character and money are all gone thee kicks them out and turns them over to others who are not so particular."

### A Moral.

The *New York Journal*, which is no advocate of prohibition, as the liquor advertisements in its columns readily show, sometimes preaches a sermon from a text not likely to be forgotten, as was the case a short time ago while commenting on the removal of the four murderers of Jennie Bosschietter to the State's prison at Trenton, it points to a moral.

That moral is a temperance sermon. It is short, and, for that reason, good. Here it is:

"In their prison life the men will be deprived of alcohol, three of them for twenty years, one of them for ten years.

Temperance will be forced upon them. Had they chosen a temperate life of their own accord, not one of them would have known prison life.

The crime would not have been committed.

Drink made murderers of those four men. And, sad as it is to say it, drink was the indirect cause of the unhappy young woman's death.

The poison that killed her was in one of the drinks accepted at the invitation of her murderers.

Drink made the four men murderers, and drink made the woman a victim."

The Quiet Hour.

The Quiet Hour.

O Master, let me walk with Thee ;  
In lowly paths of service free ;  
Tell me Thy secret, help me bear  
The strain of toil, the fret of care.

Help me the slow of heart to move  
By some clear, winning word of love ;  
Teach me the wayward feet to stay,  
And guide them in the homeward way.

Teach me Thy patience, still with Thee,  
In closer, dearer company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong.

In hope that sends a shining ray  
Far down the future's broadening way,  
In peace, that only Thou canst give,  
With Thee, O Master, let me live.

—Washington Gladden.

Young People and Prayer.

BY REV. J. T. CALDWELL, M.A., B.D., PH.D.

Cultivate prayer. While the Church in its several departments is growing in culture and numbers, there is not the corresponding advance in that vital prayer that imparts vigor. No person or society can accomplish true work for Christ except through persistent prayer. There is a transforming power in it. Don't be discouraged by God's delays. Coasting ships may bring daily necessities, but the great galleons of the Spanish main and the ocean greyhounds sailed afar and were not seen for days, but when they returned they were laden with golden treasure or the produce of foreign lands. So daily prayer gives us consecutive growth, but mighty developments and great steepings of soul, like the Carvosso's or Moody's or Payson's experience in great holiness, are the results, not so much of the usual daily prayer, as the mighty charges, besieging the throne of God. There may be the delays to test the patience and faith-grip, but when the blessings come they astonish with their working power.

Pray before the meeting; pray while there; pray after it. Let not the meeting be merely formal. Dr. John Brown, the author of "Rab and his friends," experienced that "nae guide is done till ye git into close groups." A truth for every Leaguer. Mere flaunting, showy work will not do. We must go out and delve the stump roots of sin, and draw out with kind heart the outcast sinner. We must, like the gardener at the weeds, get down on our knees and not be always looking at the clouds, or grasping at the stars. Too often there are spurts in prayer, mechanical, that end in disappointment because of the lack of that wonderful *waiting* power that clings to God. Spurgeon well said, "I will stay on my legs until I get wings." Spasmodic prayer gives spasmodic work and unsteady life. A praying, working, intel-

lectual young people are the index-finger of the home, church, and country in greatness, and a mighty lever in the hands of the minister for good.

A Duality.

There is a quaint old medieval expression to this effect: "Matter and form make a body; body and soul make a man; a man and Christ make a Christian." If I may say so, a Christian is not a monad, he is a duality; not a human being separate and apart by himself, but a human being in living union with Jesus Christ. A Christian is not a man, but a compound between a converted man and the Christ, and when we realize our living union with Christ, when we no longer live to ourselves but Christ lives in us, we shall laugh at impossibilities and cry, "It shall be done."—Hugh Price Hughes.

Personal Responsibility.

The inspired Word of God declares that the head cannot say to the feet, "I have no need of you." Our Divine Head in heaven cannot say to those of us who are feet—the farthest from Him, the commonest, the most obscure, the nearest to the dust, and at times defiled by the mud—Christ cannot say to the most insignificant and incapable of us, "I have no need of you." "It is a total mistake, and a false modesty, for any man to say, 'It does not matter how I live, or what I do; God can do what He wishes to have done by some other instrument,' but the Head needs even the feet, as well as the other parts of the body. . . . I cannot reduce my own sense of responsibility by saying, 'Well, if I don't do this, that or the other, God will employ some wiser, better man to do it.' It must be done by us or not at all. The constant attitude of our soul should be that of St. Paul, 'Lord what wilt thou have me to do!'—Hugh Price Hughes.

Holiness is Inward.

True beauty is the beauty of the soul. Handsome is that handsome does. Beauty is not a certain form or expression of the body. Sweetness and harmony may exist in the intellect and spiritual nature wedded to physical deformity, and there may be perfect proportion of the body without a corresponding beauty of mind and soul, which will only awaken disgust or pity. Virtue is not a cosmetic to hide coarseness of features, but a moral or spiritual state begotten through perfect life, as the fruit comes from a living tree. Patience and love are matters of the soul which find expression in kind words, beautiful deeds and a noble life. Holiness is inward, not outward. It does not consist in conformity to religious forms which may develop a spirit of Pharisaism, saying, "I am holier than thou," a modern form of idolatry and worship, having the appearance of devotion, but lacking in the purpose, intensity and power of godliness. Pilgrimages and penance, the reciting of prayers, attendance at the public means of grace, the reading of the Bible, and strict adherence to the rules

and ceremonies of the Church, may be performed without true worship. There may be lip service while the heart is far from God. The costly mausoleum contains dead men's bones. Holiness consists in inward conformity to Christ. A healthy soul draws its beauty and strength from Christ, and grows unconsciously like Him by continued fellowship with Him.—Rev. John Maclean, Ph.D.

Pray Constantly.

But can we pray constantly? Will it not divert us from our work? No, it will not. Praying constantly means two things. It means having, in all that we do and say, the prayerful spirit, the sense of God's nearness to us and ours to Him, so that we feel His presence, and act as in His presence. This will help, and not hinder, our work. When we are expecting soon to see dear ones, we are not incapacitated by our expectancy. We work the more eagerly and intensely, but with a light and joyous heart. It is so in Jesus' service. We can live in the prayer-consciousness of His presence whatever our work or pleasure. Whatever cannot be done in this prayer sense of Christ, we may be sure, is an unallowable thing. But, secondly, unceasing prayer means constant actual turning from our task to speak to God. And we can and must do that. We cannot live a whole day through on one single word to God at the day's beginning. We could not work with a friend all day on such terms. Much less can we do so with God. Once and again and again during the day, we must turn definitely to Him for friendship, for counsel, for strength.—Selected.

Strength and Weakness.

Human weakness is often the channel of divine power. Somehow God cannot work through a man who is strong in himself; but he can do great things through one who has no strength—in himself. Paul's anxiety to get rid of his thorn was a natural thing; he could not see how that physical ailment could minister to his spiritual enrichment, but it did. He would never have known the sustaining grace of God if he had not experienced the breaking weakness of Paul. He learned how to lean on God. What was his ailment? I do not know, but I do know that a sound body is not a sign of great grace, else were the athletes and prize-fighters remarkable exhibitions of the manifold grace of God. Paul, with his thorn, was worth a regiment of them when it came to the riches of grace which he had in Christ Jesus. So it often comes to pass that human weakness affords God his greatest opportunity of displaying grace. Paul's weakness cut a channel for the grace of God to flow in; he realized this when he said, "When I am weak, then am I strong." It might be a helpful thing for us to read this lesson in the light of some burden that oppresses sorely, the reason for which we cannot see. It is easy to argue what we might do if we had greater strength. Has it ever occurred to us what we might do if we were not so strong?—Baptist Union.

## Hints for Workers.

### "By Thy Works."

BY MRS. I. B. WALWIN.

Where the true Christian life is found and a proper conception of it, that life is sure to manifest itself in fervent activity; the outcome of all real, intelligent Christianity is service—work.

As Epworth Leaguers we should clearly discern that *worship* has no meaning or value unless it has power to express or translate itself into *work*. Christ says: "Go work in my vineyard." "Show, i.e., prove thy faith by thy works," was the burden of Peter's message to the early Christians, and is the abiding criterion alike of the great life and of the true Christian.

The Lord was, and is, Himself, the great worker, and such work as Christ Himself did is the badge of our being His disciples. Not the songs we sing or the sighs we heave, not the longings felt, or the thoughts and plans conceived, nor our words or creeds, but our works and deeds declare us to be Christians.

Faith is blasted in the bud, unless it unfold itself into the flower and ripen in the fruit. Our religious dreaming and visions are futile and false as a mirage unless crystallized into work. God said to Moses, "See thou make all things after the pattern shown thee on the Mount." It is good to have the mountain vision, and to gain the larger ideal, but the act done—*accomplished*, is greater than the vision, the deed wrought than the momentary impulse. Good wishes, good intentions, good purposes are abundant, but good works are all too rare and few.

Many are affected with a weak religious sentimentalism, they bemoan sin in general, but never set about rescuing the sinner; they weep over the sufferings of heroes and heroines in books, but pass by their fac-similes in daily life without a glance of loving sympathy or hand of helpfulness. Christianity is not a day dream, a singing of oneself into ecstasy, nor an enjoyment of sweet emotions and beautiful thoughts; it is action, self-sacrifice—"We are saved to serve."

Leaguers should be workers and be found in every part of the vineyard, that is, we must take part in all the work of the Church in its giving, teaching, testifying, in the care of the sick and poor, in the promotion of good citizenship and moral reform, and in evangelism and missions. Every department of the Church needs our fervor and helpfulness and youthful energy.

Leaguers should pay their way and do much more than that. We should realize that a comfortable room, kept clean, lighted and heated costs something. Helping to sustain the cause of God in our own community is a part of our work. It is a false training for the League that it should have everything to its hand and not know how it is provided.

Epworth Leaguers ought to be known for their willingness and readiness to be helpers and teachers in the Sunday-school. The superintendent should be made to feel that the best recruiting ground in the Church for cheerful, efficient helpers is the League circle.

As Leaguers we should be at our work outside the Church. It is good to sing, to testify, to pray, in the meetings held, but many young people around us never come to our League meetings, sadder still, may never come to church. Before they are confirmed in their neglect of religious things, and led into deeper sin and into hostility to the Church it is our duty to win them to Christ by our loving, helpful interest in them. We can do this for we have access to other young people in the school, the store, the factory, in our recreations, such as older people have not.

We also should bring our sunny faces and good cheer to the sick and troubled, the poor and lonely. This is a work we can do perhaps better than those older, for it is an easy matter for us to get around among them, and for youth to be bright and hopeful. Many, both young and aged, "shut-ins" would thank God for us and for the League should we heartily take up this work. There are two spheres of work in which as Epworth Leaguers we should be especially strong, namely—Evangelistic and the work of Missions. We must have a large part in the glorious work, for which Christ says He came into the world, namely "to seek and save the lost." This also is the first avowed object of the League. Our

constitution declares "The object of the League is first to save souls." What real help is a League to a church that only conducts a semi-religious entertainment from week to week or a kind of social union or literary club? It is a great perversion of our constitution and our duties and privileges. Socials and literary evenings have their place as supports or helps, but do not and cannot take the place of real spiritual work. Evangelistic meetings need the brightness and attractiveness, the fervent singing, the glowing testimonies, the short heart prayers of the Christian young people and then there is the hand-to-hand work in the meeting and out of it with our young companions. The League in every church might be to the pastor more than an evangelist in this kind of work.

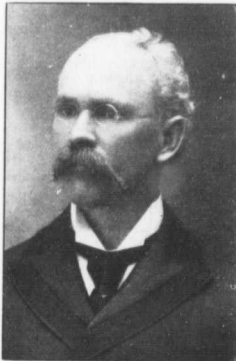
The great work of missions is pre-eminently to-day the Church's great work. "The field is the world" as never before—the world-field is now open to Christ and His Church. The League should be, not only the recruiting ground for the men and women needed, but the base of supplies—a very fountain of missionary zeal, of information and activity in every home church.

Thus we see that we Leaguers are part of the Church and not a separate organization with diverse aims; we are in the Church and its work is ours. We should then rally with zeal and unflinching fidelity to the call of the pastor and the call of duty, and be ready and willing to do whatever our hands and brains find to do.

Seaforth, Ont.

## Prominent League Workers.

MR. W. H. KERR.



LONDON CONFERENCE Epworth Leaguers will be interested in knowing something about the new president of their Conference League, who was elected at the last convention. Mr. W. H. Kerr was born at Flesherston, Grey County, and is the eldest son of the late Rev. J. L. Kerr,

and a brother to Rev. W. E. Kerr, of Amherstburg, Ont. After a term as school teacher in Essex and Middlesex Counties, he entered the Methodist ministry, but at the close of one and a half years had to desist owing to ill-health. In 1880 he purchased "The Post" newspaper at Brussels, and has resided there since. As local preacher, class-leader, choir leader, and superintendent of the Sabbath-school, he has filled in a busy church life for the past twenty-one years. He usually attends the District meetings and Annual Conferences, and was elected a member of the past three General Conferences. An active worker in the League, he was promoted from the presidency of his town society to that of the Wingham District; Huron county Endeavor Convention, on two occasions; and also the County Sabbath-school Convention. In 1900 he was one of the speakers at the International Epworth League Convention, held at Indianapolis. The columns of "The Post" afford him opportunity of often giving prominence to church and temperance work. At the plebiscite campaign, Mr. Kerr was president for the East Riding of Huron.

**Practical Plans.**

**"Bargains on Every Counter."**

**Departmental Night.**

The E. L. of C. E. of Zion Tabernacle, Hamilton, has had some very unique programmes, giving very interesting and profitable meetings, during the past few months. One of the most delightful and helpful evenings was that of March 9th, 1902, when the evening's topic was that which I have written at the top of this paper. The plan followed gave all present a clear idea of the work and methods of the League, and deepened the interest of all the members.

In the front of the room were placed chairs and tables for the President and each Vice-President. Each of these had charge of a part of the proceedings, and each sought to give clear ideas of the work being done. After the meeting had been opened by the President, he gave a brief address upon bargains, bargain seekers and bargain seeking, and then explained that this meeting was to explain clearly the work of the League.

The C. E. Vice-President then called upon six members to emphasize its plans by brief addresses on six Scripture bargains:

- Lot's Bargain—A Bad Choice.
- Jacob's Bargain—A Quick Sale.
- Moses' Bargain—A Final Gain.
- Judas' Bargain—A Perfidious Trick.
- Ananias' Bargain—A Lying Swindle.
- Paul's Bargain—A Crowning Bargain.

The Missionary Vice-President then had eight members repeat Scripture Promises which had been carefully selected, and gave emphasis to the work of Missions. She then explained that with the other Leagues of this District we are responsible for the support of Dr. Hart, our veteran missionary in China, and appealed to the members to pray, study and give to this worthy purpose.

The Literary Vice-President then presented that Department: First, a young man showed a novel of the yellow cover kind with a Sunday paper. The evil tendency of reading this class of literature was strongly emphasized. Then was given an address on "The Investment of one cent," in which the speaker referred to the daily newspaper, pointing out its good qualities, and warning against its weak points. This was followed by an address on The Higher Literature.

The Social Vice-President, after a brief talk on sociality, distributed recipes for a Scripture Cake, which is as follows:

- 4 1/2 cups of I. Kings, 4:22 (1st clause).
- 1 1/2 " " Judges, 5:25 (last clause).
- 2 " " Jeremiah, 6:20.
- 2 " " I. Samuel, 30:12.
- 2 " " Nahum, 3:12.
- 1 " " Numbers, 17:8.
- 2 tablespoonfuls I. Samuel, 14:25.
- Season to taste, II. Chron., 9:9.
- A pinch of Leviticus, 2:13.
- 1/2 cup Judges, 4:19 (last clause).
- 2 teaspoonfuls of Amos, 4:5 (B.P.)

Follow Solomon's prescription for making a good boy, Prov. 23:14, and you will have a good cake.

This set the members seeking for the ingredients, broke up formality and helped all present to have a real good time.

Between each department solos and other music were rendered. The meeting was little longer than one hour, and one of the brightest and most helpful we have ever been privileged to attend.

T. A. M.

**How the Pastor May Help the League.**

**Suggestions from the Pastors Themselves.**

KEEP the old people from finding fault. TEACH the members that souls are of more importance than good meetings.

THE League is generally what the pastor and the older members of the church make it.

THE pastor should be in the League, with it, by it, under it, over it, and around it.

THE pastor should always be present, but seldom take charge, except in an emergency.

THE pastor should make the League feel that he leans upon it, and expects much from it.

1. PREACH on its work. 2. Recognize its special days. 3. Attend its meetings. 4. Utilize its forces.

THE pastor should not do too much of the work himself, but should lead the members to take hold.

THE pastor should get the best officers he can to run the League, and then see that they do their work.

THE pastor can make the League a force for good, or a nuisance. Everything depends upon the minister's attitude.

ATTEND the meetings, and take an intelligent and sympathetic interest in what is being done, but don't run it.

THE minister should attend and have something fresh to say on the topic, to supplement what has been said by the leader.

THE minister should induce the League to help itself, and encourage the members to pull strongly and steadily together.

THE pastor should be ever ready with helpful suggestions on the conduct and improvement of the different departments of work.

MANIFEST perfect sympathy with youth, and that in no molly-coddling fashion, but by frank and hearty brotherliness.

THE pastor should take the League more seriously and not treat it as a goody-goody institution, to be kept alive by spoon feed.

MAKE the League responsible for carrying out some definite work, as missionary collecting, holding cottage prayer-meetings, etc.

GET into close sympathy with the young people, and guide, without seeming to, the whole society into channels of highest usefulness.

BE one of the League. Be young with the young people. Have private conversations with the officers and committees concerning their work.

THE young people are very sensitive about the minister doing much in the League, yet by his presence and by his prayers he may help greatly.

MY object as a pastor is to be just as bright in attendance at the League as at the mid-week prayer-meetings. I am always there and find a welcome.

THE pastor's work is largely one of inspiration and general direction. He should not be too much in evidence, or give the impression that he distrusts his society.

PERSONALLY, I never miss a meeting when in the neighborhood. The thoughts and questions expressed at the meetings give me an idea of what to preach about, to help the young people.

ANNOUNCE the League meetings as if deeply interested in them. Always be present, and do whatever may be asked. As far as possible leave the young people to do the work themselves.

LET him visit the League frequently and back up the efforts of the young people by hearty sympathy and kind words. I have no patience with ministers who antagonize their young people.

ANOTHER advises that the preacher should "forget to some extent his office as honorary president, and act more like an ordinary member, by taking his turn in leading a meeting, making an address, etc."

WORK the League. Work it! work it! It is the best piece of organization for successful work among young people that I know of. I have no patience with preachers who antagonize their young people.

HERE is an illustration of how opinions differ. One minister thinks that "the pastor should assume his ministerial and pastoral position more than he does, and should be the exclusive leader of all the meetings."

THE pastor should give the League his sympathy, support and presence. In some places, however, the young people prefer to run the League independent of the pastor, consequently he has not as much control as he should have.

TEACH our young people to work a good organization, and not to seek changes to be like others, or still more dangerous, for change's sake. We have an individuality now as a society which I consider the best among the good.

THE minister can make or unmake the League. Many help all they can, and put up with the drawbacks. Others slip out and let it alone. I think it cannot succeed unless the ministers are given more chance to modify the organization to suit the place and people.

THE pastor can do much. I have observed that the vitality of many a League goes up or down immediately upon a change of pastor. As a Conference and District League officer for some years, I have noticed that the pastors who will not attend Conventions, and fail to answer letters of enquiry, usually leave the Leagues in a low condition of life.

The Canadian . . .

## Epworth Era

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

Published Monthly at TORONTO, ONT.

REV. A. C. CREWS, - - Editor.  
REV. WM. BRIGGS, D.D., Publisher.

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

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

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

**ALL ORDERS** for Trade 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.

#### United Action Needed.

It has been decided by the Standing Committee on Temperance of our Church, as well as by the Ontario Branch of the Dominion Alliance, to go into the fight for prohibition in real earnest. Very few of our temperance workers are altogether satisfied with the Referendum, but it is felt that it would not be wise to lose the opportunity which it presents to express ourselves in regard to the liquor traffic. A good strong vote in favor of prohibition, even if not sufficient to secure its introduction, will doubtless help our cause more than to have an insignificant number of ballots cast on the temperance side of the question. It is exceedingly important that we have unity of action in a matter so vital. All difference of opinion should be laid aside, and the forces of righteousness and moral reform rallied in an energetic attack upon the common enemy. The time for discussion on the conditions of the vote is now past; the time for action has come.

#### Our Share in the Fight.

Everybody knows what a blessing the Forward Movement for Missions has been to our Young People's Societies. It has put new life, and infused energy, into many organizations which might otherwise have languished. May not a rousing campaign for prohibition have a similar effect? We have been singing martial hymns, like "Onward Christian Soldiers," for some time. Isn't it time we did a little real fighting? Here is a field for action, exceedingly appropriate to an organization with purposes like the Epworth League.

When Philip Sydney as a young man wrote to his brother, he said: "If there are to be any good wars *I will be at them.*" He was at them, as the enemies of his

country could testify. If there are to be any struggles between the kingdom of light and the kingdom of darkness, between right and wrong, truth and error, the young Christian soldier must be at them, not in the rear, but in the very front of the battle.

#### The Common Enemy.

It may seriously be questioned whether the people generally have any correct idea of the awful results of the liquor traffic. We have become so accustomed to hear of its work that little thought is given to the tragedies that are happening around us every day. Not long ago the Toronto papers announced that a young man had fallen from the stairway in the city hall, and had been killed. In the most matter-of-fact way the papers added, that "the man was intoxicated when the accident occurred." A woman was found dead one morning in an out-house. The only explanation that could be gleaned was that "two black beer bottles were found lying close beside her."

The report of the execution of a man for murder states that "the murderer was drunk when the crime was committed." And so it goes on. Every day brings tidings of the awful deeds that are being committed by men who are under the influence of liquor. It seems strange that any man can read the daily papers without becoming a sworn enemy of the liquor traffic, the cause of so much poverty, misery and crime.

#### The Anniversary.

In our last number we called attention to the Epworth League Anniversary, and stated that a programme for the day was being prepared. Since then it has been decided to celebrate the thirteenth birthday of the organization of the League in October, as that is the month when it commenced operations in Canada. It has been arranged to observe the anniversary in connection with the Forward Movement for Bible Study and Evangelistic Effort, and Sunday, October 12th, has been named as "Young People's Day." It is some time ahead, but it is always well to plan for events of this kind well in advance.

#### Does Prohibition Prohibit?

Well, that depends. It does not, as is generally supposed, depend so much upon the law securing a large popular majority as it does upon the character of the officials who are appointed to see to its enforcement.

The story is told of a gentleman who was anxious to discover if the liquor law was of any account in Maine. During a recent visit to Portland, he presented himself to the landlord of the hotel where he was stopping, and said, "Can't you let me have a little something to warm me up?"

"No, sir," was the reply, "the law won't allow it."

"But I don't live here," said the gentleman, "and your cold sea air makes

me shiver. Just give me something quietly."

"Sorry, sir, said the landlord, "but it can't be done. Don't you know that they have elected an old fool of a Methodist preacher as sheriff, and he has got five or six of the fellows locked up in jail for breaking the law? The worst of it is, he goes down there every day or two and holds a prayer-meeting with them. I'll take no risk like that."

When men like Sheriff Pearson are in office there is no question whether prohibition prohibits or not. Read about his wonderful work in another part of this paper.

#### Alarming.

A Toronto school boy, about fifteen years of age, has stated that ninety per cent. of the boys in the Collegiate Institutes of this city are in the habit of using tobacco. Some of them smoke pipes, others cigars, but the majority use the cigarette. If this is true, it is positively alarming. Day school and Sunday-school teachers should make it their business to find out what are the personal habits of their scholars with reference to tobacco, and warn them of its dangers. Robust physical and mental manhood cannot be expected from boys who are sapping their strength in this way. A vigorous crusade against the cigarette seems to be urgently needed.

#### "So Much to Do, So Little Done."

It is said that the late Cecil Rhodes, on his deathbed, continually sorrowed over the fact that he was leaving so much unaccomplished. "So little done, so much to do," was an expression which he was heard to repeat frequently. Mr. Rhodes was a man of affairs, and a prodigious worker, who did the work of two or three men, but when he realized that the end was nearing it seemed to him that very little had been accomplished compared with what remained to be done.

How much more should this thought press upon the heart and conscience of the Christian worker. When the field of opportunity is surveyed who can help exclaiming, "There is so much to do," and when we look at what we have already accomplished, the other words are likewise strikingly appropriate—"so little done." Let us determine to do our very best while strength lasts, so that the retrospect of life may not be filled with bitterness.

#### The Weak Point.

We hope everybody will carefully read the opinions of ministers concerning the League and its work. There is much to cheer and encourage our workers in these reports, and there are also some things to learn. By general consent the weakest point in our League is the failure to do faithful lookout work. In most societies there is a Committee that bears this name, but in many cases it is more ornamental than useful. Strangers are allowed to come and go without being greeted;



absentees are not hunted up; new members are not personally solicited, and as a consequence, after a time, the membership dwindles.

If every League in Canada would do faithful and persistent "lookout" work for one year our numbers could easily be increased by one half. Let us try it!

### Now For The Test.

Many readers of this paper have been taking up the Epworth League Reading Course during the year. Have they read the books intelligently and profitably? The best way to find this out is to take the Examination. The questions are now ready, and are so easy that no one need fear to try. There are no fees whatever. All there is to do is to write to the General Secretary telling him how many members of the Circle will take the examination, and question papers will be sent at once. Those who pass the examination for three years, consecutively, will receive a diploma, which is a real work of art, and well worth framing.

Readers of Whittier will please observe that the examination will be solely on the following poems: "Among the hills," "Wordsworth," "My Psalm," "The Eternal Goodness," "The Barfoot Boy," "Maud Muller."

### What About the Summer?

Before the next issue of this paper appears, the policy of many Leagues for the summer months will probably be determined. We hope that it will not be in a single case one of stagnation or retrogression. There is really no necessity for any society to cease its meetings during July and August. Why not try the "Lawn Service" plan?

If there are no grounds connected with the church, where open air meetings could be held, there are probably a number of homes with lawns spacious enough for a small gathering. We know of one League which held its regular meetings last summer in the open air, at the homes of members of the congregation with fine results. The membership and attendance increased right through the summer. Give this method serious consideration before deciding to disband for the summer. Even if you have to hold your meetings in the regular place it will pay to keep them up.

### "Go it, Jim."

Three lads at school were pitted against each other in a foot race. Bill was the best runner, but Jim and Tom were ambitious fellows, and had many friends who were anxious to see them win. Quite a crowd assembled to witness the contest, and when the starting signal was given began to cheer their favorites by shouting, "Go it, Jim," and "Go it, Tom," "Do your best." Poor Bill seemed to have no sympathizers and had to paddle along alone, but everybody expected him to come in ahead on account of his well-known fleetness. To the surprise of all, however, Jim crossed the line first, with

Tom second, and Bill third. When Bill was asked why he had been beaten, he gave the suggestive reply: "They all shouted, 'Go it, Jim,' and 'Go it, Tom,' and nobody said, 'Go it, Bill!'"

There is a good deal of human nature in this story. Nearly everybody is inspired and helped by a little encouragement. We are more likely to do our best when we know that others are interested in our efforts, and are cheering us on. Whenever we see others attempting anything which calls for strenuous endeavor, and involves difficulty, it is our duty, figuratively speaking, to tell them to "go it."

### Hard to Find.

One of the first things a Sunday-school teacher should do is to train the members of the class how to handle their bibles, so that they will be able to turn easily and readily to any book in either the old or new Testament. The story is told of a student who came to a College Professor with the question, "Is not the book of Daniel a very difficult book?" He answered, "In many ways, yes. What is the chief difficulty you discover in it?" "My chief trouble," replied the student, "is to find it."

If a man were to go out into the woods to cut wood, and handle his axe as clumsily as many people do their bibles he would chop both his feet off. It is pitiable at a church service to see some people looking in vain for the portion of Scripture from which the minister is reading the lesson.

WHEN the Church becomes as earnest and as active to win men to Christ as the forces of evil are to lead them astray, then will come a great ingathering of souls.

If the Premier of Manitoba thinks that the prohibition question is settled in that Province, by the referendum vote, he is mightily mistaken. The day of reckoning is certainly coming.

IN this issue will be found two articles by pastors, drawn from their own personal experience. Why cannot other pastors send us similar contributions? We are especially anxious to have true stories which illustrate the evils of the liquor traffic.

THERE is a church within fifty miles of Toronto which pays its pastor \$1,000 a year, and expends \$400 for music, but contributes only \$50 for missions. We are glad that it is not a Methodist church, but there are many congregations in our communion which are spending altogether too much upon themselves in proportion to what they give for the evangelization of the world.

"SUPPOSE, Dr. Brooks," a friend inquired of the late Bishop of Massachusetts, "you were called to take charge of a parish, burdened with debt, needing many things for the development of its own work, and almost in despair of ever

getting the best of its difficulties, what would you do first to remedy the situation?" Quick as a flash came the reply: "The first thing I would do would be to ask that congregation to make an offering for foreign missions." The good Bishop was undoubtedly right. No church that shuts itself up in its own selfishness can prosper.

A DAILY paper gives the encouraging news that seventy-seven young men have volunteered to go out to the foreign mission field under the auspices of the Presbyterian Church of the United States. There was, however, another statement which meant a good deal. It was: "If sufficient funds can be procured." It is too bad that movements of this kind must be hindered by lack of money.

It has been decided to arrange for a missionary meeting once a month in the list of topics for 1903. In order that something definite may result, Mr. John R. Mott's book, "The Evangelization of the World in this Generation," will be used as a text book. Arrangements will probably be made by which all our Leagues may secure this fine volume at a very low price. Further announcement will be made later.

On another page will be found the appeal to our Young People's Societies from the Standing Committee on Temperance and Prohibition, in which some suggestions are made as to what the young people can do to help on the cause. Let there be a loyal and enthusiastic response to this call upon the part of every Methodist Young People's Society in Canada. We shall be glad to hear from Corresponding Secretaries as to what is being done.

THERE are two ways of cooling a room on a winter day. One is to open all the windows and let the chilling air from outside sweep through. The other is to simply allow the fires to go out. In like manner the warmth and glow of a religious life may be destroyed by allowing the spirit of the world with its amusements and dissipations to enter the heart, or by permitting the fires of secret devotion and meditation to die out. Either method is fatal to spiritual development, and should be carefully guarded against.

Success tells of a movement first started by Rev. W. G. Templeton, a Colorado preacher, to encourage the habit of promptness. The minister was troubled by late-comers at church and devised a pledge to this effect: "In signing this pledge I become an 'On-Timer,' and agree to meet all my engagements, sacred and secular, 'on time,' unless unavoidably hindered." A little badge was also provided for the "On-Timers" to wear, and the association has spread until now it has 12,000 members. Badges can be had for 10 cents, from the "On-Timers' Tribe, Denver, but it is obvious that the on-time plan can be adopted without necessarily wearing the badge, though that perhaps helps.

## WHAT THE MINISTERS THINK OF THE EPWORTH LEAGUE

### Retrospect and Prospect.

Every year schedules are presented to our District meetings and Conferences, giving the standing of our Young People's Societies, as far as their membership and contributions are concerned. There are some things, however, which these statistical returns do not show. Perhaps it is safe to say that often the best work which the young people have been doing during the year does not appear at all in these tabulated returns. With a view, therefore, of obtaining the opinions of our ministers concerning various phases of our League work, the General Secretary was instructed to send out a list of questions to every pastor in Canada. The pastors were invited to express themselves in the freest manner and were assured that their letters would be considered confidential, no names being used in anything which might be published. Twelve hundred of these question papers were being addressed to every Methodist minister from Halifax to Victoria.

Exactly 293 replies were received. At first sight it may seem like a lack of interest that so small a proportion took the trouble to send an answer to an official communication on a matter of such importance. It must be remembered, however, that ministers are busy men, and receive circular letters by the score on all manner of subjects. Many of them have formed the habit of tossing these communications into the waste paper basket. Quite a number of the pastors doubtless intended to give the questions their serious consideration, but they were laid away, and entirely forgotten. Judging from the experience of Conference and District officers in securing replies to communications, we are fairly well satisfied with the result in this case.

The answers came from all parts of the work: from cities, towns, and country circuits, and the result is therefore about as valuable as if a much larger number had been received. The following are the questions, and a resume of the answers:

#### 1. HOW CAN THE FALLING OFF IN MEMBERSHIP OF OUR YOUNG PEOPLE'S SOCIETIES BE EXPLAINED?

70 say that "the novelty has worn off." 25 consider that the decrease is simply "a natural reaction."

Other replies were as follows:

"The influence of amusements, and lack of spiritual life."

"Neglect of pastors." It has been noticed that young people's societies always lapse under certain pastors, and thrive under others.

"Lack of suitable officers."

"Lack of reverence and order in those who attend the services."

"The work is too mechanical."

"Formal and uninteresting nature of the prayer-meetings."

"The opposition and indifference of the older people."

"The League is ordinarily carried on, on the principle that all are fitted to take part and to lead meetings, whereas the majority are neither teachers nor leaders."

Concerning the outlook nearly all the ministers are optimistic. Here are some of their cheering sentences:

"The abnormal has passed, the normal has come. There is no need for discouragement."

"Many societies have been made stronger by decrease."

"Was not the first period of the

League's history one of magnetic novelty. The wave rolled up wide and high. Are we not now in that period called simple duty? The wave has receded. It will return, deeper, higher, wider, for conviction of duty will flame into resistless enthusiasm." \* \* \* \*

2. IN YOUR PASTORATES, DURING THE PAST 8 YEARS HAVE YOU FOUND THE LEAGUE A HELP IN YOUR WORK?

200 say "yes" in a very emphatic way, 40 say "no."

Other replies show considerable variety of opinion:

"I have found Leagues invaluable aids. I lean on them for help, and have never leaned on a broken stick."

"In some cases the League was worth more than all the remaining church membership."

"The League has helped to a limited extent, but not as much as expected."

One brother states that "the League has helped me about as much as a ten-year-old boy helps his father. This is worth quite a bit, because while the lad's help may not amount to much just now, he is being trained to work, and by and by will be able to render valuable aid."

One of the preachers seems to have had rather an unfortunate experience, for he says that he "has found the League a sickly, dependent child, with scarcely enough strength to walk, and requiring much nursing and care. Looking up, because it is on its back."

We are glad to say that pessimistic opinions like this are exceedingly rare. It is cause for gratification that out of 293 ministers, 200 find the League a positive help to them in their work. Perhaps the others would be able to make similar statements if they would identify themselves more closely with the League and use it more. Pastors should give the members of the young people's societies their best. Many of them are waiting to be led, and are really anxious to do something "for Christ and the Church." \* \* \* \*

3. HAS THE LEAGUE MINISTERED TO THE SPIRITUAL LIFE OF THE CHURCH?

Here again the answers are very gratifying.

185 of the ministers say "Yes."

40 of the ministers say "No."

One says: "The Young People's meetings are the best and liveliest meetings on all my circuits."

Another: "The League furnishes more members to the church than anything else."

A friendly critic ventures the opinion that "the League is too self-centred. Its spiritual influence has been largely within its own circle; whether the Church receives any benefit is debatable."

This brother forgets that when the League helps its own members it helps the Church, as the League is part of the Church. There is, however, some food for thought in this criticism. There is a danger indicated here that should be carefully guarded. \* \* \* \*

4. DO THE SOCIAL AND LITERARY DEPARTMENTS OVERSHADOW AND DETRACT FROM THE WORK OF THE C. E. DEPARTMENT?

This question was inserted in the list because it has frequently been stated, in some quarters, that the entertaining elements of the organization were being unduly emphasized, and that the spiritual work was regarded as secondary. Judging hastily from observations made in one particular locality, certain persons

have made sweeping assertions about the Young People's Societies that were nothing less than slanders. The only thing to do is to form conclusions from a general survey of the whole work, rather than from a few societies in any one neighborhood.

We are glad to find that 180 of the ministers declare that the C. E. Department has not been overshadowed in any way by the other departments, and only 35 say that it has. Quite a large number of the ministers deplore the fact that the C. E. Department has excluded the others. A few are of the opinion that "the Social and Literary Departments are evil," and "at the least one good brother thinks that the introduction of literary evenings is one cause of decline." These brethren are, however, in a hopeless minority.

One pastor says: "The Social and Literary Departments do not do enough. Their importance is underestimated. Our young people have brains and a social nature, which should be cultivated."

Another says: "The excessive predominance of the C. E. Department is a great weakness. We must pay more attention to spiritual life by deeper thoughtfulness, by Bible study and general literature." \* \* \* \*

5. DO THE YOUNG PEOPLE OF YOUR CHURCH ATTEND THE WEEKLY CHURCH PRAYER-MEETING AS A LARGE PROPORTION AS THE OLDER PEOPLE?

Probably 90 per cent. of the people who might be asked to give an off-hand answer to this question would say "No," very decidedly. Indeed, it seems to be a settled opinion in many minds that the introduction of Young People's Societies has divided the Church into two camps, and that the young folks are conspicuous by their absence from the regular church prayer-meeting. This probably is the case in some localities, but is by no means the case generally.

147 of the ministers answer "Yes."

45 say that the young people attend the church prayer-meeting in larger proportion than the older people.

90 give a negative answer.

5 say "No," and add, "It is not reasonable to expect them to."

A town pastor says: "Three-fifths of the attendance at my prayer-meeting are young people."

"In a village of 150," says another, "I have 35 young men and women in my prayer-meeting." \* \* \* \*

6. IS THE COMMITTEE WORK OF THE LEAGUE HELPFUL TO THE GENERAL WORK OF THE CHURCH?

90 answer affirmatively, while 45 say "No." A good many qualify their replies by such statements as "Fairly so," "When faithfully done," "Yes, if the pastor gives attention to them," etc. \* \* \* \*

7. IS THE LOOKOUT WORK OF THE LEAGUE FAITHFULLY DONE?

This question, and its answer, reveal the greatest weakness of the League, for only 29 are able to give an affirmative reply, 25 say "Fairly so," and all the rest say "No."

Some of the answers are:

"This is an arm of the service overlooked, but full of possibilities."

"It is one of the greatest failures in League work."

"It reads well in the constitution, but does not materialize." \* \* \* \*

8. ARE THERE ANY SPECIAL WEAKNESSES OR DEFECTS IN OUR LEAGUE ORGANIZATION WHICH PREVENT ITS HIGHEST SUCCESS?

This question invites criticism, which is given in the kindest spirit, by those who wish well to the League. There ought to be much for us all to learn from the following quotations:

"Those who lead the meetings do not

come prepared. We cannot hold the bright, educated young people by bits of read essays."

"We have too much machinery, and too many departments."

"Sometimes it is the love of organization more than the love of Christ which constrains."

"The separation of the young from the old is to be deplored."

"It is run too much as a money-making institution."

"Too much time is given to essays and papers, and the members are not taught to pray and testify."

\*\*\*\*\*

9. WHAT CAN BE DONE TO MAKE IT MORE EFFECTIVE?

"Work it faithfully, and it will do marvellous things for us."

"We want a revival of consecration and work."

"Revive the preachers."

"Greater sympathy between young and old."

"Have more informal, whole-hearted, spirit-baptized religious services, and fewer roll-calls, and cut and dried programmes on C. E. night."

"The leaders in the majority of our Leagues need to cultivate voice. They squeak out just above a whisper, as if afraid to be heard."

"Take out some wheels, and oil the machinery."

"Work every department."

"Simply hammer away on right lines, and trust God for the rest."

"Neither methods nor machinery will do it, but spiritual dynamics will."

"Something must be done to make the League more attractive to young men. Three-fourths of those who attend the meetings are ladies."

"Give more attention to Junior work."

"Circulate the Canadian Epworth Era."

\*\*\*\*\*

10. IS THE PLEDGE A HELP OR A HINDRANCE?

Opinions differ in regard to this question. More, perhaps, than on any other point. Many of the answers are as opposite as possible. Here are some of them, arranged in couples:

"It is the backbone of the society."

"It is a dead letter."

"Drop it and you lose all."

"It has served its day."

"I would emphasize it."

"I would abolish it."

"Some it helps."

"Some it hinders."

"It is a help to quality."

"It is a hindrance to quantity."

In making up the totals, it is found that 120 consider the Pledge a help, while 60 look upon it as a hindrance. Many express regret that it so lightly taken by a large number of active members, while one thinks that it is not kept by 75 per cent.

Some of the suggestions are: "Make the pledge less specific and more general." "Don't load it up any heavier." "It is a good pledge, but we go too much by rule in our Church."

\*\*\*\*\*

11. WHAT IS YOUR OPINION OF THE EPWORTH LEAGUE READING COURSE?

Nearly all the replies to this question are favorable, although many are qualified by such expressions as "Good, but difficult to work." "Good, but not workable, no time for it."

One pastor thinks that "it is not suitable for country places," while another expresses the opinion that "it is especially suitable for country Leagues."

Here is one rather peculiar statement: "When money goes for books, it is kept from missions and Church work."

One preacher makes the encouraging and inspiring statement that "the books are good to read, when there is nothing else to do."

The difficulty of making selections of books that will be universally acceptable is illustrated by some very diverse opinions such as: "The books are rather elementary." "The books are too heavy."

A young minister says: "I hold up both hands for the Epworth League Reading Course." "We happen to know that he has done more than singly vote for it, but has been a faithful worker in promoting it. For years he has personally led the young people in their reading, and has taken charge of the Reading Circle. When he goes to a new circuit, the organization of a Reading Circle in that League is as certain as that the sun will rise. This instance is an illustration of what can be done by an enthusiastic pastor."

\*\*\*\*\*

12. WHAT DO YOU THINK OF THE FORWARD MOVEMENT FOR MISSIONS?

Here, too, there is practical unanimity of opinion. 170 of the answers are definitely favorable, and only 20 unfavorably. Here are some extracts:

"Best thing in the whole affair."

"Another live, vigorous sprout from the true vine, already bearing rich fruitage."

"It is in itself a justification of the existence of the League."

"It has been the means of saving many Leagues from decay."

"It will prove the salvation of the League from cold, selfish formalism."

"It is a divinely inspired movement."

The following are some of the criticisms:

"It interferes with the success of the General Fund." All that need be said in reply to this is in the best position to know, state positively that it helps rather than hinders the General Fund.

"I am afraid that the limited sums called for may hinder larger gifts." There is some danger here, but it is pretty generally understood that the "two cents per week" is merely a starting-point, and is to be regarded as a minimum. As a matter of fact, some societies are contributing an average of five cents per week.

"It is all right, but business sense must keep pace with religious sentiment here." Just so! One of the gratifying features of the movement is the way in which this has been done. It is surprising that so few mistakes have been made. The young people have been glad to be guided and controlled by the General Missionary Board, and have worked in harmony with the central authority.

"Concentration of interest on one spot of the mission field is fascinating." Of course it is, but our young people are doing this. They unite their forces, it is true, to support a missionary, but their attention is not by any means absorbed by the field. By examining the programme for missionary meetings used by our Leagues, it will be seen that almost the whole of the heathen world passes under review during the course of a year.

\*\*\*\*\*

13. WHAT EVANGELISTIC WORK HAVE YOUR YOUNG PEOPLE DONE?

"Personal work." "Cottage prayer-meetings." "Evangelistic work in the fall." "Sunday evening after-meetings." "Good help in revival services." are among the many ways in which the young people have co-operated in evangelistic work.

\*\*\*\*\*

14. WHAT CAN THE PASTOR DO TO HELP THE LEAGUE?

A number of the answers given to this question are given in the "Practical

Plans" page of this issue, and need not be repeated here. The general opinion of those who have had most experience is that the pastor can largely mould the character, and determine the policy of his young people's society. Without seeming to be interfering or unduly controlling the affairs, he can so influence the League as to be its leader. If he has the right sort of material to work with, he can make of the League almost anything he chooses, as the young people are usually willing to be guided and led by a pastor whom they love.

Similar questions to the above concerning our Sunday-school work were submitted to the ministers. The results will be given in a future issue of this paper.

The Executive Committee.

IMPORTANT MEETING.

The Executive Committee of the General Epworth League and Sunday-school Board held an important meeting the past month. The following members were present: Rev. Dr. Carman, in the chair, Messrs. J. S. Deacon, W. E. Willmott, N. W. Rowell, Revs. Dr. Withrow, J. H. Hazlewood, W. J. Smith, and the Secretary.

The question of summer schools for the study of the Bible and missions was discussed, and it was stated that one would be held at Killarney, Man., as usual, one at Victoria College, Toronto, and probably one in the Maritime Provinces. The Secretary read letters from prominent workers in Nova Scotia and New Brunswick approving of the plan.

A resume of the answers to questions by pastors was read by the Secretary, which is published in this issue.

It was announced that the Reading Course for this year had been entirely sold out earlier than ever before. The Course for next year was also considered, but arrangements are not sufficiently advanced to make definite announcements just now. The policy of having three books instead of four will be adhered to.

It was decided that John R. Mott's book, "The Evangelization of the World in This Generation," be adopted for use in our Leagues to supply material for the missionary meetings.

The continuance of "the Forward Movement in Bible Study and Evangelistic Work" was then considered. The Epistles of James, 1st and 2nd Peter were selected for study, the reading to commence on October 1st. Sunday, October 12th, has been selected as Young People's Day, and the thirteenth anniversary of the Epworth League is to be celebrated then.

A resolution was passed, referring to the prohibition campaign, which appears on the first page of The Era for this month.

The annual meeting of the General Board will be held on May 25th.

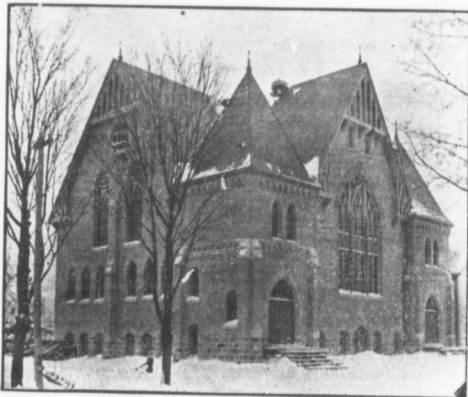
Ralph Connor's Success.

The records have been broken by Ralph Connor's splendid tale of the lumbermen of the Ottawa Valley, "The Man from Glengarry." That uncommonly popular book, "David Harum," held a long lead over other works of contemporary fiction but the Canadian book has far outstripped its American competitor. Its record of 25,000 copies in four months is double that of "David Harum" in the same length of time; and the publisher expects the issue will have reached nearly double this number before the end of the year. There are many who will refer to "The Man from the Sky Pilot," but it popular sale may be taken as the criterion of merit, Ralph Connor has put his best work into "The Man from Glengarry."

## From the Field.

### New Church at Wingham.

Certainly not before they needed it, the Methodists of Wingham have a beautiful new church. It is compact, cosy, and comfortable, and most important of all, the acoustic properties are excellent. The construction is such that, no matter where a hearer may sit, he is not far from the preacher, and the pews are considered to be so nearly equal in desira-



WINGHAM METHODIST CHURCH.

bility, that there is no difference in the pew rent.

There are seats for 800 people. The total cost is about \$16,000. About \$4,000 of this has not yet been provided for, but an earnest effort is being made to secure this amount. It has been decided not to dedicate the church until every dollar has been subscribed.

The successful completion of the enterprise is largely due to the energetic pastor, Rev. R. Hobbs, who has had to fight against many difficulties. When others despaired, he worked on and hoped; when some saw nothing but darkness ahead, he asserted light was dawning, and succeeded in inspiring the Board with the same spirit of hopefulness.

### St. Mary's.

At the annual meeting of the St. Mary's Epworth League, there were about 100 present; pastor in the chair. Most encouraging reports from the retiring officers and heads of committees were presented. The roll, after having been carefully revised, showed a net increase of membership of 18, making total for Senior League 125.

Two rousing missionary meetings were held during the year. Already \$100 is in the hands of Dr. Sutherland. Relief Committee report many visits to the sick, and a number of well-filled baskets sent to the poor at Christmas.

Three social evenings have been held, with programme and refreshments. Two of them free.

The 5th vice-president reported a membership in Junior League of 130, a net increase of 18 during the year; 100 are systematic givers to Forward Movement.

\$30 raised. Ninety-four have taken the triple pledge. Flowers, with Scripture texts, sent to the sick. Two quilts made and sent to the Deaconess Home, Toronto, at Christmas, and a large box filled with useful articles of clothing, toys, etc., sent to the Saugeen Mission.

A splendid staff of officers elected.

### Reading Circle at Paris.

Thursday evening, April 10th, the Reading Circle of the Paris Epworth League held its closing meeting of the season. The meetings of the past winter have been of great enjoyment, very instructive, and beneficial in many ways to all the members. We have learned much of the island empire of Japan, have

clared his or her intention to join next year.

The books were all enjoyed very much, the poems of Whittier proving to be the favorite. This Circle hopes there will be another book of poems in the Course next year.

The Circle provided the programme for the League several weeks ago. It consisted of quotations, readings, papers, and music, all from the books of the Course, and it was much enjoyed by the members of the League.—A. E. H.

### Interest Growing.

The Edgeley Epworth League during the past year have raised for missions \$17, an increase of \$10 over the previous year. Although our League is small, yet we see that the interest in missions is growing. Our Missionary vice-president, for the missionary meeting in March, took up the suggested programme from the February Outlook. Short papers were read regarding home or domestic missions; work among the French of Quebec, the Chinese and Japanese of British Columbia, and among the Gai-lians of the Northwest.—Cor. Sec.

### Encouraging Reports.

The annual meeting of the Bell Street E. L. of C. E., Ottawa, was held on Tuesday, April 1st. Encouraging reports were presented by the retiring officers.

The secretary reported a membership of 58 active and 13 associate; 15 active members having been received during the year.

The treasurer's report showed the total receipts to have been \$152.05.

Of this sum, \$60 was devoted to the building fund of the church; \$25 to the parsonage fund; \$3 to the expenses of the General Secretary; \$24.06, the amount collected by the Missionary Committee, was given to the General Mission Fund.

At the last annual meeting, two choristers were appointed, whose duty it was to supply the music for the regular meetings, and to assist the Literary Committee in their work of preparation

been lifted heavenward by the soul-stirring thoughts of "Making a Life," and have studied with interest the poems of the "Quaker poet." This year we have had 24 members enrolled, with an average attendance at meetings of 16.

The programme of our concluding meeting was in part a recapitulation of our winter's work. In response to the roll call, the members replied with a quotation from one of the books of the Reading Course. The chief geographical features of Japan and its leading historical events were reviewed by one of the members.

"Making a Life" was outlined, the characteristics of Whittier's poetry were pointed out, and a selection from his poems recited. Letters from Rev. Calhoun Newton, author of "Japan, Country, Court, and People," and Rev. Courtland Myers, author of "Making a Life," were read. The meeting concluded with a table-talk on occupations. The members having selected an occupation, gave their reasons for doing so, which proved very interesting. With increased enthusiasm we are looking for still better things in the year that is to come.

### A Successful Season.

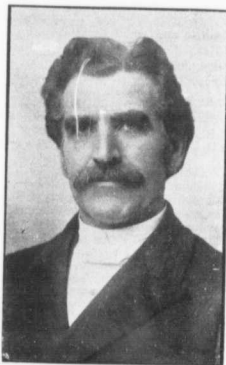
The Reading Circle of the Burlington Methodist Church held its closing meeting at the parsonage, on the evening of March 25. The thirteen members were present, and after devoting an hour to the last chapter of "Japan," a pleasant social time was spent. Mrs. (Rev.) Henderson kindly providing light refreshments.

The Circle meetings of this year have been well attended, and each member de-

of the programme for the monthly literary evening. Their work during the year has been much appreciated by all.

The Junior work, under the superintendency of Miss Sarah Boyce, has been very successful. They report an average attendance at the meetings of 35.

During the year the Juniors subscribed \$15 to the building fund of the church, and \$8.18 to foreign missions.



REV. RICHARD HOBBS.

**Still Advancing.**

Mr. T. H. Keough, the treasurer of the Toronto West District Epworth League, reports progress in the missionary givings of the district. The following are the figures:

Receipts during the past quarter . . . \$241 19  
Total this year to date . . . . . \$69 84  
Total for same period last year . . . \$20 46

Three Leagues, Wesley, Parkdale, and Clinton Street, have already passed the century mark. The district will likely raise \$1,500 for the year.

**Evening with Ralph Connor.**

The E. L. of C. E. of the Methodist Church, Milton, Ont., recently held a very successful literary evening. A large portrait of Ralph Connor was placed in a prominent position in the lecture-room of the church. Several fine sketches of incidents in his earlier life were read, after which a well-selected chapter from each of his widely-read and popular books, "Black Rock," "The Sky Pilot," and "The Man from Gengarry," were read by members of our League. It was a very enjoyable and interesting evening. The League is in a prosperous condition.

**Whitechurch.**

The Epworth League, gave a social at the parsonage to all its members, and to all the adherents of the congregation, on Friday evening, March 14th. After the ladies had provided an excellent tea, a programme was given, consisting of music, speeches, readings, and recitations. During the month of October our League nicely carpeted the pulpit of the church. Under the leadership of Miss Sarah Kaw, our bright and earnest missionary convenor, a Forward Movement for Missions was organized last October. A great missionary spirit has been kindled within the hearts of our young people. Miss Sarah Kaw, the third vice-president of the Epworth League of the Wingham District, organized a Reading Circle in connection with our League in the month of December. We have obtained eight sets of books, and a membership of over twenty members. The meetings are very helpful, and a marked interest is manifested along literary lines. We strongly recommend the Epworth League course of reading to all the young people of the Methodist Church.

**The Epworth League Emblem.**

Last Monday evening the topic, "The Epworth League Emblem," was very ably taken by the young men of the Strathroy League. On a blackboard before the audience was sketched the Epworth League Emblem in white, with the Calvary Cross outlined in crimson in the centre. To the right of the badge were outlined ten shields of heraldry, each bearing the coat of arms of a cross, but each cross differing from the other in some respect. Draped over the board was a large Canadian flag, with the crosses of England, Ireland, and Scotland prominently displayed.

The first part of the topic, "Crosses," dealt with the history of the cross, its symbolism, its varieties, its uses, etc. A very effective quartette, "The Wayside Cross," was here introduced.

The next speaker continued the topic, and drew attention finally to the Calvary Cross on the emblem of the Epworth League. The significance of this cross, of its position here, were enlarged upon.

A paper on "The History of the Epworth League" now explained the birth and growth of the League. In the course

of the sketch, it was told how each detail in the Epworth League emblem was added.

"Look up" was next the subject of earnest, heart-searching and prayerful words. Then "Lift up" wove itself into the "Look up," and the two intertwined around the centre-piece of the whole emblem, "The Calvary Cross." The meeting was closed with a stanza, "Jesus, keep me near the cross."

**A Valuable Worker Gone.**

The League of Wall Street Church, Brockville, has suffered a serious loss in the death of its secretary, Mr. William Albert Bolton Shaver, who passed away at the early age of eighteen years. His pastor, Rev. Dr. Mansell, writes thus of him: "A member of the church and the League; filling his place in the Sunday-school; assisting in the choir; possessing the elements of assured success in business life; endowed with a sunny disposition; the only child of his parents; surely the Church, the world, and his home needed him. When death came, it found him ready, and he met it as cheerfully as one meets a larger opportunity for congenial and helpful service. The large gathering at the funeral services and the beautiful floral designs, were expressive



MR. W. A. B. SHAVER.

of the esteem in which he was held, and the sympathy that went out to the stricken parents. His memory shall ever abide with us as a perpetual benediction."

**The Pledge is Repeated.**

The League at Nile is now in a position to work. The first meeting every month is devoted to consecration and roll-call. A collection is taken up on that evening for the expenses of the League. One evening every second month is devoted to missionary work. A collection is taken on that evening in aid of the Forward Movement for Missions. When there are five meetings in the month, the fourth meeting is literary. A social meeting is held about every three months. Every second month, alternating with the missionary meetings, a prayer and praise meeting is held. Topics are selected for the other meetings of the year. These topics are selected by the executive committee. Enough members are paying systematically to the Forward Movement for Missions to raise the amount of about twenty-four dollars a year. There are about seventy members, seventeen of whom are associate members. The pledges are repeated at every consecration meeting.

**A Prosperous League.**

The League of Queen Street, Lindsay, is prospering. It has a membership of 115, and an average attendance of over 90. The pastor is present at nearly all meetings. On Monday night, April 14th, 140 were present. No special attractions save a live, earnest, consecrated service. More than twenty took part. The subject was systematic giving. The pastor had charge of this part of the service, and it concluded very practically. The young people very cheerfully agreed to give systematically, some five cents a week, others ten cents and fifteen cents, and some twenty-five cents per week. The whole amount will reach \$200 for the Conference year. Our League had the church beautifully decorated with choice flowers for Easter Sunday. On Easter Monday Rev. Mr. Rae, of Oshawa, lectured for us; subject, "Some Anakin We've Met." It was good. The League made about \$35.

**Just a Line or Two.**

Tilsenburg young people recently had a very interesting "Evening with Whittier."

Most of the Leagues held their annual meetings, and elected officers during the month of April.

The League of Hannah Street Church, Hamilton, has been resurrected, with a membership of 55. The promise is bright for a good strong society.

The Richmond Hill League held a most interesting "Evening with Ireland" a short time ago. Mrs. J. W. Elliott read a paper on "Ireland and the Irish."

The Mount Carmel League, on the South Mersea Circuit, recently held a temperance meeting, when sixteen persons signed the pledge of total abstinence.

The young people of the First Church, London, held a poetical contest on Easter Monday evening. A prize was given for the best eight lines of original verse.

The Montreal Conference Convention will be held over until some time during next Conference year. Definite arrangements will be made at the coming Annual Conference.

The League at Halloway is progressing. Notwithstanding many removals, the membership has increased during the past year, and the finances are in a satisfactory condition.

The League of the North Street Church, Goderich, has been debating the question: "Would the union of the various Protestant Churches be in the best interests of Christianity?"

"From Westminster Abbey to Tower Hill in Old London," was the title of an interesting illustrated lecture, recently, in Dominion Church, Ottawa, by Mr. O. J. Jolliffe and Dr. Bowles.

The annual meeting of the Newcapaw Epworth League was held April 1st. All the reports showed life and progress. There are now 32 active and 26 associate members. The finances are all right.

The General Secretary attended League anniversary services at Oakville, Dundas, Oshawa, and Port Perry during the month of April. The congregations at each place were large, and much interest manifested in the work.

The League of Huron Street Church, Brantford, entertained the Cainsville League a few evenings ago. A Bible contest was the chief feature of the programme. It developed a large amount of information on the Book of Matthew.

The League at Hartley Bay, among the Indians, is prospering. The amounts raised for the General Epworth League fund and for missions, will be in excess of last year. It is very difficult to carry on the work on account of the people being so scattered.

The Camlachie Circuit convention at Olan was a great success. Fortunately it rained, or the church would not have begun to hold the people. As it was, every seat was occupied at both afternoon and evening sessions. The ladies provided a bountiful supper in the old church.

A few evenings ago the League at Davenport gave an "At Home" to its members past, as well as present. The room was tastefully decorated with flags, hunting, and flowers. The founder of the League at Davenport, Rev. Geo. Leech, was present, and gave an address. Addresses were also given by Rev. J. T. Morris and Mr. Muir, former presidents of this League, and the pastor, Rev. H. S. Matthews, gave the address of welcome.

### Junior Jottings.

The Erin Juniors seem to be all alive. Two quilts have recently been made, and parcels of books, clothing, toys, etc., sent to the Deaconess Home, Toronto.

The Acton Junior League has sent \$1.00 to the Gravenhurst Sanitarium, and has also contributed \$5.00 towards a secretary's desk for the Sunday-school, besides paying a balance of \$5.00 on the Twentieth Century Fund.

The Junior superintendent of the Junior League at St. Mary's, Miss Mabel Salvage, was so much appreciated that the Senior League would not even consider the question of choosing any one to take her place. In order to comply with the constitution, which requires two names to be nominated for each vice-presidency, the name of the pastor was placed in nomination with that of Miss Salvage, the understanding being that the former should be elected.

### Personal.

Rev. E. E. Scott, of Vancouver, B.C., recently lectured in New Westminster on "The Romance of Astronomy."

Rev. C. W. Watch has sent out a stirring letter to the Leagues of the Orangeville District, calling special attention to missionary and temperance work.

Rev. W. J. Ford, LL.B., gave an excellent address to the League of Essex, recently, on the attitude of Christians toward amusements, and other worldly matters.

Mr. W. R. Manning, of Essex, the efficient secretary of Windsor District League, has gone to Walkerton to take charge of the Model School there. Essex will lose much in the removal of Mr. Manning, but Walkerton will correspondingly gain.

Rev. Dr. Potts goes to New York to address a great meeting in Carnegie Hall on May 4th, in the interest of the Twentieth Century Fund. The New Yorkers have certainly chosen the right man to inspire them with enthusiasm in their undertaking.

The corresponding secretary of the League of First Methodist Church, St. Thomas, writes: "This has been a very prosperous year in every respect, much of the credit for it being due to the untiring efforts of our president, Mr. J. B. Hill, and to our pastor, Rev. Dr. Young."

## The Book Shelf.

**The Church's One Foundation.** By W. Robertson Nichol. Fleming H. Revell Co., New York and Toronto. Price, 95c. 32.

The brilliant editor of The British Weekly has here gathered together a series of articles, which appeared in his own paper as editorials. They are written in the trenchant style for which the author is so well known, and are largely in the form of a protest against some of the so-called higher criticism of the time. Dr. Nichol has no sympathy whatever with the views of those who attempt to account for Jesus Christ on non-miraculous and anti-supernatural grounds, and he states his position in vigorous terms.

**Training the Church of the Future.** Auburn Seminary Lectures on Christian Nurture, with special reference to the Young People's Society of Christian Endeavor as a Training School of the Church. By Francis E. Clark, D.D. 12mo, cloth. Price, 75 cents net; postage, 8 cents. New York and London. Funk & Wagnall Company.

Rev. Francis E. Clark, the founder of the Young People's Society of Christian Endeavor, has performed another service of world-wide importance in gathering together in the compass of a serviceable manual, his lectures upon the subject of Christian Nurture and all the data pertaining to the origin and spread of the Christian Endeavor movement, together with forms of constitutions, pledges, etc., used in the society and its various branches.

The "Auburn Seminary Lectures" re-



REV. F. E. CLARK, D.D.

ferred to in the title are upon the following important subjects: 1. The Church of the Future; 2. Methods of Christian Nurture, Past and Present; 3. The Young People's Society of Christian Endeavor as a Training School of the Church; and, 4. Other Training Classes in the Christian Endeavor Society.

The appendices are an intrinsic part of the book, giving it the authoritative value of a complete manual of the movement, not only of a Christian Endeavor Society, but also of "Comrades of the Quiet Hour," the "Tenth Legion," the "Macedonian Phalanx," the "C. E. City Club," and the "C. E. Home Circle."

**Windows for Sermons.** By Louis Albert Banks, D.D. 12mo, 128 pp. Price, \$1.50 net; postage, 15 cents. New York and London: Funk & Wagnall Company.

Outside the precincts of the theological seminaries, Dr. Banks has been one of the most helpful as well as the most voluminous preachers to the preachers' now living. This volume is a timely addition to the works, more than twenty in number, that he has already given to the public. The first fifty pages of the book are devoted to an exposition and advocacy of Dr. Banks' methods. The author writes as a deadly enemy of dulness, and of all obscure fog of assumed profundity in preaching.

To enforce his views, Dr. Banks brings

to his assistance the examples of the great preachers and orators, including Lincoln, Lyman Beecher, D. L. Moody, and many more, rising in his scale to the citation of the apostles, and the Master himself, who was the "supreme story-teller among all the great teachers of mankind."

The bulk of the volume is given to a choice collection of modern illustrations, well calculated to furnish features for pulpit-arrows. They are drawn from many sources, evidently culled from the author's current reading of books and papers, and from his observation of current movements and events.

A closing section of the book contains a shorter collection of illustrations especially for the use of temperance and reform speakers, most of them graphic and indexed. The book is conveniently indexed.

**As They Did It: or, The First Church of Warren.** By Rev. Fred E. Coddington. Published by Jennings & Pye, Cincinnati, O. Price, \$1.50.

This is a very interesting account of the religious activities of an aggressive church, under the leadership of an enthusiastic pastor, largely in the direction of temperance reform. The fight with the saloon is described in a graphic way. It shows what can be accomplished by a few earnest men who believe that the law was made to be enforced. Books of this class ought to be in demand just now.

**Bud: a Story of the Church of the New Humanity.** By Rev. M. M. Clark. Published by Jennings & Pye, Cincinnati, O. Price, \$1.00.

"The Church of the Upper Strata" was the name of a very wealthy and fashionable congregation, which every year spent a large sum on its own comfort and enjoyment, and scarcely ever thought of the needs of those in the lower strata of society. Through the instrumentality of the consecrated young pastor, and the efforts of a devoted woman, the name was changed to the "Church of the New Humanity," and a large part of its activity directed toward helping the "submerged tenth," and doing practical home mission work. "Bud" is a newsboy who was influenced by the heroine of the story to become a Christian, and afterward developed into a useful Christian worker.

The book is stimulating and helpful. It ought to be read by Church members in all our large cities and towns.

**The Cripple of Nuremberg.** By Felicia Buttz Clark. Published by Jennings & Pye, Cincinnati, O. Price, \$1.25.

This is a well-written and fascinating story of the Reformation period, the incidents being located in the quaint old town of Nuremberg, Germany. It is printed on heavy-toned paper, and the illustrations are superb. A splendid book for the Sunday-school library.

**The Cry Hear!** By Ella Perry Perry. Published by Messrs. Jennings & Pye, Cincinnati, O. Price, \$1.00.

Of this book Bishop McCabe says, in the introduction:

"The Cry Heard" is a missionary story of thrilling interest. I have read every word, and like it exceedingly. Into it the author has woven the argument with consummate skill. There is vast hope in the fact of even one soul so surcharged with the love of missions. Others will catch the sacred flame. It will be a most useful book to the supreme cause in whose interest it was written, and ought to have a large circulation. At least two copies should be ordered at once for every Sunday-school library in all the land. It will help educate the young, and get them ready for the worldwide crusade that is sure to come. Speakers will find it a great help. Facts, illustrations, and arguments abound in its pages, which they can use to impress and stir their audiences. To man, woman, or child can read this book without feeling ever afterward that indifference to the cause of missions is treason to the King."

This testimonial is not at all too strong. The book is exactly the one we have been looking for for a long time for our Sunday-schools. It is not a dry volume of facts and figures, but an interesting story that the young folks will read. Portions of it could be read aloud at League missionary meetings to good advantage.

**The Daughters of the Parsonage.** By Belle V. Chisholm. Freshwater Board of Publication, Philadelphia. Price, \$1.25.

The atmosphere of this story is sweet and wholesome. Nothing very startling happens, but there is enough plot to make the book interesting, and lessons of kindness, truthfulness, and sincerity, are strongly inculcated. Quite suitable for the Sunday-school library.

[Any book mentioned here can be secured at the Methodist Book Room, Toronto, Montreal, or Halifax.]

### An Important Matter.

The following communication has been sent to all the Young People's Societies in the city of Toronto. As it concerns all the cities and county towns in Ontario, we publish it here. It deserves the most careful consideration:

"The vote on the Referendum in December will be on the voters' lists now being prepared for the approaching provincial election.

"Registration courts will be held in different parts of the city within the next few weeks for the registration of voters, and due notice will be given in the public press of the time and place of holding these courts.

"Every man twenty-one years of age, who is a British subject, and who has resided in the electoral district for thirty days, the city of Toronto for three months, and the Province of Ontario for one year, prior to the date fixed for the registration of voters, is entitled to have his name placed upon the voters' list, but must attend personally at the registration court for this purpose.

"There are thousands of young men in our city who would vote for the cause of temperance in December next, if their names are put upon the lists at the present time, and every vote left unregistered now would just mean one vote less in December.

"At a meeting of representatives of the Young People's Societies of the different city churches, we unanimously resolved to urge the young people's organizations in all our city churches to take immediate action to secure the registration of those who are favorable to the cause of prohibition. The liquor interests will see to it that their friends register.

"This matter is of vital importance at the present time. Ten votes can be more easily made this way, as one convert in the fall.

"It is not safe to assume that all property owners or tenants are on the lists. They may have changed their residences. These changes should be looked after.

"It is safe to assume that all others are not on the lists—see that they are put on.

"If you cannot otherwise obtain copies of the voters' lists, in all the committee rooms of the political organizations, copies will be found. Appoint your committees to carefully examine these as to any names about which you may be in doubt.

"Don't delay action. Appoint some one or more committees to undertake this work at your first meeting."

### China.

#### MEDICAL WORK.

As in many other lands, medical work has been found the effectual key to unlock the sympathies of the Chinese people. As a consequence, of our men on the field to-day, four are medical officers. Hospitals have been established at Chentu and Kiating, 100 miles south. These have been abundantly blessed from the beginning. Over 1,000 new patients yearly find their way into each of these institutions, and three times that number keep constantly returning. The effect of this kind of work it is impossible to estimate. Pains are assuaged, superstition is banished before the touch of skill and kindness, seed-thoughts of Christianity are sown, to be scattered through cities and towns and villages a hundred miles distant, and the missionary words and work go before him to provide him a welcome when later he wanders up and down the land. Surely, if we could do nothing more, this mission of mercy and seed-sowing would be worthy of our most heroic effort.

#### EDUCATIONAL.

But more is being done. Our thoughts are the powers that make us what we are. If so, then education must not be neglected. The teaching of the children in day-schools is largely carried on by the young women who represent our Woman's Missionary Society. Half a hundred pupils in Chentu, and an equal number in Kiating, in the midst of millions, may yet seem the day of small things, but the wheels of God grind slow, yet very small. Here a permanent leaven is at work which must in the long run leave inextinguishably. Nor is the work confined wholly to the children. One of the most hopeful signs of the coming search for truth is from young men from the student and official classes. So far the busy life of the missionary has left little time to devote to this side of the problem, save as students from many cities pressed into his guest-room. Surely here is a new door and effectual opening. The demand is men and means.

#### THE PRESS AND ITS POSSIBILITIES.

For few things have the Chinese more reverence than for the printed page. Their classics are as sacred to them as our Bible is to us. Dr. Hart, with his wide experience, was not slow to see this and on his first return to Canada made a strong appeal for money to procure a printing-press. After procuring the same here, and type in Shanghai, he had the good fortune to secure the only available unmarried Chinese printer who would accompany him into what was to be a new province of Shanghai, a foreign land far up the Yangtze. Dr. Hart at length landed his treasure in Kiating. At first but a few tracts were published, but they were eagerly read. Then came a portion of the whole New Testament, and other books. To-day a force of sixteen men is employed running three presses from six o'clock in the morning until eight o'clock at night. Last year they printed 31,000,000 pages of literature. More work is provided by our own and other Christian societies than the press can publish. The establishment which cost so much in pains, if not in price, has now become an asset, and is more than paying its way. New presses are demanded, the work must be increased, the location must be more central, at Chentu, the capital, rather than at Kiating, religious and other newspapers must be published to meet the growing awakening. Dr. Hart is pleading for young men to go out to prepare for the field of labor. Assuredly there is a great work to do, and how should we be constrained until it be accomplished.

#### OUR FIELD: SHALL WE GO UP AND POSSESS IT?

The whole great province of Sz-Chuan, with its 63,000,000 of people, has been divided for missionary purposes into seven different portions by as many societies. To us, as Canadian Methodists, has fallen a great wedge-shaped portion of the very central part of this great province, in and around the capital city of Chentu, from among the mountains, with their mines of copper in the north, to the great Yangtze in the south. The soil is most fertile—undry, it cannot but be, for by unique devices in many of the Chinese have split the streams as they rush down from the mountains and sent them in many mazes over the land to irrigate it. As a result, they grow many kinds of fruits; they gather in two harvests yearly, one of wheat, the other of rice, and in the area assigned to us alone have a population of over 10,000,000, twice the population of the whole Dominion of Canada. Within this area are four or five great cities, eight around Chentu, four around Kiating, and around these cities in turn are hundreds of towns and villages, so that each city is the centre of hundreds of thousands of people. Upon us, as a Canadian Methodist Church, this burden rests to-day. What is to be done? Ten millions, nearly twice the population of our own Canada, to be guarded in its great awakening and guided into the kingdom, and we have but ten men for the field, one man for a million. One man to a million all we can supply, and young men of our own Church leave us each year because we cannot send them forward. One man to one million! Alas, the harvest truly is great, but the laborers are few. Despair? No! That is neither in the blood of the Saxon, Scot, Celt, nor Christian. "Let us work the work of Him who sent us while it is day, for the night cometh!"

### Missionary Prayers That Count.

Prayer for missions must be intelligent. Many pray for missions whose prayers are practically valueless because of their ignorance. They have a zeal in the matter, perhaps, but it is not according to knowledge. How can our prayers be real if we will not take the trouble to inform ourselves about that for which we pretend to pray? Missionary prayer burns hotly only when fed with fuel of missionary information. Prayer must be based on knowledge.

The knowledge which leads to true missionary prayer is two-fold. It is the knowledge of the principles of missions. This can only be obtained by honest, earnest, prayerful, long-continued study of God's Word. It is a knowledge of the facts of missions. This is to be obtained only by painstaking study of missionary literature, and diligent attendance at missionary meetings.—Rev. G. H. C. MacGregor.

Ten years ago the Church cried for open doors. God gave them, but now only one remains closed—the door of her own heart to receive the plea of God for the world, and His power for its service.—R. E. Speer.

The British Empire contains a population of 350,000,000. Of these 240,000,000 are heathen, and 60,000,000 are Mohammedan. That is to say, only one-seventh of the King's subjects are even nominally Christian.

The need for missions to the Jews is greatest in Eastern Europe and Western Asia. Only three missionaries are working amongst the 800,000 Jews in Galicia; in Poland, North Africa, etc., the proportion is equally small. Russia has seven workers for 4,000,000 Jews.—Rev. F. L. Denman, M.A.

## YOUNG PEOPLE'S

## Forward Movement for Missions

In charge of F. C. STEPHENSON, M.D., C.M.,  
Corresponding member of the Students' Mission-  
ary Campaign, 81 Care Street, Toronto.

## The Medical Work in China.

What is the purpose of the medical missionary in coming to China? Most emphatically—to preach the Gospel. What is the purpose of the hospital? The answer is the same—to preach the Gospel. The preacher's workshop is the chapel; the teacher's the school; the hospital is the workshop of the product of all three is the same, though the methods are different.

I am quite ready to admit that the medical missionary must spend much more of his time, many more hours in the day, in the work of healing the sick than in preaching and teaching by actual word of mouth. But is not the work of healing in reality the preaching of the Gospel? If the missionary in China were limited to the form of preaching, by word of mouth only, the essential character of the product of all three is the same, though the methods are different.

## PREACHING AND TEACHING IN THE DISPENSARY.

Each dispensary day the word is faithfully preached to the patients assembled in the waiting-room. The preacher is the minister, or evangelist, or Chinese evangelist, or, best of all, the doctor himself. To no one will the patients give a more attentive hearing than to the doctor. In the dispensary, tracts and Scripture portions are distributed, at least something to each new patient. Tracts may also be posted upon the walls and these many patients read while waiting their turn to be called, to the consultation-room. A large number of the out-patients come but once, and many more for a second or third time only. Hence, the time is too short to learn much; yet the good seed is sown, and every little helps in bringing the precious truths before the people. The dispensary is often lightly esteemed for the value of its work, whether scientific or evangelistic. Yet surely dispensary preaching is quite as effective as street-chapel preaching, for the length of time during which it is carried on. At one always has the advantage that the dispensary congregation does not continually change, nor does it run away in the middle of a sermon.

## THE GOSPEL IN THE WARDS AND THE NATIVE EVANGELIST.

It is easy to understand that the ward is the place where we get the best results, both medical and spiritual. In most hospitals in China it is the practice to hold daily morning worship, either in the hospital chapel or in a large ward. At least one extra service is held on Sunday, and often a Bible-class on a week evening. Tracts and Scripture portions are distributed freely among the patients. Christian books and periodicals are available, and are easy of access to all who can read.

Now, it is very difficult to preach to people who hate us, or who are suspicious of our motives, who despise us as low, ignorant outsiders, and pity us because we are so unfortunate as not to have been born in China. But the effect of even a short stay in the hospital ward,

with the kind care and attention and physical benefits received, is, in nine cases out of ten, to substitute for suspicion confidence, for lofty disdain respect and esteem, and even love. Could there be a better preparation of the Chinese mind and heart for the message we bring? There is another essential to the best results, namely, a hospital native evangelist. Such is its importance that the place is worthy of the very best Christian character that the Church can produce. He should be a man of good natural gifts, preferably not of the literary class, and, above all else, a man of sterling integrity, and one who has imbibed deeply of the spirit of the meek and lowly Jesus. The work of this man will be daily conversation, Scripture reading, and prayer with patients in the wards; he will teach the catechism, hymns and Scripture portions to classes of several or one. A very important division of his work is that of following and visiting at regular intervals in their homes all out-patients who have shown an interest in the Gospel. There is little use in the foreigners attempting such visitation. But a native can do it, and such work is absolutely necessary if we would gather up and conserve the benefits and impressions received while in the hospital ward.

A very excellent custom is that of displaying in a conspicuous place in hospital entry or dispensary waiting-room a large board having on it the date of the following Sunday, with hour of service in the church, and a clear invitation to all the patients to attend. The invitation should be cordially emphasized by the dispensary preacher at the close of his discourse.—O. L. Kilborn, in the Chinese Recorder.

## Our Mission in China.

## PROVINCE OF SZ-CHUAN.

This province, where our work in West China is located, has a history of more than ordinary interest, extending at the beginning of the third century of the Christian era, when it became the seat of empire for Western China, and was known as the Kingdom of Shuh. To unravel the numerous threads woven in these events as have occurred here, we require an intimate knowledge of imperial, provincial, and local annals, which fill hundreds, if not thousands, of volumes.

## THE AREA AND LAND.

This province has nearly two hundred thousand square miles within its borders, but a large portion of this immense tract is mountainous, and nearly one-third occupied by native tribes under their own chiefs. Four large rivers course through Sz-Chuan from north to south, which unite with the Yang-tse, or, more properly, the Golden Sands, and the province is largely made up of mountainous slopes of such a character as to afford ample slopes for cultivation. There is comparatively little bottom-land along the courses of the numerous streams, but wherever such lands exist, in some places between Chungking and Chentu, they are marvellously rich, and produce excellent crops in great quantity. The scantiness of the soil is manifest everywhere; even in the lower portions we are constantly coming upon uncovered rock.

## THE CLIMATE.

The humidity of the Sz-Chuan climate is such that if there is but a few inches of soil, that crop may be obtained in ordinary years. If Sz-Chuan were indeed the droughts of Northern China, or even the sunshines of Central China, it would be practically a desert. Rains are frequent, and heavy clouds cover the heavens three-fourths of the year; and in

absence of clouds, a smoky mist veils the earth from the piercing rays of the sun. The climate is equable, and even the summer, though long and severely hot in July and August, is marked by frequent showers. The plain in which Chien-chi is situated has less heat than Chungking, and some other parts of the province. The winters are very mild; white frost is seldom seen, and snow is almost unknown except upon the high mountains. Experience shows the climate to be fairly healthy, and no more trying than that of Central China. Taken as a whole, Sz-Chuan may be called a beautiful province. Its numerous rivers and small streams, and its ever-changing form of mountain and hill lend grace and dignity to its scenery, despite its sombre sky.

## THE PRODUCTS AND INDUSTRIES.

It exceeds all other provinces, it produces scarcely an article grown in China which is not found here in great abundance. Rice is a staple product, and in good years the ample supply allows it to be exported to all parts of the world. Wheat is grown everywhere, and is of the best quality. Barley, peas, Indian corn, and sorghum are produced in sufficient abundance for home consumption, and some than any other province, as well as hemp, in large quantities. It raises the best tobacco, and in recent years, large quantities of oranges, lemons, peaches, apples, pears, plums, cherries, and other small fruits. Of medicines it produces enough for half the empire, and exports great quantities. Its salt wells are celebrated all over China, and their products find their way to several provinces, and to the tablelands of Central Asia. Its minerals suffice for home use, and are exported in small quantities. For the material welfare of its people, there are greater encouragement and better facilities for trade, its present production might be increased indefinitely. The silk industry could be largely expanded, the immense quantities of wool could be raised, and would be, if there were any opportunities for its manufacturing. The soil and climate are well adapted to tea culture. A considerable amount is now exported.—V. C. Hart.

## What the Missionaries are Doing for China and its People.

In China there are 128 hospitals, 245 dispensaries, twelve leper hospitals and homes for the unattended children of lepers, eight foundling homes, eleven schools for the blind and deaf, six orphan refuges and widows' homes, one insane asylum, sixteen anti-foot-binding and medical schools and societies, and thirty-two social purity schools for nurses.

China has two universities, that at Peking and one at Nanjing, ten colleges, 66 theological training-schools, 168 boarding high schools and seminaries, six kindergartens, and seven industrial training institutions and classes, in which the following are taught: Fruit-preserving, brush-making, knitting, torch-lace making, cabinet making, lacquered-ware making, photography, tailoring, printing, and tinsmithing.

China has 26 Bible translations, 29 magazines and papers, 28 Bible-women in the employ of the British and Foreign Bible Societies, a book-lending and Evangelical Society, a summer-class for Bible study, ten inquirers' classes, with a membership of 250, 130 young people's societies, such as Christian Endeavor, 127 members, 47 Y. M. C. Associations, with a membership of 2,000, and seven Y. W. C. Associations, with a membership of 273.



There is a museum at Chingchow-foo, Shantung, which had 144,652 visitors in one year, there is a free reading-room at Ichang, Hupeh, a scientific and literary society, and a Y. M. C. A. reading-room, a congregational association composed of preachers and deacons, a missionary association for the discussion of tracts, books, and subjects, and Student Conventions are held annually at Shanghai, Foochow, Chefoo, Peking, Tientsin, and Hankow. In addition to these organizations, there is a Pastors' Conference, a Mutual Improvement Club, an Educational Association, the Hanlin Reform Society, the Christian Workers' Association, and two medical missionary organizations, one in Canton and the other in Shanghai.

China has ten mission boats. The "Epworth" was built by the Epworth Leagues in Tennessee in 1895, and plies along the coast and up the rivers, carrying the Gospel message. China has also 32 mission publishing houses and printing presses.—Selected from "Centennial Survey of Foreign Missions."

### China's Miles and Millions.

Abraham Lincoln said, "God must love the common people; He has made so many of them." If this is good logic, surely China is greatly beloved, for they are "a great multitude that no man can number."

The Chinese Empire has three thousand miles of seacoast, and is nearly seven times as large as France, eighty times as large as the British Isles, one-third larger than all Europe. If laid over the United States, China would cover it up, and have nearly 2,000,000 square miles of spare.

Dr. Gracey says: "One-third of the human race is in China. Every third child born into the world looks into the face of a Chinese mother; every third pair given in marriage plight their troth in a Chinese up of Chinese; every third orphan weeping through the day, every third widow walling through the watches of the night, is in China. Every third person who comes to die is in China.

Thirty-three thousand Chinese die every day. We pale at a slender at the pale outline of the thought. And yet they stay not. Bury all the people in London in three months, and the rest of mankind would stand aghast at the grim event, yet we record and read with every fat statement that four times every year that number dies in China. It is equal to burying all the people in England in a year and a half, all of Great Britain and Ireland in thirty months, all of New York and Canada in two months, and all the people of the United States in less than six years. We stagger at the arithmetic and hide our faces from the pallid ranks!"

\*\*\*\*\*

Taken from "An Evening in China," C. M. Cushman, Christian Schools.

God has blessed the hundreds of Christian day schools opened in China. Thirty thousand boys and girls go home from these schools every night, and sing the Jesus songs, and pray the prayers they have learned, and as they study their lessons aloud, the doctrine is sung down into the dark hearts of the entire household. Many women who cannot read a word can sing "Jesus love me":

"Jew. Yes-oo i waw.

Jew. Yes-oo i waw.

Jew. Yes-oo i waw.

Shung, Jing a gow i waw."

And some have whole books memorized in this way, and thus the good seed is sown. These day schools are run very economically, costing on an average less than \$1.00 a year for each pupil. What investment from \$1.00 could give better returns for both time and eternity?

\*\*\*\*\*

Some Chinese characteristics: "They are conservative, contented, and cheerful;

gifted with a capacity not to worry. They wait without complaint and excel the world in staying qualities. They are endowed with infinite patience, matchless industry, and diligence. In intellect they can hold their own with any race. They have no nervous system to speak of, and had suggestion like an ostrich."—Rev. A. H. Smith.

\*\*\*\*\*

The oldest book of etiquette in the world is a manual of instruction for Chinese women and girls, written by Lady Tang 1,829 years ago. It tells how to serve afternoon teas, and speaks of tooth brushes and powder.

\*\*\*\*\*

Some Chinese proverbs: "Keep down a moment's temper and you save 100 days of anxiety." "Backbiting will die if you are dead." "Industry builds the house, but idleness pulls it down." "Economy enriches the family. Extravagance impoverishes it." "Great riches are the gift of heaven; a satisfying supply the gift of industry."

### Recommended Books on China.

For catalogue and descriptions send to F. C. Stephenson, M.D., 81 Czar Street, Toronto.

China. By Rev. J. T. Gray, D.D.	\$.50
The Temple and the Sage. By V. C. Hart, D.D.	..... 0 50
Robert Morrison	..... 0 50
Days on the Hills of Tang. By Harlan P. Beach	..... 0 35
A Real Chinaman. By Charles Halcombe	..... 2 00
Chinese Characteristics. By A. H. Smith	..... 1 25
Village Life in China. By A. H. Smith	..... 2 00
China in Convulsions. By A. H. Smith (2 vols.)	..... 5 00
Western China. By V. C. Hart, D.D.	..... 2 00
A Year in the People's History of China. By D. W. G. E. Cunningham	..... 1 00
China's Only Hope. By Chang Chih-Tung	..... 0 75
Chinese Book of Etiquette and Conduct for Women and Girls. Translated by Mrs. S. L. Baldwin from the Chinese of Lady Tsao	..... 0 75

Discount allowed to Epworth Leagues. Order from the Methodist Book Room.

### Strathroy District Convention.

#### FORWARD MOVEMENT FOR MISSIONS.

At the Strathroy District Convention, held in Watford, March 18th and 19th, the following resolutions were passed and recommended by the committee appointed to arrange for the needs of our missionary work on the district:

1. Resolved, that we endeavor to arrange for schools of missions at different points on the district, and if possible secure the services of Dr. F. C. Stephenson.—Carried.

2. Resolved, that pastors be urged to hold monthly missionary prayer-meetings, preach missionary sermons as often as practicable, and encourage the organization of W. M. S. Auxiliaries on their respective charges.—Carried.

3. Resolved, that we as a committee recommend the work of the Campaigners, and would urge the appointment of one to canvass this district.—Carried.

4. Resolved, that we recognize the great need for definite missionary work in our Sabbath-schools, and would request that one Sabbath be set apart each month, a missionary collection to be taken, and a short talk on some branch of missionary work given.—Carried.

5. Resolved, that the pastors on our district be urged to, as far as possible, inaugurate the systematic giving to missions at least once a quarter rather than one a year.—Carried.

6. Resolved, that to meet our portion

of the deficiency in the expenses of our out-going missionary, we request a special contribution from each League to make up our portion of the \$700, namely, \$175.—Carried.

B. SNEEL.

### News Items.

Lanenburg, N.S., Epworth League now have the Forward Movement fairly started. They expected to raise ten dollars for missions, but after the pledges were all in they found they had between thirty and forty dollars. The Nova Scotia Leagues are working for the support of Rev. A. Borden in Japan.

At the Lake George Summer School, which will be held in July, leaders in the young people's work will study and discuss the principles and development of every phase of mission work. The Program Committee are securing recognized authorities and leaders from the standpoint of both the field and the force.

Mr. Richards writes from Port Simpson: "For two weeks the public school has been closed on account of scarlet fever. I have had school with the boys in the Home. There were quarantined for fourteen days. Mr. Osterhout's four children were down with the fever, and two of them were very ill. All are now convalescent. We are glad we have been able to confine the sickness to the two families."

The energetic president of the Cobourg District Epworth League, Rev. A. W. Coome, believes in "stirring up the pure minds of the leaguers by way of remembrance" and through a splendid circular letter has urged the development of every department of League work. He has an emphatic way of putting first things first, and he bases the success of the development of the Leagues of the District on Bible study and prayer. He urges the Leagues to develop their spiritual life through Christian activity.

There are smallpox cases on the Naas River, which Dr. Bolton has had to care for. On the first trip he made up there he had to walk twelve miles through the snow. His food gave out, and he had to use Indian food, dried salmon, hard tack, etc. Between scarlet fever in Port Simpson and smallpox on the Naas, Dr. Bolton has had a very trying time. The distance between Port Simpson and our Naas Mission is about seventy miles. This had to be travelled through great hardships. The hospital at Port Simpson has been full all winter, and the nurses have been kept very busy.

Mr. Massicotte, of the French Methodist Church, Montreal, writes: "We have just closed a series of evangelistic services in my church. Attendance large, much enthusiasm, and solid work done for the Master." The Epworth Leagues of Montreal are taking an interest in our French work, and are united with the Leagues of Toronto in adding to the money raised at the Toronto Conference Epworth League Convention, and made it possible for Methodism to be represented in L'Aurore. This paper is published by the several evangelic denominations in Quebec, and has for its constituency the French Protestants of that Province. Sample copies will be sent on application to Mr. Massicotte, 1 St. Elizabeth Street, Montreal.

When one has gained a vision of the world's need, like Christ's vision, and a love for it, like His love, a great many "hindrances" to going forth as a missionary will no longer appear to be such.—J. E. Speer.

The result of Protestant missions during the past century has been three million baptized converts. This is something to praise God for. But the natural increase of population amongst the same people during the same time has amounted to 200,000,000.—Samuel Wilkinson.

**Devotional Service.**

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

**MAY 18.—"PRACTICAL CONSECRATION."**

Rom. 12: 1-21.

**HOME READINGS.**

Mon., May 12. The basis of service. . . . . Dent. 6: 4-9  
 Tues., May 13. Fruitful service. . . . . Ps. 1: 1-3  
 Wed., May 14. Sowing service. . . . . Gen. 49: 28-31  
 Thurs., May 15. Be diligent. . . . . 2 Pet. 3: 1-14  
 Fri., May 16. With all your heart. . . . . 2 Chron. 31: 20-21  
 Sat., May 17. Happy service. . . . . Isa. 36: 3-12

Consecration is an act of the will. It is a voluntary surrender of the life to Christ—a yielding of his claims as our rightful owner. It is a free consent to belong to Christ, and not to ourselves. In true consecration Christ is accepted as Saviour and Teacher and Lord, and is enthroned over all the forces of our moral and spiritual nature. A brief definition of consecration would be "a setting apart as sacred." In the religious sense of the term, it is a separation from sin, and a setting apart unto God. It is, therefore both negative and positive; abandoning sin and obeying God.

**ONCE FOR ALL.**

Properly speaking, consecration is not a repeated religious act. It is really a setting apart once for all of the human soul and all that pertains to it to the service of the Lord. When a church is dedicated to God, it is dedicated once only, and for all time. It is possible to imagine the case of a church edifice being once dedicated, set apart for the worship of God, and afterwards used for profane purposes—sold and appropriated as a bar-room, for example. If the building were purchased back by Christian people, and again used as a church, it would require re-dedication. So, we cannot properly speak of a Christian re-consecrating himself to God. He might recall to his mind, as a religious act, his former consecration. But he could not re-consecrate himself unless he had abandoned his Christian life, and gone back again to sinful practices. Religious consecration is once for all, and includes all we are, all we have, and our whole life from beginning to end. What meaning can we attach, then, to our monthly Epworth League consecration service? Just this—those who are not followers of Christ have an opportunity to dedicate themselves to him—to accept him as their Saviour; and those who already are followers of Christ have an opportunity of recalling their consecration, and impressing its importance once again on their feelings, intellects, and wills.

**TRUE CONSECRATION.**

1. Consecration must be voluntary. There can be no external force to compel one to dedicate his being to the higher life in Christ Jesus. Just as soon as any force outside of the individual making the choice is brought to bear, then the act is not one of free-will, and cannot come under the Scriptural idea of consecration. We are called upon to serve the Lord, not only with a perfect heart, but with a willing mind.

Illustration. The young men of Canada joining the various contingents for service in South Africa were not compelled to enlist. They were allowed to choose for themselves and to choose voluntarily. Their country issued the call, and they responded to serve under the flag of the Empire. So God issues the call to come unto him to serve him. He compels no one to come; it is left to the free choice of all. But happy is he who responds and "fights the good fight of

faith under the out-starred flag of Bethlehem."

2. Consecration must be complete. The divine command is to dedicate ourselves wholly unto the Lord. There must be an unconditional surrender. Nothing must be held in reserve. We must say in effect, if not in words:

"Take my body, spirit, soul,  
 Only thou possess the whole."

We cannot serve God and mammon. The throne of our being, signifying complete sway, must be freely given to God. We must crown him Lord of all or we cannot crown him Lord at all.

Illustration. When the British recruit enlists, he takes the oath of allegiance and swears to serve his country. Henceforth his will must be the will of his King, as expressed through his superior officers. He has no will of his own while on duty. He belongs now completely to his sovereign. He is armed and clothed and fed and paid by the King, and in return he serves the King and his interests only. When a man becomes a Christian, he declares eternal allegiance to his God. Thereafter he has no will of his own—his will must be the will of God. He promises to serve his Saviour completely and without reserve.

3. Consecration must be victorious. That is to say, consecration must be victorious over the senses. The Christian man, dedicated to his God, must do nothing that would impair the holiness of his life. The sensual must be made subordinate to the spiritual. The animal passions must be controlled by moral principles. Anything that will injure the religious life must be stoutly refused. The sovereignty of the will renewed in Christ Jesus must be asserted over the lower life, therefore, brethren . . . that ye present your bodies a living sacrifice holy acceptable unto God."

Illustration. The ideal British soldier will do nothing that will impair his strength or injure his efficiency. The Empire's honor is of so much importance to him. So he abstains from things that will result in the decrease of the quality of his patriotic service. In a similar way, the Christian who is engaged in a campaign of great importance, and of eternal consequences, abstains from all contaminating influences, so that he may retain his spiritual strength unimpaired to do mighty battle for truth and conscience and God.

4. Consecration must be separation from evil. The believer in Christ, set apart to his service, must abstain from every form of evil. He must learn and obey the Bible injunction, "Come out from among them, and be ye separate." When our Saviour prayed for his disciples he said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Evil, it is true, surrounds the Christian on all sides, but he is not to yield to it, must not be contaminated by it. He is to be in the world, but not of the world.

Illustration. The true British soldier would despise to do anything that would bring dishonor to the flag. His greatest pride is to see that the flag under which he marches to conflict is unsoiled by the works of cowardice or desertion. Thus, the true Christian will refrain from the very appearance of evil, so that the cause he espoused may not suffer and the God in whom he trusts may not be dishonored.

5. Consecration must be perpetual. In the Old Testament times, the Nazarites flourished. They were of two kinds—the Nazarites of days, and perpetual Nazarites. The Nazarites of days could take a single vow for thirty days, or a double vow for sixty days, and a treble vow for a hundred days. The perpetual Nazarite took his vow to cover a life-time. Nowadays there is too much consecration for

days. What God demands is perpetual consecration. Samuel and John the Baptist are illustrations of perpetual Nazarite vows, and consequently of life-long consecration.

Illustration. The Greeks in the early days were in the habit of taking their boys to the altars of their gods, and of compelling them to declare perpetual allegiance to their native country. Then the fathers sent forth their sons to colonize for their beloved land. So now, young people, betake yourselves to the altar of your God—your heavenly Father—and consecrating yourselves to him and to the heavenly land, your native country, go forth into the world to win moral and spiritual conquests in the name of him who washed you by your sins in his own blood, and made you kings and priests unto God—to him be glory and honor for ever and ever.

**SIDE LIGHTS.**

1. Consecration is not a desire; it is a deed.
2. It is the highest act of the soul, the noblest act of moral heroism.
3. Consecration is the definite, intelligent, and purposeful giving of one's life to God.
4. The deepest and truest consecration is not evinced by mere emotion, but by a life of good deeds.
5. He cannot live the consecrated Christian life who makes a business of "killing time" for time is the invisible track along which God's feet travel. It is the "via sacra." It is the king's highway, Redeem.
6. Consecration wears well. It may have its "ups and downs." But its "ups" are the highlands of love. Its "downs" are the lowlands of service.
7. Consecration is concentration. The soul brings all its powers to bear on one point. The whole life is on the main line of love, and obedience to the commandments of God.

**POINTS FOR THE PRESIDENT.**

Make much of this topic. Consecration is but little understood. Have it made plain at this meeting. You will find ample help in the foregoing exposition. A capital plan would be to write out the five points of the exposition, and hand one to each of five members of the League, and have them read in their order after introductory remarks leading up to the points. Take the "side-lights" in the same way. Thus you will have about a dozen members taking an interested part in the meeting. Have "consecration service" at the close, and may it mean more than ever it has meant to your League.

**MAY 25.—"OUR MISSIONARY BOARDS; A WORK FOR ONE AND WORK FOR YOU!"**

1 Cor. 12: 1-19.

**HOME READINGS.**

Mon., May 19. Impossibleities. . . . . Mark 16: 23-27  
 Tues., May 20. All the earth. . . . . Isa. 43: 1-7  
 Wed., May 21. God's eyes. . . . . 2 Chron. 16: 7-9  
 Thurs., May 22. For our brethren. . . . . Job, 12: 18  
 Fri., May 23. A pressing work. . . . . Neh. 6: 1-9  
 Sat., May 24. The secret of fruitfulness. . . . . John 15: 2-8

The Church was missionary first of all. In the first two chapters of the Acts of the Apostles we have a series of moving pictures, which show how the young Church received the promise of Jesus, and with what confidence it acted upon it. We have also something of the results. One thing stands prominently before us as representing the faith of the early Church; it believed the promise of the Lord, and trusted not in its own wisdom and abilities. Nothing could be more profitable for our study or our imitation than the work of the Church at Pentecost. The question will mission work gain success is answered in the eight verses of the first chapter of Acts.

"THE SUCCESS OF MISSIONS."

1. Through the Power of Christian Testimony. The early disciples were distinctly "witnesses." The word "martyr" means a witness. It is significant that those who died in the faith in the early days were called martyrs or witnesses. They had extended what Christ meant when he said, as he was about to leave them, "Ye are my witnesses." A true witness is one who is willing to die for the truth. Stephen, looking up into the heavens, and calling upon God not to lay the sin of his murderers to their charge, was the beginning of a long line of martyrs. We may witness:

(a) In our home by demonstrating the power of Christ to make us kind and patient.

(b) In our school by being diligent, faithful, and honest.

(c) At our play by fairness and courage.

(d) At our business by our courtesy, strict honesty, and unselfishness. If we have these qualities our testimony will be believed.

2. Through the Power of Prayer. The early chapters of the Acts are saturated with prayer. Immediately after the Lord's ascension, it is recorded that they went up into an upper room, where they continued "with one accord in prayer and supplication." When they chose a successor to Judas they prayed. On the day of Pentecost we are told that they were all "of one accord in one place," and knowing them as we do, we may be certain that they were in prayer. Mission work, which represents the work from which is distinctly Christian, apart from that which is merely religious, will succeed only as the friends of missions pray. Heathenism can be overcome and cast out only through prayer, and labor, its appropriate outcome.

3. Through the Influence of the Holy Spirit. "Ye shall receive power," said the Lord to his disciples, "after that the Holy Ghost is come upon you." Our failure to understand what the Holy Spirit is, ought not to make us sceptical of its influence. Christ said, without qualification, "Ye shall receive power, after that the Holy Ghost is come." If there was any substitute for the Holy Spirit, the Lord would not have said this with so much positiveness. It is doubtful if he would have used these words at all. He probably would have said, "Ye shall receive power, after that the Holy Ghost or something else is come upon you, or after you have been sufficiently trained for your work." His reference to the Holy Spirit as the source of power would seem to show that he meant, "Ye shall receive power only when the Holy Ghost is come upon you." Prayer is of value, as it prepares us for the Spirit's coming and the Spirit's operation. Work is of value only as it prepares the way for the Holy Spirit, and is insured by him. Christian testimony is of value only when it is accompanied by the convicting power of the Spirit.

The Church of God and the Epworth League in particular, needs the gift which is above everything else if it would advance.

4. Through the Power of Christian Fellowship. In Acts 1, 14, it is recorded that the disciples "continued with one accord in prayer and supplication." In Acts 2, 1, it is said that when the day of Pentecost was come, "they were all of one accord in one place." Once more, in Acts 2, 46, we are told that the whole company of the disciples continued "daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people." The recurrence of the phrase, "one accord," shows that the Lord's prayer, as recorded in the seventeenth of John, was answered in the life of the earliest disciples. The burden of that prayer was that his followers might all be one:

"As thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." One of the most convincing evidences of the Divine origin of Christianity is the fellowship of believers. The world will be convinced of Christ's divine mission by the union of believers more than by all the so-called evidences of Christianity that can be written or preached. How often we should ask the question whether our societies are expressing in the association of their members this oneness that so characterized the early Church?

SCINTILLATIONS.

1. I forgot to pray for missions to-day. Did I pray at all?
2. Do missions cost me anything? That cause cost my Lord his life.
3. Would the heathen be attracted to Christ by the way I live? If not, why?
4. Am I ashamed of that word missionary? Christ was a missionary.
5. Is my church a missionary church? If not, who is to blame besides myself?
6. I can speak for Christ in the League meeting, but do I witness for him where those who listen are not friendly to Christ?
7. If I cannot go as a missionary to the home field, or the foreign field, what should I do? Give my prayers and means to send others.

POINTS FOR THE PRESIDENT.

Secure a copy from your pastor of the last Annual Missionary Report, and become familiar with it. The Missionary Board of our Church, and explain to the League how the business is managed. If you are in need of information, ask your pastor.

Note the following facts: 1. When we joined the Church we made ourselves responsible for our share of the great work of the Church, and the Missionary Board represents a part of that work.

2. The Missionary Board exists to increase our efficiency in the kingdom of God, to multiply for good the power of our givings.

3. If our Mission Board should cease to do its work, and the secretaries and other officials should all go to the mission fields, we would have more missionaries, but each missionary would be worth only about half as much, lacking the proper management of mission affairs at home.

JUNE 1.—"THE PURPOSE OF HIS COMING."

Matt. 18, 11; John 10, 10.

HOME READINGS.

- Mon., May 26. Not to destroy ..... Luke 9, 51-56  
 Tues., May 27. Seeking the lost ..... Matt. 18, 11-14  
 Wed., May 28. Not to judge ..... John 8, 1-11  
 Thu., May 29. The promise of life ..... John 23, 29-30  
 Fri., May 30. A look futureward ..... Tim. 4, 7-11  
 Sat., May 31. Losing baggage ..... Luke 9, 37-57

The purpose of Christ's coming is that we might know God and all that is involved in that knowledge. To seek and to save the lost is to bring them to a knowledge of God and his service. When men know God and serve him, then the purpose of Christ's coming is accomplished.

THE GREAT LESSON.

We cannot know anything aright till we know God. We may not know him with the head. But we can know him with the heart. The world will not overcome us when we know him as our Master. It troubles us to know that man is too little to help us in our great troubles. But it comforts us to know that God is not too good to help us in our little troubles. Good always comes when God comes. His law is the method by which he does things. We ought to be acquainted with his law. We ought to know his Word. The only place his

word can grow is in our hearts. Let us plant it there. We shall never be able to put away iniquity till we hide God's Word in our hearts. If we return to him he will return to us. This is the great lesson.

HOW TO KNOW.

1. Have a mind. There must be a knower before anything can be known. There can be no correspondence till the one is something to correspond. Mind lies at the base of every temple of knowledge. Mind is the button that God touches when he wishes to send a message to mankind. Mind is the sensitized plate. Truth is the light that prints the picture. No plate, no picture, no mind, no message. The mightiest monuments are the movements of mind.
2. Give heed. "He that hath ears to hear, let him hear." That is what Jesus said. "Give attendance to reading." That is what Paul said to young Timothy. An old teacher wrote to his pupil, "There is plenty of beauty in the world if one's eyes are open to see; there is plenty of music if one's ears are open to hear."
3. Strive to understand. The very effort to know helps one to know. Jesus said, speaking of God's doctrine, "If any man do his will, he shall know of the doctrine."

HOW TO KNOW GOD.

We shall never comprehend him. The finite cannot measure the infinite. Herbert Spencer calls God "The Unknowable." He called God the Incomprehensible, then he had spoken truth. Knowledge may be partial, and still be knowledge. I do not comprehend the sun, but I know he warms my body and lights my pathway. I do not comprehend the ocean's vastness, but I know the water thereof quenches my thirst. I cannot count the stars, but I know they are in the sky.

1. We may know God through his handiwork. David says: "When I consider thy heavens, the work of thy fingers, the moon, and the stars which thou has appointed." It would acquaint us better with heaven if we studied the heavens more. If we looked more at the sky, we should not grovel so much in the dust.

Again the Hebrew poet sings, "The heavens declare the glory of God, and the firmament showeth his handiwork." The love of God's heart is revealed in the works of his hands.

"In Reason's ear they all rejoice,  
 And utter forth a glorious voice;  
 For ever singing as they shine,  
 The Hand that made us is divine."

—Joseph Addison.

Tennyson, while yet a boy, spread his arms upon the storm, declaring that he was a voice speaking to him in the wind. In his immortal mountain sermon Jesus said, "Behold the fowls of the air," and, "Consider the lilies of the field." We are to learn from the fowls that he cares for souls. We should love Jesus more if we knew the lilies better.

2. We may know God through his Word. The method of study is three-fold:

(a) Meditate. Speaking of the godly man and God's law, David says, "In his law doth he meditate day and night." As the summer sun beams upon the rose-bush till the buds break into bloom, so the soul must hold itself upon God's Word till the infinite beauty unfolds. The sunglass focalizes light till it breaks into flame. That is meditation.

(b) Search. The searchers are the finders. That is true in exploration. It is true in invention. It is true in science. It is true in music, art, literature. It is true everywhere. Men search mines and find gold. If they search the Bible they will find God.

(c) Compare. Not Calvin with Wesley, nor creed with creed, but Christ with

Christ. The Bible can be compared with itself alone, because it is the incomparable book. It has no counterpart, no analogue, no equal.

4. We may know God by Experience. "Taste and see that the Lord is good." Test him and know him—that is the idea. "Whereas I was blind, now I see." That is the testimony of experience. Many things may be experienced that cannot be explained. Gravitation can be felt, but it cannot be explained. Love can be felt but not explained. It takes something too great to be explained to meet the great needs of the soul. The soul may know God by the personal experience of his power and his love. The peace this knowledge brings can be experienced, but not explained.

SIDE-LIGHTS.

1. Life saves, love serves, law rules.
2. One must have some light to see sin.
3. Empty the heart of evil by filling it with good.
4. Drive out the darkness by letting in the light.
5. If we know God, we need not be strangers among men.
6. The life of love is the law of life.
7. Peace with God is the greatest good.
8. If we go to God good will come to us.
9. The law of love must come from the God of love.
10. The law of life always comes from the lips of God.
11. Life may know a peace that lips cannot explain.
12. Love in heart is mightier than sword in hand.
13. We need to know that God will "bear acquaintance."
14. It is only knowing God that brings true peace.
15. The heart where God's Word hides cannot be hid.
16. The heart that loves the truth cannot be false in deed.
17. With two steps any one can return to the Almighty—repentance toward God, and faith in our Lord Jesus Christ.

POINTS FOR THE PRESIDENT.

You might arrange to have the meeting of this week held out-of-doors on the lawn adjoining the church, or on some good singing, and earnest presentation of the Gospel message which the topic contains. An appeal should be made to the unconverted. Remember it is your part to give the truth and invite to the Saviour—the results we must leave with God.

JUNE 8.—"HOW THE WEAK BECOME STRONG."

2 Cor. 12, 9, 10; Isa. 41, 10, 11; 58, 11.

HOME READINGS.

Mon., June 2.	Like rain	Ps. 72, 1-7
Tues., June 3.	Like fire	Mal. 3, 1-6
Wed., June 4.	Like sunshine	Mal. 4, 1-6
Thu., June 5.	Like a shepherd	Isa. 40, 10-17
Fri., June 6.	Strength from joy	Neh. 8, 9-12
Sat., June 7.	Our Rock	Ps. 18, 1-6

The weak in the Christian life become strong by the power of God imparted to the believer through Christ, the Saviour. Through Christ, the believer is not only saved, but kept.

In 1 Peter 1, 5, the keeping power of God is certified, and may be confidently expected. The joys are laid up in heaven for us, and we, through every trouble and distress, shall be brought finally to that bright land where our hopes are anchored.

1. Believers need it.
2. Christ has promised it.
3. An inward assurance certified to it.
4. The plan of salvation would be thwarted without it. The power of God works on both sides of the veil—preserving the inheritance for the heirs, and here keeping the heirs for the inheritance.

ance. It were little joy to know how secure the riches of the future lay in God's treasure chambers, unless we know that he will also help our weakness and bring us to possess them. So every assurance of the one mighty hand preserving us for our heritage and our heritage for us.

THE KEEPING POWER.

- (a) The character of it.
  1. The wall of defence about us. In the word kept we have, as in 2 Cor. 11, its literal, and Phil. 4, 7, in its figurative sense, the idea of being guarded as men are guarded in a camp or citadel. It represents an armed force, who stand as sentries, or who act as an escort. So the power of God encompasses and protects us.
  2. The might of the spirit enthroned within us. Our weak natures are garrisoned, as it were, by reinforcements of Divine strength. Not by providences acting on our outward life only, or any, but by pouring power to resist and in our contest with evil. His grace within us is yet more blessed than his hand around us. An indwelling Lord is our security. The hard-pressed fort is relieved by fresh troops joining the feeble defenders.
- (b) The time when it is afforded.
  1. In the hour of great need.
  2. In the moment of great temptation.
  3. When other helpers fail.

WHO ARE KEPT?

- (a) God's children who live in the fulness of his love. Thus does the Divine power surround the saints as a body-guard in this perilous world. The purged eye sees the mountains round about us filled with horses and chariots for protection. We are hid in the secret of his presence from the pride of man, kept secretly in his pavilion from the strife of tongues.
- (b) Those who seek God. That God keeps those who have committed themselves to him to save, is proven a hundred times in our experience. Notwithstanding sin and soul-anguish and the daily captivity of some besetting sin, the good All-Father follows them with his eye and shields them by his love.
- (c) All men of faith. In Isaiah 45, 5 we have the words, "I girded thee, though thou hast not known me." They times a prophetic declaration to Cyrus, King of Persia, and announce that he was directed, equipped, and prospered by God, though he was not one of his worshippers. They who obey the sense of duty, and who, without clear illumination, carry on his work, are kept by him.

What the keeping involves. This is a very important part of the subject. Some who are kept, misunderstand what it keeps means, and live on in doubt and perplexity. And some, through pride and vain confidence, presume that they are kept.

- (a) It does not mean that we shall lose sin's tendency.
    1. There is still the tendency to sin.
    2. There is still need of the daily cry for forgiveness.
  - (b) It does not mean we shall not be tempted. We are nowhere told that we shall be free from temptation. Satan when the soul surrenders to Christ. The force of our lives, sins partly inherited and partly built up by long indulgence in evil habits, will still press upon us. It does mean that in a moment of temptation we shall have his grace, and in the hour of trial his strength will bring us through triumphant.
- How to realize God's keeping power:
- (a) Give yourself up entirely to Christ.
  - (b) Trust completely in Jesus to keep you.
  - (c) Ask the Saviour to help you in the moment of temptation.

- (d) Nourish your faith by meditation in the Divine promises.
  - (e) Keep yourself by keeping out of the way of temptation.
- God will do all that we can trust him to do; but he does not pledge himself to work independently of our faith. When faith is in strong and blessed exercise, there is no limit to possibilities; but if our faith be meagre and struggling, we cannot expect mighty deliverances.
- "Smite but thrice upon the ground, and Syria will still defy you."

SIDE-LIGHTS.

1. Every worry is an admission that we have forgotten our Christian faith.
2. "I will strengthen thee," says God. We may be obliged to wait for the strength, but the very waiting will strengthen us still more.
3. An eagle does not worry over the prospect of a combat with chickens. This is a picture of the Christian against every power the world can send against him.
4. Every weakness is to be utilized as an occasion for strength as a yacht breaking its mast during the trial races puts in a stronger mast before the great contest occurs.
5. All of a plant's strength come from outside, from the air, and the rain, and the sun. So does all of a Christian's strength.
6. It is not possible to water a garden once for all. Nothing but daily watering will keep it strong.
7. The garden, like men, grows to strength in quiet, unnoticed ways, and never in a hurry. The kingdom of plant life cometh not with observation.
8. The strength of a plant is not in its leaves or its brilliant flowers, but in its roots. A Christian's strength does not lie on the surface.

POINTS FOR THE PRESIDENT.

A very interesting exercise to bring out the meaning of the topic would be to give out a week in advance the following messages of Scripture to six members of the League, one to each, with the request to read it at the meeting when called upon. Show how our strength (in God) is compared to rain, fire, sunshine, a shepherd, a rock:

Like rain. Ps. 72, 1-7.  
Like fire. Mal. 3, 1-6.  
Like sunshine. Mal. 4, 1-6.  
Like a shepherd. Isa. 40, 10-17.  
Strength from joy. Neh. 8, 9-12.  
Our rock. Ps. 18, 1-6.

WHAT YOUNG MEN OWE THE CHURCH.

A few months ago, writes Dr. Francis E. Clark, in The Ladies' Home Journal, I spent a night in the monastery on the great St. Bernard Pass, high up among the clouds. A good room and breakfast, and a generous dinner and breakfast, were given to all wayfarers, and nearly a hundred travellers passed that night upon the mountain's top in this hospitable monastery. No charge was made for the good cheer, but every one put into the chapel whatever he pleased. I was told—the shame of human nature be it said—that very few travellers put into the box as much as they would pay for accommodations of the same grade at a hotel, and that the contributions in the course of a year do not nearly pay for the cost of the raw material used in feeding the guests.

So it is with many who receive all the benefits a church can bestow in a well-ordered community, and never pay a penny to its support, nor lift a finger to carry on its work. In a needy man, woman, and child, in the remotest corner of the world; in the remotest corner of the world; in every orphan and outcast who might or would be helped

If the Church had more power and wealth at its disposal; every good cause that needs assistance; every wrong that needs resistance; appeal to the young man to throw in his lot with the Church, to make it nobler, purer, more efficient in righting this old world's wrongs, and hastening the coming of the better day.

**Light at Evening Time.**

I once ascended Mount Washington with a party of friends on horseback, and we were overtaken by a violent storm, followed by a thick, blinding mist. After our rough scramble over slippery rocks it was a woeful disappointment to find, on our arrival at the "Tip-top House," that we could not see any object two rods from the door. But, late in the afternoon, the clouds began to roll away, and one mountain after another revealed itself to our view. At length the sun burst forth, and over-arched the valley of the Saco with a gorgeous rainbow; we came out and gazed upon the magnificent panorama with wondering delight, and as the rays of the setting sun kindled every mountain peak with gold, we all exclaimed "at evening time it shall be light!"

My experience on that mountain top is a striking illustration of the experiences of God's people in all ages. Faith has had its steep Hills of Difficulty to climb, and often through blinding mists and hustling storms. Unbelief says "halt," and despair cries "go back!" But hope keeps up its steady, cheery song, "it will be better further on." The poor old patriarch Jacob wails out that all things are against him, and that he will go down to his grave mourning. Wait a little. Vonder comes the caravan from Egypt laden with sacks of corn, and bringing the good tidings that Joseph is the prime minister of Pharaoh's government! To the astonished old man at evening time it is light.

The office of faith is to cling to the fact that behind all clouds, however thick, and all storms however fierce, God is on the throne. It is the office of hope to look for the clearing of the clouds in God's good time. If we had no storms we should never appreciate the blue skies; the trials of the tempest aid the preparation for the afterglow of the sunshine. We ought never to think.

—Rev. Theodore L. Cuyler, D.D.

**The Blessed Life.**

The blessed life is a life of love and joy, and is its own beatitude. God who gives us Christ, will with him also freely give us all things," as says the Scripture. We are long-suffering and gentle, we possess goodness and faith, we are meek and temperate, we walk in the light as he is in the light, and the blood of Jesus Christ his Son cleanses us from all sin." Who would not pray to live so radiant a life? Who does not know that such a life is blessed beyond the touch of care and worry? "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost," was the estimate of one who had this kingdom in his heart. The blessed life is the rest of the soul. Sink into its sweet seclusions. Know the comfort of the Christ who said, and says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This is the rest that remaineth to the people of God. A part of it is here; the greatness of it is yonder. This blessed life in Christ hath blessed rest. There is labor, but labor for God, and with him is blessed, and the rest goes with the work.—Rev. W. A. Quayle, D.D.

**The Gymnasium Test.**

A young man had just taken a physical examination in a gymnasium. His lungs, heart, and muscles had been thoroughly tested. That night he dreamed he had been summoned to appear on a certain day to have his soul tested in the same way. Suppose our patience, our faith, our liberality, our purity could be tested as accurately as our bodily powers—how many of us would dare to take the test? But God does so test, and measures our growth constantly.—Christian Endeavor World.

**The Story of One Man.**

The author who attempts to write a story with but a single character, attempts the impossible. It is true that he might make mention of no other name, yet there must be others concerned in the story, or there will be no story to tell. It is in our relations to others that we stand or fall. The important place in the path of the traveller is the point where his path crosses the path of another. Then his real self is manifest. "No man liveth to himself, and no man dieth to himself." The great question is, What difference did your meeting make in the life of him with whom you met? While men have attempted to live isolated lives, such a thing is really impossible. God meant that we should mingle with and influence others. The use of that influence is indeed an awful responsibility.—Lookout.

**Look Upward.**

It is wise for us to look at the dangers, to be fully aware of the perils, to be tremblingly conscious of our own weakness; but it is folly and faithlessness to look at the danger so exclusively or to feel our weakness so keenly as that either one or the other, or both of them combined, shall obscure to our sight the far greater and confidence-giving truth of the knowledge, the sympathy, and the extended protecting hand of our Brother and our Lord. We belong to him if we have yielded our hearts to him, and he will suffer his holy one to see corruption," here and hereafter.

If you look down from the narrow ledge of the Alpine arrete to the thousand feet of precipice on either side of the two or three inches where you have your footing, you will get giddy and fall. If you look up you will walk steadily. Do not ignore the danger nor presumptuously forget your own weakness; but "when I said my foot slipped, thy mercy held me up."

Recognize the slippery ice and the feeble foot, and seek help with them the other thought, "The Lord knoweth them that are his."—Alexander Maclaren.

**It Matters Much.**

Occasionally I hear some one say, with a pious air: "It doesn't matter what people think of me; I know my heart is right." Ah, my friend, but it does matter. Let me give you an illustration. In sight of my office window is a church tower. On each of the three sides there is a clock face. On one of these one of the hands has been broken, making the old clock tell strange tales. Of course, there are people who do not understand the circumstances, and are therefore misled by it. At heart the old clock is all right, but it doesn't alter the fact that people have been late in meeting their engagements and have missed their trains because the face is not an index of that which it covers.—Outlook.

**Judson, the Rolling-Mill Philosopher.**

Judson, the rolling-mill philosopher, in I. K. Friedman's "By Bread Alone," has an ever-ready supply of wit and wisdom.

Among his choicest observations are these:

"I'm always willing to give my opinion on anything. I may be wrong nine times out of ten, but the satisfaction of the tenth time makes up for the other nine. Besides, the other nine show me that one of the privileges of an American citizen is still left."

"A man without a sense of humor is like a wagon on three wheels—not much good for long travelling and hard roads."

"The meanest man in the world is the man that gets you to grind his axe, and then hits you with the axe after it's ground."

"When the Lord made inventors, he figured out that if he devoted half of their head to business capacity the other half wouldn't be worth much for inventions; so he left the business arrangement out; and that's fair."

"A double-faced man runs twice the chance of being hit on one side."

"If men had what their wives thought was coming to them, half of them would be in jail, and the other half would be millionaires."

"There have always been poor men, and there always will be; you can't blame the rich man for wanting to stay rich, and you can't blame the poor man for wanting to exchange jobs."

"Arguing is all a waste of breath—it reminds me of an engine puffing down the tracks without pulling any cars; just a waste of good steam, and nothing accomplished."

"I never saw the day when capital didn't want to keep what it has and labor didn't want to grab what capital had. My view is not to blame either—it's human nature; and when you fire human nature out of the door, the millennium will climb through the window without a boost from the preachers."

**"The Do As You Would Be Done By Factory."**

The famous Golden Rule factory, where Mayor Jones, of Toledo, has made a handsome part of his fortune, is situated near the corner of two streets. A small park adjoins the building lot, and beneath the shade of a score of fine old trees are grouped settees and benches. There are swings, sea-saws, and Maypoles. Flower beds light the spot and gravel walks thread a floor in summer time speakers of national fame in the most matters deliver addresses. The signs upon the paths do not read, "Keep off the grass," but instead, "Children, take care of your property," "Don't keep others waiting longer than you would have others keep the places while you are waiting." The factory employees have an orchestral organization and a vocal quartette.

The factory building is a modern workshop. On the wall is this legend: "Rule governing this shop: Therefore, whatsoever ye would that men should do unto you, do so even so unto them." Under this rule the men work contentedly. The eight-hour day is in vogue, and a percentage of the annual profits of the concern is distributed among them. Their children are educated in the factory kindergarten. There is a dining-room in the building, where the workmen are served with a warm lunch at a cent an hour for which they pay fifteen cents.—From Frank Leslie's Popular Monthly for April.

## Junior Department.

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

### Junior Topics.

May 11th.—"Moses, the leader of Israel, the follower of God." Exodus 33. 15; Deut. 34. 10-12.

To be a good leader, one must first learn to be a good follower. Obedience to authority is the first lesson to be learned. Moses first learned to submit himself to God's commands, and because he had learned first to obey, he became wise to lead. In all, Moses knew that he was to lead the Israelites as God's deputy. He was not wise enough or strong enough to do it by himself. So he spoke in prayer, as we read in Exod. 33. 15. Because he was always ready to follow God, he became a wise leader for the people to follow. It is like that yet. Only those who are content to walk in God's ways are safe patterns for others. The world is largely composed of two classes of people—those who lead, and those who follow. We are all following some one, and others are following us. How needful that we feel as Moses did—that we are safe only when we all follow God. To follow God makes us gently, and kindness is God-like-ness. So we read of Moses, "In face to face," that is, God and Moses were very close friends, and out of that friendship grew the great character and fame of the great prophet. Success cannot be gained without God's presence to lead us, and real greatness comes only from living near to God. If you look at the verses in Deut. 34. 10-12, you will see this: "I, the scribe of Moses' greatness was in his acquaintance with God (v. 10). That means that he obtained his great goodness and wonderful power from his fellowship with God. And it is so now. 2. The way he became so great a leader is shown in v. 11. "The Lord sent him," we are told. His obedience to God's directions shows us how he grew to be so wise and influential a man. We must all learn the same lesson—God sends us "to do" things for him. Are we ready to go? 3. We see, too, how enduring the fame of Moses—"not a prophet since like Moses." He gained a great name, not by seeking after it, but by doing God's will right along, day after day, in everything. "The secret of success lies in doing our work well, without a thought of fame." But fame (a good name among those who know us or about us) comes to all who win it by real worth of character and deeds. We will never be like Moses, or be remembered as he is (Acts 7. 22), but from him we learn many lessons to help us in our life's work for God. (See our Questions and Answers about Moses.)

May 18th.—"Joshua, the man of courage." Josh. 1. 9.

Our Scripture text for to-day is an appeal founded on a fact—the fact is, that God will be with Joshua wherever duty leads him—the appeal is, that Joshua be strong to go forward, and fearless in doing everything God requires of him. Read v. 5. Our last study showed us Moses led by God, and leading the people for God. Now that Moses is dead, God promises to be with Joshua just the same as he had been with Moses. There

is a comforting truth for us here. Though times and people change, God is the same from age to age. One generation after another passes away, but God's faithfulness reaches to all in every time and place. He will be to us all our situation requires, just as really as with Moses or Joshua. Let us all learn that the promises of God are true—that he is faithful to his word. (Read 1 Kings 8. 56.) What God promised to Joshua, Jesus has promised to us—"Lo, I am with thee always." There was no reason why Joshua should be discouraged; but every reason why he should have good courage. So with us! God knew everything that would come before Joshua, and he knows all of our life. He was able to keep and deliver Joshua, and he can do as much for us. In his strength, Joshua was to be more than a match for all his enemies, and so are we. We have no mighty and fierce giants to fight just as Joshua had, but the giants of our self-will, passion, and all their numerous allies, are still very strong, and we cannot overcome them, except in God's name, and by his power. "Be not dismayed," said God to Joshua. There were plenty of reasons why Joshua might well have been frightened without God; but when God was with him, all these vanished. So with us. Without divine guidance and grace we will easily be overcome by our foes; but if he is for us, he is more than all that can be against us. David, long years after Joshua, rejoiced in this, and wrote such psalms as the 11th and 27th, when he thought of it. The hymns, "Stand Up For Jesus," "Onward, Christian Soldiers," "Sound the Battle-cry," and many others, are the result of knowing that God leads his people on to victory. Read v. 7, and see what God asked of Joshua—again, it is "to do." Remember, our month's studies are all about men who have done something for God. There are no Joshua we dreamers. They were very active men. And it is such that God and the church need today. Such doing is what we wish for our Juniors, and their early training should greatly aid them in the days to take his place. Whose place will you take? "God buries his workmen, but he carries on his work." As the older workers retire, or are rewarded in heaven, may our Juniors come up to follow on in the work of conquest till all the enemies of God and righteousness are destroyed. Such "courage" as God asked of Joshua we need in our Junior Leagues, and it is spelled something like this:

Cheerfulness,  
Obedience,  
Unity,  
Readiness,  
Action,  
Grit,  
Enthusiasm.

These qualities will make a strong boy or girl, and a progressive and successful society.

May 25th.—"Paul, the changed man." Acts 9. 1-22.

Saul of Tarsus is described: 1. Before conversion. 2. Being converted. 3. After conversion.

1. Before his conversion he was a bigoted Pharisee, zealous for the law, persecuting the Christians whom he hated, and a faithful servant of the Jewish authorities, whose agent he was. (Read Gal. 1. 13, 14.)

2. Being converted. (Read, also, Gal. 1. 11, 12, 16.) God arrested him near Damascus, smote him with blindness, and that he might "reveal his son" to him. Saul learned to know Jesus Christ,

and his changed ideas about Jesus, and attitude to him made the great difference in him.

3. After conversion. (Read, also, Gal. 1. 17, 18.) Everything was changed now, and from a persecutor of the Christians he became a leader of them, and the greatest teacher of them all.

What produced this change? Was it not what Paul himself calls the revelation of Jesus Christ? We must be right with Jesus. Then all will come right in his work, in our destiny. Paul was able to accomplish much for God, because he learned what Moses and Joshua both learned long before—that God was with him to strengthen him wherever he went. So he wrote, "I can strengtheneth me. So may we! But to know Jesus as our Saviour, Lord, and constant Friend, must come first.

Our Juniors should be perfectly familiar with the leading events in the apostle's life. To aid in the study we have prepared the following on his life up to his conversion, and will be followed by others in coming numbers of The Era:

### EARLY LIFE.

About *Thirty-four Years.*

The date of Paul's birth is uncertain; but was about A.D. 2, and his conversion in A.D. 36. The period included in these dates we now study as glimpses given in the Scriptures. Read every reference:

Born at Tarsus in Cilicia. Acts 22. 3. A Hebrew of tribe of Benjamin. Phil. 3. 5; Rom. 11. 1.

A Roman citizen by birthright. Acts 16. 37, 38; 22. 25-28.

In religion a Pharisee. Acts 23. 6; Phil. 3. 5.

Learned the trade of tent-making. Acts 18. 3.

Probably made acquainted with Greek literature. Acts 17. 25; Tit. 1. 12.

Received his education in Jerusalem at school of Gamaliel. Acts 22. 3.

Became distinguished for his learning, zeal, and strictures in religion. Gal. 1. 14.

First public appearance at the martyrdom of Stephen. Acts 7. 58; 8. 1.

Bitter persecutor of the church. Acts 8. 3; 22. 4, 5, 19; 26. 9-11; 1 Tim. 1. 12, 13.

Receives a commission from the High Priest to persecute believers. Acts 9. 12; 22. 5.

Is converted while on his way to Damascus to execute it. Acts 9. 3-9; 22. 6-11; 26. 12-18.

### JUNE TOPIC—"THE BEAUTIFUL WORLD."

June 1st.—"The beautiful world we live in." Psa. 24. 1.

"The earth is the Lord's, and the fulness thereof." We remember a poor woman, who had neither riches, fine home, or many friends to add to her comfort and happiness; but was hard-working every day, scrubbing, washing, or doing general housework for a living for herself and large family, who was regularly at the weekly prayer-meeting and often took part. Many a time have we heard her thank God "for the beautiful world he has given us to live in." What made it beautiful to this poor woman? What was the difference as she saw it, and as many others who wrangle about it, see it? All depends on how we look at things. One will see beauty where another fails to see any. Why? Much depends on the inner spirit. If our hearts are right toward the Creator, his works will appear to us more truly beautiful than if we are at variance with him. Our own friends are always lovely to us because of our friendship for them. How

we regard God will determine how we regard his works to a very large extent. June is the month of beauty. The pansies and roses are at their best, the lilies are full of loveliness, and speak of purity, the orchards are fragrant with blossom, and meadow and wood all speak eloquently of the Creator's skill and benevolence of spirit. We should catch the inspiration of praise and "declare the glory of God." But, amid the loveliness and beauty of nature, it is not hard to find places that are food and ugly. The sloth and carelessness of indolent men are very easily seen. Neglected gardens, weed-covered fields, and filthy yards mar the beauty of the earth. And so, in the moral world, what dirt is to the earth, sin is to the soul. It befouls, disfigures, destroys. Holiness is beauty. This is what Moses meant when he prayed (Psalm 90), "Let the beauty of the Lord our God be upon us." No one has the right to scatter weed-seeds, briars, thorns, or thistles to spoil the appearance of his neighborhood. And no one has the right to live a morally ugly or unclean life. "Be beautiful," is a duty upon us all. Make your homes beautiful. Flowers, not weeds, fruits, not burdocks, etc. are needed. So we must cultivate the beautiful flowers of purity, truth, honesty, cheerfulness, patience, trust, and all similar graces of the Spirit, and be beautiful ourselves, and help to make others equally so. "Beautiful bodies," "beautiful minds," "beautiful lives," "beautiful deeds," form a month's very attractive and profitable study during June.

Questions About Moses.

(These questions and answers are given in responses to repeated requests for such studies for Juniors.)

1. What was the great work God had in view for Moses to accomplish? Ex. 3, 10.
2. What was the condition of the children of Israel at this time? Ex. 1, 13, 14.
3. What attitude did the King of Egypt hold towards them? Ex. 1, 22.
4. What course did the parents of Moses take to save the life of their boy? Ex. 2, 2, 3.
5. Was this successful? If so, how? Ex. 2, 5-10.
6. What led to the flight of Moses from the Egyptian court? Ex. 2, 11-15.
7. When he fled, where and how did he find a home? Ex. 2, 16-21.
8. While Moses was living thus in Midian, what was the condition of the Hebrews in Egypt? Ex. 2, 23-25.
9. What means did God take or did he take any at all, to make their state better? Ex. 3, 7-10.
10. Was Moses willing to do as God bade him? Ex. 3, 11; 4, 1.
11. What two miraculous signs did God give to assure Moses that he would surely go with him. Ex. 4, 2, 6, etc.
12. Who was sent with him in the work? Ex. 4, 14, 15.
13. As Moses approached Egypt, who met him? Ex. 4, 27.
14. Did the people believe that God had sent Moses and Aaron to deliver them? Ex. 4, 29-31.
15. How did the king receive them? Ex. 5, 2.
16. What wonders were wrought before he allowed them to leave? Ex. 7, 4, 5.
17. Can you name in order the ten plagues? Rivers turned into blood, frogs, lice, flies, murrain of beasts, boils and blains, hail, locusts, darkness, death of the firstborn? Ex. 7, 12.
18. How was it that none of the Hebrews died? Ex. 12, 13.

19. What was the Passover to be to them ever after? Ex. 12, 14, etc.
20. What was the first great difficulty the people met with in their flight? Ex. 14, 5, etc.
21. How was this difficulty overcome? Ex. 17, 20, 21, etc.
22. How did the people express their gratitude to God? Ex. 15, 1, etc.
23. As they travelled on, how long was it that they were without water? Ex. 15, 22.
24. Tell what occurred at Marah. Ex. 15, 23-25.
25. Describe their next stopping-place, after leaving Marah. Ex. 15, 27.
26. How did the people feel towards God and Moses as they journeyed through the desert? Ex. 16, 2, 3.
27. How long was it after they left Egypt before they reached the Wilderness of Sin? Ex. 16, 1.
28. What provision did God make to supply their needs? Ex. 16, 4-8, etc.
29. What did Moses direct Aaron to do that the Israelites might ever have before their minds, God's goodness in thus feeding them? Ex. 16, 32-35.
30. What took place at a place called Rephidim? Ex. 17, 1-5, etc.
31. What did God direct Moses to do about it? Ex. 17, 5-7.
32. What significant name was given to the place? Ex. 17, 7.
33. What else happened at Rephidim? Ex. 17, 8-15.
34. Moses built an altar there to commemorate this deliverance. What did he call it? Ex. 17, 15, 16.
35. While the Israelites were thus on the march a certain party of people came out to see Moses in the wilderness. Who were they, and why did they come? Ex. 18, 1-12.
36. While Jethro was visiting Moses, he saw certain improvements that might be made in the administration of the judgment of the camp. What good advice did he give Moses concerning it? Ex. 18, 13-24.
37. Did Moses follow this advice? Ex. 18, 25.
38. After leaving Rephidim, where did they next encamp? Ex. 19, 2.
39. What evidence of his presence and power did God give to them here? Ex. 19, 16-19.
40. Whom did God call into the top of the mount? Ex. 19, 20.
41. What great event transpired there? The giving of the Law.
42. What is the main part of the Law called? The Ten Commandments.
43. To what chosen party did God show his glory? Ex. 24, 1, 9, 10, 11.
44. How long did the cloud cover the mount? Ex. 24, 16.
45. How long did Moses remain in the mount? Ex. 24, 18.
46. While Moses was up in the mount, who were left in charge of the camp? Aaron and Hur. See Ex. 24, 15.
47. What occurred during his absence? Ex. 32, 1.
48. What other directions did God give Moses in the mount? Directions for the tabernacle, its furniture, services, etc. Ex. 25, 32.
49. In the tabernacle, from what particular place did God promise to meet with and commune with Moses? Ex. 25, 32.
50. Of what size and shape was the Ark of the Testimony? Ex. 25, 10.
51. What family was especially set apart to be priests? Ex. 28, 1.
52. When Moses came down from the mount, and found the people in idolatry, what did he do? Ex. 32, 19, 20.
53. What excuse did Aaron make for his part in the affair? Ex. 32, 23, 24.
54. What did God do? Ex. 32, 35.
55. Who obtained pardon for the people? Moses. Ex. 32, 31, 32, etc.
56. When God again instructed Moses

- to lead the Israelites to the Promised Land, was he willing to obey? No. Ex. 32, 12, etc.
57. What assurance did God give to encourage him in his work? Ex. 32, 14.
  58. The first two tables of stone were destroyed by Moses, you remember. How were they replaced? Ex. 34, 1.
  59. When Moses came down from the mount, was there any peculiarity about his appearance? Ex. 34, 29, 30, etc.
  60. When Moses appealed to the people for materials with which to make the Tabernacle, did they readily respond? Ex. 36, 5.
  61. What did the Ark of the Covenant contain? Heb. 9, 4.
  62. How long was it after they left Egypt that the Tabernacle was set up? Ex. 39, 17.
  63. What evidence did God give that he was well-pleased with the work of the Tabernacle? Ex. 40, 34.
  64. What was the sign to the people that they were to advance on their journey? Ex. 39, 36, etc.
  65. How long did the cloud by day, and the fire by night, remain on the Tabernacle? Ex. 39, 38.
  66. Just one month after the Tabernacle was set up, God gave certain directions to Moses concerning the people. What were they? To number them. Num. 1, 1.
  67. What was the sum total of the number of fighting men in the camp? 603,550. Num. 1, 46.
- (To be Continued.)

The Oban Juniors.

The superintendent of the Oban Junior League writes: Our League was organized in 1900. We have twenty-four active members. In the special services, which our pastors held in October and November, all the members openly confessed their determination to live for Christ. My plan of work with the boys and girls is—put into four letters—(love) I love the boys and girls, I love the work, I love it for Jesus' sake. I try and give all plenty of work to do, and it does keep me busy planning for them. We take up the regular Junior Topic. Occasionally we have a union meeting with the Seniors. We have had good times together this past year. For missions our society has done well. They made clear \$30 for the Forward Movement, by making an autograph quilt and collecting stamps. For temperance, the boys have signed the pledge, beyond that we have a good talk once in a while. We have sent to places in the Northwest, at different times, religious papers, and the Juniors, during the warm months, raise and gather flowers for church decorations, then distribute the same, with verse of Scripture, to the sick or aged. For Bible study we read at least ten verses every day. Last year we tried a scheme which proved very successful in our League work, which was as follows: In the spring, each member was given talent money, the small sum of five cents, which was to be collected, and an honest report given of it on Thanksgiving Day. The Juniors gave an interesting talk that day, and the report of talent money was an excellent and interesting feature of the programme. Some made as high as \$1.00. This talent money is to be used for mission work. No work so full of promise as the work with the children. It is a blessed work.

The Junior Quarterly.

Junior League workers can secure "The Junior League Quarterly" (price, 30 cents) by addressing Miss Ogden, Room 29, Wesley Buildings, Toronto.

## British Repartee.

Dr. Henry Van Dyke is credited with this bright bit of repartee: A New Englander, about seventy years old, who apparently is a vegetarian, having learned that Henry Van Dyke, author of "The Ruling Passion," made occasional expeditions to Canada and elsewhere in search of big game, recently sent to him a pen-drawing made by himself of a stag—a charming piece of work for a man of such years—and underneath placed this motto in large letters: "Then shall not kill!" Dr. Van Dyke, in acknowledging receipt of the drawing, thanked his friend for his kindness, and suggested that under certain conditions a more appropriate text would be Acts 10, 13: "Rise, Peter; kill, and eat."

## A Task for the Cook.

A good story is told of a certain "nouveau riche" whose desire to show his ignorance was only exceeded by his guests, a well-known literary clergyman, said:

"I dined at X's, and he gave us a capital epigram at dessert."

He was humiliated. After his guests were gone, he called the cook.

"Didn't I give you 'carty blanchy' for this dinner?" he demanded.

"Yes, sir—you did, sir," replied the cook.

"And didn't I tell you to have everything that anybody had?"

"Yes, sir—you did, sir."

"Yes. Well, now it seems that at X's they have epigrams at dessert, and good ones, too, and folks miss 'em when they come here. Now, you'll have to serve up epigrams, and what's more, cook 'em better than any one else."—Tit-Bits.

## Seton-Thompson as Vocalist.

Ernest Thompson-Seton—he of animal story-telling and converted name fame—was describing to a clergyman the other day some of his experiences with various animals, particularly squirrels.

"It is an astonishing fact," said Mr. Seton, "that I found, after some few tests, that I could attract squirrels, howsoever wild, by singing to them. Whenever I sang they would come out of their holes or down from the trees and thouch at first showing some timidity, sit and listen intently and apparently with enjoyment. I remember one day, however, when, after singing them various songs—rag-time and others—I tried 'Old Hundred' on them. Would you believe it, the instant they heard it they scampered off, nor could I induce them to return. And to this day I can't understand why."

The clergyman, a far-away look in his eye, suggested very briefly:


"Probably they were afraid you would next proceed to take up a collection."

## Cured by Telephone.

That stammering may be cured is a well-known fact, but that it may be cured by telephone is not so widely known. Yet an exchange asserts that such may be the case.

There is an old farmer, in eastern Oregon, who has a slight impediment of speech.

He went into the city of Pendleton, and talked to a friend in Portland over the telephone, several hundred miles away. When the talk was finished the friend at the other end of the line said: "You seem to talk better since you went to Pendleton. You do not stutter anything like as much as you did." "No," said the Pendleton man, clear and straight as a bell, "a man cannot afford to stutter through a telephone when to talk costs seventy-five cents a minute."



In every town and village may be had, the

## Mica Axle Grease

that makes your horses glad.

Made by Imperial Oil Co.

The Art BELL  
PIANOS AND ORGANS

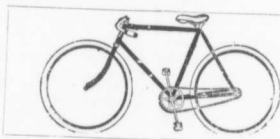
Famous alike in Canada and abroad for excellence of Tone, Touch, and Construction. Every instrument warranted. Made in Sizes and Designs suitable for School, Church, Hall or Home. Described in Free Catalogue, No. 57.

The BELL ORGAN AND PIANO CO. LIMITED  
GUELPH, ONT.

ALSO TORONTO AND MONTREAL.

## SMOOTH ROADS

WE couldn't improve the Roads, so we improved the Bicycle by introducing the HYGIENIC CUSHION FRAME, a device that positively prevents all jar and vibration—makes most roads smooth roads.



'Cleveland,' 'Massey Harris,' 'Brantford,' 'Perfect'

HAVE THIS INVENTION—SEE THEM.

Canada Cycle and Motor Co., Limited, Toronto

(Agents in all principal Towns and Cities in Canada.)



FREE for selling at 10c each, only 1000, fashionable gold-finished Hat Pins with beautifully engraved finish. Each all steel long distance Air Rifle. 44 Piece, 30 globe sights, pistol grip, and polished walnut stock, and shoots with terrific force and perfect accuracy. Write for Hat Pins, sell them, return the money and forward this splendid weapon. THE JEWELRY CO. BOX 3271 TORONTO.



44 PIECE TEA SET

FREE

44 PIECE CHINA TEA SET

30 CUPS, 10 SAUCERS, 12 TEA PLATES, 2 CUP PLATES, 1 TEA POT AND COFFER, 1 SUGAR BOWL, 1 CREAMER AND 1 SPOON. Beautiful white porcelain, new, sweet pattern, elegantly decorated in pale green or terra cotta red. A BRILLIANT 30.00 SET. GIVEN ABSOLUTELY FREE for selling at the mere 10c. Beautiful gold-finished Hat Pins, elegantly designed and set with superb imitation Rubies, Emeralds, Turquoise, Sapphires, etc. These pins sell readily in the big Toronto stores and we sell them FREE. Sell them, return the money and we will ship you 1000. Write for Hat Pins, sell them, return the money and we will ship you 1000. THE AGENTS TRADING CO. BOX 3271 TORONTO.

## Waterman's Ideal Fountain Pen

Reasons why it is to be preferred to all others

It is always ready, and writes continuously without staking. It writes as freely as a dip pen, and feeds the ink more regularly. Its free flow of ink is secured without risk of overflowing or blotting. The flow is automatic, responding fully to the act of writing, and the flow ceases when the writing stops.

PRICES, FROM \$2.50 TO \$6.00 EACH, POSTPAID

WILLIAM BRIGGS - Wesley Buildings - TORONTO, ONT.