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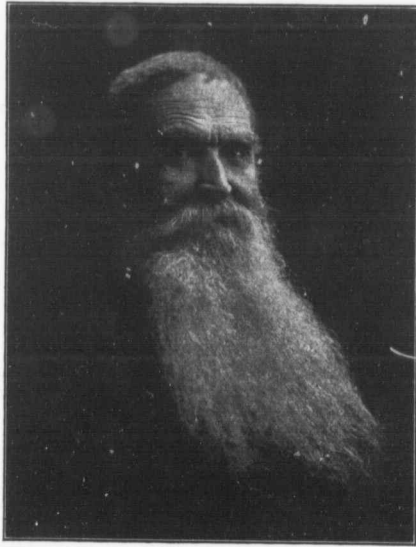
Vol. 4

TORONTO

JUNE 15 1902

No. 6

*Missionary*



BISHOP WILLIAM TAYLOR.

BORN MAY 2ND, 1821 DIED MAY 18TH, 1902.

*Social*



*Literary*

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WILLIAM BRIGGS,  
29-33 Richmond St. West, - TORONTO

### Mrs. Martin's Opportunity.

Mr. Martin was talking at the dinner table, in his usual clever manner, about the inconsistency of women.

"These young women who protest that they are never going to marry!" he broke out. "Everybody knows they will belie their own words at the very first opportunity."

He paused, and evidently hoped that Mrs. Martin would come to the rescue of her sex; but that discreet woman held her tongue.

"Why, Mary," he continued, "you remember how it was with yourself. I have heard you say more than once that you wouldn't marry the best man alive."

"Well, I didn't," said Mrs. Martin.—  
TIT-BITS.

### Why He Waited.

Quick wit has gotten more than one person out of a tight place. One of our exchanges relates that a schoolmaster, giving his pupils instruction in physiology, told them that whenever they moved an arm or a leg it was in response to a message from the brain.

"The brain always sends a message down your arm or leg whenever you wish to move the particular member," he explained.

At length a mischievous boy roused his fire by his apparent inattention to the lesson.

"Hold out your hand," he exclaimed. The boy did not move.

"Why don't you hold out your hand, sir?" cried the irate pedagogue.

"Please, sir, I'm waiting for the message from my brain," said the lad, coolly.

### The Shortest Cut.

The man who turns to his advantage every happening, is the one, the wisecrack declares, who will succeed in what he undertakes. Then Terence Murphy, the carpenter, is on the road to high fortune. An incident related in the Boston Budget prophesies this.

One Saturday, toward the tired end of the day, Terence was shingling the roof of a new house. Suddenly his foot slipped and he fell to the ground. As the house was low, the fall was not long, yet he lay so motionless that the other men ran to him quickly, believing that the worst had happened.

"Are you much hurt, my boy?" asked one of the men, tenderly.

Terence grunted.  
"That was a bad fall, Terence."

The unfortunate fellow drew a breath. "Och, never mind," he said. "O' was coming down after nails, anyway."

### Expecting Too Much.

It is not always possible to feign grief when the heart is cheerful. Yet frankness is occasionally impolitic. The Youth's Companion tells of a drill sergeant who was unpopular among his men. They found him too particular. One day he had on hand a party of recruits whom he was putting through the funeral exercise.

Opening the ranks so as to admit the passage of the supposed funeral cortege among them, the instructor, by way of practical explanation, walked slowly down the lane formed by the two ranks, saying, as he did so:

"Now, I'm the corpse. Pay attention!"

Having reached the end of the line, he turned, regarded the men with a scrutinizing eye for a minute, and then remarked:

"Your 'ands is right, and your 'eads is right, but you 'aven't got that look of regret you ought to 'ave."

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# The Canadian Epworth Era.

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. IV.

TORONTO, JUNE, 1902.

No. 6.

## LIFE'S MIRROR.

There are loyal hearts, there are spirits brave.

There are souls that are pure and true;  
Then give to the world the best you have  
And the best will come back to you.

Give love, and love to your life will flow,  
A strength in your utmost need;  
Have faith, and a score of hearts will show  
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,  
And honor will honor meet;  
And a smile that is sweet will surely find  
A smile that is just as sweet.

For life is the mirror of king and slave,  
This just what we are and do;  
Then give to the world the best you have,  
And the best will come back to you.  
—Madeline S. Bridges.

**Bad Counsel.**—In a late issue of the *Guardian* there is a communication from one of our Quarterly Official Boards counselling Methodists to repudiate the referendum and stay home on December 4th. We trust that the advice will not be taken. It is true that if all prohibitionists kept away from the polls it would be a crushing rebuke. But we cannot hope for such an event. In spite of everything, at least one half of our usual voting strength will turn out. If the other half stays at home it will mean disaster to our cause. Surely one experience of a divided host is enough. Remember Manitoba.

**A New Paper.**—*The Liberator* is the inspiring name of the new temperance weekly which is to be published until the referendum vote takes place. It is edited by the veteran temperance worker, W. W. Buchanan, and bids fair to be a prominent factor in the conflict. Epworth Leagues which desire to help the cause could scarcely do anything better than to subscribe for a number of copies of this paper, and distribute them where they will do most good. No doubt a special price could be arranged by addressing the editor, at 2 Toronto Street, Toronto.

**The Greatest Need.**—Dr. W. W. Case, Presiding Elder of the San Francisco District, was asked recently by Rev. J. H. Potts, D.D., what was the greatest need of Methodism on the Pacific Coast. Several things were mentioned, but the first and most important "need" was declared to be: "The wisdom of the Roman Catholic Church in giving to

young children an ineradicable bias in the direction you would have them go. Our only hope is in getting hold of the childhood and youth of our population." This is just as true here as on the Pacific Coast. The idea needs to be emphasized until it shall take full possession of every preacher and every Christian worker.

**Respect for Law.**—Rev. Dr. DuBose, General Secretary of the League of the M. E. Church South, recently made a brief trip to this country, and thus records his general impressions: "The people of Canada are industrious, thrifty, and happy. They are devoted to their traditions, and the flag of Britain is not more loyally revered elsewhere in the empire. The respect for law and authority is almost ideal. Our own boasted country might learn many lessons from our sister, the Dominion. Violence is almost unknown; and if the prohibition sentiment goes on at its present rate, the whole Dominion, with the exception of Quebec, will soon be rid of the licensed sale of intoxicating liquors."

**For Young Men.**—At a meeting of the various Young Men's Associations of Toronto, held in Carlton Street Church during the past month, Rev. T. E. E. Shore called attention to the fact that there was a natural desire on the part of young men to get together by themselves for athletic and social purposes. While they might be willing, at a Sunday-school picnic, to play ball with the girls, using a soft rubber ball and a flat bat, most healthy fellows liked to get out into the field and knock a good hard ball over second base for a home run. Many of the Toronto churches are recognizing this fact, and the young men are being organized into clubs and associations for pure recreation, debating, music, etc., all under religious auspices and influences. These organizations fill an undoubted want in city church life.

**What the Bishops Say.**—Bishop Joyce, in a recent preachers' meeting in Minneapolis, said with considerable strength of emphasis that he had in many lands seen the British flag, and that everywhere it represented strength and safety and order, and wherever he had met British officials, civil or military, he had found them to be courteous and helpful gentlemen, almost without exception. He purposely omitted all reference to the Boer war, because he had not had opportunities of observation. Bishop Thoburn, in a notable recent sermon delivered in South Africa, strongly urged the Boers to submit, not because they were hopelessly outnumbered, but because they were fighting against civil and religious

liberty. In that one brief sentence, the kernel of the Boer-Briton situation is compactly enclosed in a nutshell.

**Praying Bands.**—One of the encouraging signs of the times is now to be observed in Southern California, where men are grouping themselves together into praying bands. The praying bands centre either about a single church or a local group of churches. Each man begins to try for some one man. They invite and pray, not seven times, but seventy times seventy. They pray in private at each noon hour, and socially every week. A dozen or more such bands have been organized in Los Angeles and others in the smaller places.

**Prohibition in Kansas.**—Ex-Gov. Crawford, in his attack on constitutional prohibition in Kansas, made the point that it was ruining the financial interests of the State. In reply, Mr. J. B. McAfee, of Topeka, makes these interesting statements: "Prohibition is ruining the liquor traffic of Kansas, but greatly increasing the wealth of our State. On the 10th of December, 1901, there were on deposit in the banks of Kansas \$87,181,175.14, five times as much as when Prohibition in Kansas went into effect, \$60 per capita for every man, woman and child in the State. This last sum does not include the money in the purses or the homes of the people. Many millions of mortgage indebtedness have been paid off since we had Prohibition. In 1889 the tax rate for the State purposes in Kansas was 40 cents on the \$100; in Nebraska, 66.3, almost 60 per cent. higher. . . . Prohibition keeps money at home—license dissipates it."

**Miss Stone's Message.**—The editor of the *Christian Endeavor World*, in an interview with Miss Ellen M. Stone, the ransomed missionary, asked her if she had not some message that she would like to give the Endeavorers of the world through his paper. "Yes," she responded, quickly. "I am sometimes troubled when I see so much emphasis being put on the minor things, leaving the really important work of the society to the few. True, the social committee, and the other committees that add melody and beauty, are important in their way, but the vital thing is to develop the heart by communion with God. Our Bulgarian Endeavorers practice the Quiet Hour twice a day, beginning and closing the day with God, before their open Bibles. Perhaps I am not qualified to advise, but I do so want to see Endeavorers taking hold of the things that make for character and strength and power with God. Therefore I should like to give them this motto: "Seek earnestly the best gifts."

## A VISIT TO BISHOP TAYLOR.

BY THE EDITOR.

ONE of the most delightful days of a month in California last summer was the one spent at Palo Alto, a beautiful little town between San Jose and San Francisco, principally noted as the home of the famous Leland Stanford University. After driving around the Stanford estate, and viewing the magnificent buildings which have been provided by the generosity of the millionaire Senator and his wife, I said to my driver:

"Bishop William Taylor lives here, does he not?"

"Why, yes," was the response, "I drive quite a number of people to see him." In a few moments we were at the residence of Ross Taylor, the Bishop's son, with whom the aged veteran made his home. The door was opened by a young Japanese, whose special duty was to look after the Bishop. The time undoubtedly passed somewhat heavily for a man who had lived such an active life, and Bishop Taylor seemed pleased to see callers.

When he came into the room he looked like a giant, although very much stooped. In his prime he must have been a powerful man. He used to say himself that his frame "was put up to keep in all climates." His hair was white as snow, and the voice, which rang out the gospel call in so many lands was practically gone, so that he was only able to speak in a whisper, and seldom used a sentence of more than two or three words. His general health was fairly good, and he was able to walk up and down the steps without assistance.

Until quite recently he was a regular attendant at the Sunday morning services of the Palo Alto M. E. Church. He seemed to be wonderfully patient and even joyful in his enforced retirement. One morning in the class-meeting he said: "The other day as I was walking along the street, I heard some boys say (not thinking that I heard them), 'Poor old man, how feeble he is!' And then, straightening himself up to his full height and by a special effort recovering his voice, Bishop Taylor added: "Why, I am the happiest man alive!"

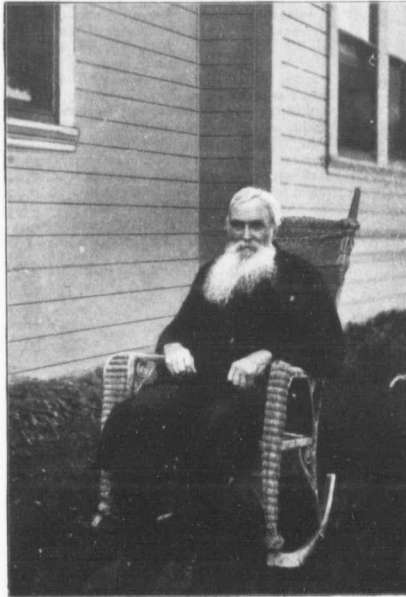
The Bishop seemed glad to see any one from Canada and spoke of his visit to this country in 1862. When asked if he expected to go back to Africa he shook his head and murmured, "Can't say, can't say."

The old man insisted upon coming out to the sidewalk to see us off. His fervent "God bless you," will not soon be forgotten. To our surprise we found him at the station a few minutes later to say "good bye" once more. The last I saw of him he was standing on the platform and throwing kisses to my wife as the train pulled out.

A few words about the career of this

remarkable man, who was probably the greatest missionary evangelist of modern times, will be appropriate, as many of the younger generation know little of his work:

William Taylor was born on May 2nd, 1821, and consequently had just passed his 81st year when called to his reward. In the year 1849 he went to California as a Methodist Missionary, the trip from Baltimore to San Francisco by sailing vessel occupying 155 days. California at that time was a new country, and "the gold fever" was on. Adventurous men from all parts of the continent were thronging to these shores with the hope of making a fortune so that social conditions were wild and rough.



BISHOP WILLIAM TAYLOR.

(From a photograph taken shortly before his death.)

Living was expensive. Three chickens cost \$18; milk was \$1.00 per quart; lumber sold at \$300 per thousand feet; any kind of an old shanty rented for from \$60 to \$100 per month. What was the poor Methodist preacher to do, under such circumstances, with an allowance from the Missionary Society of \$750 per year? Many men would have given up altogether, or asked for a larger grant, but William Taylor began at once to solve the problem of self-support. With his axe on his shoulder he went into the woods and cut the timber to build a parsonage. A carpenter was employed for a short time at \$12 per day to give the house a start, and then Mr. Taylor finished it with his own hands, thus securing a plain but comfortable home.

Bishop Taylor's evangelistic work in

California was of an extraordinary character. He preached much in the open air to the miners and others who were attracted by his powerful singing, he prayed in the bar rooms and gambling dens, he went everywhere declaring the gospel and many a hardened sinner dated his conversion from these street meetings. It is said that he spoke at least six hundred times on the plaza or public square in San Francisco. Lawless and careless as the "forty-niners" were in those days, the preacher found them susceptible to the truth. On one occasion he stood upon a dry goods box used as a pulpit, and tried to show the people their unfitness to heaven. While he was speaking a stage-coach drove up. He immediately said: "If God should run a railway train

from this town (Placerville) to convey passengers to heaven direct, the conductor might shout 'All aboard' till the sun sets, and not get one single passenger, because heaven has no attraction for you. If the flaming steeds of Elijah's chariot of fire were hitched to that stage-coach, and the driver should crack his whip and start for heaven, you would all of you jump out." In a moment the coach was emptied, every man jumping out as if in fear lest the coach should really start for the place which they did not wish to go to.

In 1862 Mr. Taylor left California, but his work there had become widely known, and for many years he was spoken of as "California Taylor." For seven years he labored as an evangelist in the United States and Canada, leading thousands of souls to the Saviour. In the winter of 1862 he conducted services in the St. James Church, Montreal. Then Providence opened before him a door as wide as the world, and for twice seven years he went as a flaming herald of the Gospel through Australia, Cape Colony, Hindostan, the West Indies and South America; and in 1884 came back as a delegate to the General Conference in Philadelphia, to be sent forth with the title of bishop, and the continent of Africa as his diocese.

During his first tour in Africa wonderful revivals took place. In Natal and Kaffraria no less than seven thousand converts were won from heathenism through his instrumentality. These experiences were repeated on his last visit to the country, when as an old man he travelled many miles, preaching everywhere. In the centres and mission stations the churches were too small to accommodate the people who came to hear. Frequently he would climb into a wagon on the street and preach when the thermometer registered 92 in the shade. When the people could not understand English a man who had been converted thirty years before under Mr. Taylor's

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preaching, eagerly acted as interpreter. Day by day the gracious work extended. A South African minister writes: "The sight of the venerable face, so strong and so gentle, reminded all of the beautiful story of the Apostle John, and his repeated injunction, 'Little children, love one another.'" In the last four days of his final trip he preached nine times, with eighty conversions and forty seekers as a result. At the close of his last sermon in Africa, preached in a wild mountain region, seventy-eight seekers fell on their faces, and nearly forty of them professed to receive Jesus and His great salvation.

Eternity alone will reveal the number who have been led to the Saviour by this wonderful man of God. He seemed to have had, during his whole ministry, a consuming passion for souls. Only three years ago he said to a friend, "I am now in my seventy-eighth year, and shall probably linger on these shores for a dozen years or more. I see no reason for going to heaven just yet. No chance of saving any sinners there."

Bishop Taylor was able to accomplish wonderful results, largely because of his tireless industry, and intense consecration. To the question if he had ever had an attack of the African fever, his reply was: "I hadn't time. Every day was planned out for something else." "Of course," he added, "I was careful to observe all the laws of health." He was always anxious to follow the Lord's leading, and would go anywhere if he felt that God wanted him to do so. To a minister who visited him not long ago he made the shrewd remark, "I never in all my life took a ticket for Tarbush."

This noble missionary hero ended his earthly pilgrimage on Sunday, May 18th. No particulars have as yet been received, but doubtless his end was peace. How appropriate are Charles Wesley's words: "Servant of God, well done."

#### BISHOP TAYLOR AT FAMILY WORSHIP.

**A**N interesting incident connected with Bishop Taylor's last visit to Africa is supplied by Rev. F. E. Clark, D.D., President of the Christian Endeavor Society, who, in the course of his foreign travels, came to the town of Lovedale, in South Africa, to visit the great Scotch mission school. "At the home of Dr. Stewart, the Principal," he says, "whom should I find already domiciled as a guest but the venerable Bishop William Taylor, the evangelist of four continents, whose name, however, will be indissolubly linked with the last continent to which he has given his manhood's strength and his declining days.

"A most venerable figure is Bishop Taylor, with a long gray beard sweeping a stalwart chest, a smile that is sweet and benignant, and a step that, when occasion requires, is still brisk and sprightly.

"One of the most vivid scenes, photographed on my mind, of three memorable days at Lovedale, was of family prayers on the morning when Bishop Taylor was asked to lead.

"The bishop is troubled with bronchitis, which has affected his voice not a

little, and he speaks, perhaps to save breath, in a peculiarly abrupt, not to say jerky, way, often omitting his pronouns and articles, and chopping off his racy sentences so that they shall contain no superfluous words. But this method only adds a new piquancy to his commentary, as with the strong common sense and picturesque imagery which made him so popular among the '49ers of California, the Spanish-Americans of South America, and the gold diggers of Australia, as well as among the dwellers on the Congo and the Zambesi in later years, he opens up the Scriptures.

"Literally 'opens up,' I have heard that phrase used many times, but I have seldom so fully understood its meaning. It was as if the good bishop pulled off cover after cover from caskets containing the jewels of God's word, and showed us the heaps of gems beneath. I can but very faintly reproduce that exposition; for you must be in Lovedale, in the midst of the Stewart family, and hear the good bishop's tones, to understand it fully; but let me do as well as I can.

"The passage he chose was the familiar one hundred and third psalm.

"A man, one fine day, had a talk with himself," began the bishop, in his abrupt way. Had a conversation with himself. Here is what he said, 'Bless the Lord.' He counts up five benefits—five things the Lord has given him: first, pardon, 'forgiveth all thine iniquities'; second, health, 'healeth all thy diseases'; third, redemption, 'redeemeth thy life'; fourth, mercies, 'crowneth thee with 'em'; fifth, satisfaction, 'satisfieth thy mouth' even; then, of course, thy soul. 'Gives thee youth in old age. Just what we old men want. Youth like the eagle's, too—soaring, aspiring, glorious youth.'

"Thus the exposition went on, something fresh, quaint, or piquant about each verse. The ninth verse is reached. 'He will not always chide; neither will he keep his anger forever.'

"Look here, my soul,' David says, 'you need chiding.' The Lord knows he did, too! But God will not nag you. He will not scold, much as you deserve it. He treats you a great sight better than you deserve. 'He hath not dealt with us after our sins.'

"And now he tells us how much God loves us. First, the perpendicular measurement, 'as the heaven is high above the earth'; second, the horizontal measurement, 'as far as the east is from the west'; third, the affectionate measurement, 'like as a father pitieth his children'; fourth, the measurement of tare and tret. He makes allowances. He knows how earthy and dusty we are. 'He remembereth that we are dust.'

"Then David reminds himself how little and frail he is. Grass. Flowers. The red poppy in the field. Swish goes the scythe. Where is it! Even if there is no scythe, a breath of wind comes, and the poppy is gone. So man's life. 'But, O soul!' says David, 'if your earthly life is short, your real life stretches between two everlastings. God's mercy is from everlasting to everlasting.' How far is it between two everlastings! When you can find out you know how long your real life and how wide God's mercy is.

"No wonder it takes angels and ministers and all His works in all places to bless the Lord for such mercy. Ends as he begun. Beautiful frame all around picture. 'Bless the Lord, O my soul!'

"Let us pray."

"After a fervent prayer we rose from our knees and went our several ways, the one to his classroom, another to his books, another to her housework, but all better fitted for our duties because of this refreshing morning drab at the fountain of God's mercy."

#### WILL I BE MISSED?

BY AN "ERA" READER.

**A**S we hear from day to day of some great man or woman passing away—and note the remark, "How they will be missed," we begin to think "would I be missed!" Have we tried to live so that others would be better for having known us? Have we tried to leave a ray of sunshine in the lives of those with whom we came in contact? Have we helped a fallen brother rise? Have we a good supply of the seeds of kindness to scatter about the highways and byways? Have we been firm in the cause of right and justice? Have we improved every opportunity of serving the Master, remembering that in small things sometimes lie our greatest opportunities? Are we striving to live up to the best that is in us, to have our lamp always trimmed and burning brightly? If we are doing these things we will surely be missed, and if we are not we have failed, for one who has not tried it knows not the joy there is in such service.

Union, Ont.

#### PERSISTENT WORK.

BY REV. THOS. BROWN, D.D.

**A**MONG the essentials for success in any career is the power of persistent work.

In R. L. Stevenson's volume of essays, "Virginibus Puerisque," is one entitled "Ordered South." It is not lengthy, yet the author spent three months of the hardest toil before he would allow it to go to the press. "I imagine nobody," he says, "ever had such pains to learn a trade as I had; but I slugged at it day in and day out, and I frankly believe (thanks to my dire industry) I have done more with smaller gifts than almost any man of letters in the world."

The seeming ease with which Paderewski, the great pianist, will render the most difficult selections is due to hard and continuous labor. It is said that he practises twelve to eighteen hours a day. On the occasion of his visit to Montreal a few years ago, one who had charge of some of the arrangements for the concert to be given in Windsor Hall told me how Paderewski spent at least eight hours in careful practising during the day before he took his place on the platform in the evening.

It would seem as if the most successful have been among the least believers in the power of genius and the greatest in the power of tireless patience and unending toil.

Kingston, Ont.

## 'TIS BETTER TO SMILE.

The sunniest skies are the fairest,  
The happiest hours are best;  
Of all life's blessings the rarest  
Are fullest of comfort and rest.

Though Fate is our purpose denying,  
Let each bear his part like a man,  
Nor sadden the world with his sighing.—  
'Tis better to smile if we can.

Each heart has its burden of sorrow,  
Each soul has its shadow of doubt,  
'Tis sunshine we're yearning to borrow—  
True sunshine within and without.

Then let us wear faces of pleasure  
The world shall be happy to scan,  
And add to the wealth of its treasure,—  
'Tis better to smile if we can.

—*Vision Waterman, in National Magazine.*

## CECIL RHODES.

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

**C**ECIL RHODES was a man ahead of his times, very democratic in his views, yet so thoroughly imperialistic that he conceived the British flag pre-eminent, and the Anglo-Saxon race to be the champion and vanguard of universal peace, and the federation of the world. His great conceptions were as a network thrown by a master-mind over the world's nationalities to bring them to harmonious action. He was an adventurer, a dreamer; a man who, in some respects can stand side by side with his great predecessor, David Livingstone. Both laid foundations for a British South Africa, Livingstone by exploration, and missionary work, Rhodes by engineering public works, securing the allegiance of native chiefs and opening up mines. What kingly powers rested in him? Prof. Goldwin Smith is in error, when he says Rhodes was the prime author of the conspiracy against the lives of the two South African Republics. He forgets the Boer ultimatum and twenty years war preparation.

Rhodes the "Empire builder," the "South African diamond king," was a human magnet, whose huge frame and clear-cut massive face were so familiar to all. He had the power to keep rulers awake at nights wondering what next he would do. He was intensely loyal to the Empire, yet was no "little Englander" with narrow conceptions. He had a courage almost superhuman. One of the world's best hated men, yet calmly working out his great mission; a father of his beloved South Africa he must be buried on the Matoppo hills, on the very spot where he held the great council with the Matabele Chiefs that ended the war of 1896, though Westminster Abbey will have a monument. He was a friend of the Zulu, and all the black race, and sought their uplifting, hating Boer tyranny and Kruger hypocrisy.

The man's powerful personality, gigantic plans, and tenacity of purpose are the admiration of the world. What other man conceived such a great educational scheme as his? See his plans for the development of manly student life at Oxford and elsewhere.

First—Literary and scholastic attainments.

Second—Outdoor athletics, so as to leave the puny student on the antiquated list, such athletics as Wellington spoke of when he reviewed Eton schoolyard—"There is where Waterloo was won."

Third—Noble qualities of manhood, as strong sense of duty, courage or British bull-dog pluck, devotion and sympathy.

Fourth—Exhibition of moral force of character and interest in school-mates that in later years will guide in the just performance of national duties.

Cecil Rhodes had no place for a poltroon or sluggard. He said every man should have a definite occupation. He tramped upon the wealthy heirs developing into loafers. The British race has produced many remarkable men, stars of the first magnitude, from Alfred the Great, on to the days of Ruskin, Faraday, Tennyson and Livingstone, and by no means the least, Rhodes the South African Colossus.

Mimico, Ont.



THE LATE CECIL RHODES.

## A CONSPIRACY OF NEGLECT.

BY REV. G. S. CLENDINEN, S.T.L.

**I**T is against the oldest and best of all human institutions that this conspiracy has arisen. The conspirators are those who may reasonably be supposed to have known this institution at its best, and who ought to be the first to defend and honor it. They would be if it were threatened with invasion by an armed force or violation by a visible foe. But this conspiracy is only one of neglect, and so it operates unobserved. The results are likely to be none the less disastrous to social order and human progress.

It is a conspiracy of social and ecclesiastical organizations whose manifest tendency (unintentional and sometimes unconscious) is to leave the Christian home to perish for want of attention.

There was a time when the fireside,

surrounded with its merry group at evening, was the centre of life's most hallowed memories. But the baseburner, the register and the radiator have displaced the old fireplace as a means of housewarming, and somehow or other the merry laughter has died away, the social group has scattered, and home seems to have no magnet to hold its members together after the lights are turned on.

There was a time when through the long evenings some good book read aloud enchaind the family in eager attention, or at least in decorous silence; a silence in which the only accompaniment to the reader's voice was the clicking of knitting needles, the occasional ill-suppressed titter of some juvenile irrepressible, or the rhythmical sound of the cradle-rockers from the warm corner. But the newspaper is not adapted to this sort of exercise, and besides, that iniquitous invention of some modern Herod which is innocently styled "Home-work" requires death-like stillness in the family circle until bedtime has come to transfer

endless calculations to troubled dreams. And those members of the family who have happily got beyond the home-work stage have engagements which require their hurried toilet and early escape from the walls which are supposed to enclose a "Home." There is the club, the lodge, the evening party, the rink, the mid-week service, the league, the committee meeting, or some other form of social or religious activity, until the conspiracy has filled seven nights of every week, for all except the overworked mother, who is left alone to continue far into the night the drudgery that makes life easy for the rest. And much of this is supposedly "for Christ and the Church."

This conspiracy has so far established itself among us that many of us never think of the Home as a religious centre, and most of us seem to have forgotten that both in time and influence the home is prior to the Church. It is a remarkable fact that both of the pledges in common use amongst our young people, viz., the Epworth League and Christian Endeavor pledges, entirely omit all reference to home duty. They both obligate us as Christians, as members of the Church and as members of the society; and the Epworth League pledge makes explicit reference to our duties as to amusements and habits, as to income, as to social life and companions. That is to say, the various relationships of our life are brought under the control of conscience and consecrated to the Master's service, with the exception of the first and holiest of all human relationships, viz., those of the home. Why this omission? Does any one suppose it was deliberate? Not at all. It was simply ignored—forgotten—as the home generally is forgotten and ignored in these days by almost everyone. The conspiracy is widespread, if not general. And only rarely is there any attention called to it. What is the result? Some of the most popular workers in our

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Leagues excuse themselves for base ingratitude and cruel neglect by the convenient fiction that their religious work leaves them no time to attend to household matters. I have known young people to hurry off to Epworth League meetings, leaving members of the family ill and under the care of kind neighbors. I have known young ladies who were "just dying" to get away to some distant hospital to enter training for nursing, while quite oblivious to the opportunities for aiding in similar and less exacting work in their own homes. I have shaken hands with mother and daughter in a country home; the first hand was hard and leathery and red, while the second was soft and velvety and pink; and I thought of the fifth commandment, and the sixth.

How would it do for the pastor to preach occasionally to the young people the doctrine that Paul advised Timothy to give them in his day—"let them learn first to show their piety at home, and to requite their parents"?

If the decadence of conventions, which some declare has begun, will leave us free to give some time to the first sphere of human life and the first duty of true religion, let us thank God for it. But whatever the future may bring in new developments to our young people's work, I hope we shall put down this base conceit and learn to put first things first. Brockville, Ont.

#### THE CAPTURE OF MISS STONE.

**D**URING the past month, Miss Ellen Stone, the well known missionary, visited Toronto, and told the story of her capture and life among the brigands in Bulgaria, which is also related in the *May McClure's Magazine*. It is a narrative of thrilling interest. Miss Stone, Mr. and Mrs. Tsilka, who are Albanians, and others, were on their way from Banko to Solonica. At noon of the first day's journey, after a refreshing luncheon, they were proceeding on their way, when they were captured. Miss Stone thus tells of her capture:

"Mrs. Oosheva led the column, with her son walking by her side—a fine, chivalrous boy. We wound along the steep trail for some distance, the sure-footed mountain horses following one another in Indian file. Thus we approached a cliff known as the Balanced Rock, a bald crag of the mountain which here juts out into the valley, turning the stream to one side. At this point the pathway leads down into the water, so that travellers must ride into the swift current, pass around the rock, and strike the trail again on the farther side. Those in the lead of such a cavalcade as ours would necessarily be hidden from those in the rear while passing the rock. An admirable spot for an ambush. But we had passed it safely so many times before that none of us thought of danger.

"Suddenly we were startled by a shout, a command in Turkish, 'Halt!' I saw Mrs. Oosheva, who was then in the middle of the stream, start backward and attempt to turn her horse aside. An armed man had sprung toward her with uplifted musket-butt, as if to strike her

from her saddle. She turned a horror-stricken face upon me, and then swayed as if to faint. Before any of us could say a word, armed men were swarming about on all sides, seeming to have sprung from the hillside. They crowded upon us, and fiercely demanded that we dismount. They even made as if to pull us off our pack saddles.

"Give us time," I said in Bulgarian, 'and we will dismount. We are women, not men, and I cannot get down alone.'

"I saw the boy Peter assisting his fainting mother, taking her down from the horse in his young, strong arms. At



MISS ELLEN M. STONE.

the same time the placid, phlegmatic face of my driver appeared by my side. His was the only calm face in our party—strangely calm, as I remembered afterward—but I then ascribed it to his natural temperament. Somehow we dismounted in quick time on our saddles, with the brigands shouting, 'Hurry, hurry, and waving their guns over our heads. They drove us like cattle into the stream. Peter carried his all but unconscious mother on his back. One of the young teachers, who showed rare presence of mind through the whole experience, crossed on a log, but the rest of us plunged into the water, save Mrs. Tsilka, who had not been given time in the hurry to dismount. Dripping with water, our captors urged us mercilessly from behind, driving us up the sharp mountain-side behind the stream, where we had to use both feet and hands to prevent falling. Mrs. Tsilka was dragged from her horse, her husband cutting the cords that bound her trunk and baggage to the saddle, letting them fall where they would. Thus we all scrambled up the hill, a tangle of horses, drivers, men, and women, with the brigands yelling behind. Our captors themselves, we now know were very nervous, fearing lest some one should come upon us and give the alarm, for we were not such a great distance from the Turkish guard-house. One poor traveller, indeed, who had the misfortune to happen upon us as we were being driven up the hill, was now in the hands of the brigands, wounded and bloody, as we were to know a little later to our horror."

"God set me here to be true and not false, brave and not cowardly. Therefore it must be possible for me to bring out of these conditions something that shall be real food and sustenance and means of growth for this soul which He has set here and which He has not forgotten."

#### DO IT NOW.

BY REV. J. R. PATTERSON.

**L**ET every Leaguer engrave this motto on his watch, paste it in his hat, or hang it up in his room. Promptness is the badge of the successful. "I have always been a quarter of an hour before my time," said Lord Nelson, "and it has made a man of me."

Do it Now.—Promptness will add years to your life. By having a time for everything, and by doing everything on time, John Wesley put the work of three other men's lives into his one. "How do you accomplish so much in so short a time!" asked a man of Sir Walter Raleigh. "When I have anything to do I go and do it," was the reply. Time is the stuff that life is made of; prompt action will give length of days to a brief career.

Do it Now.—Celerity in executing the task of to-day sets you free for the opportunity of to-morrow. The successful man is he who is ready when the golden chance comes.

"To each man's life there comes a time supreme, One day, one night, one morning, or one noon, One freighted hour, one moment of opportune, One Once, in balance 'twixt too late, too soon."

It is the hour of destiny. But what can the behindhand man do! Held fast by the arrears of yesterday, he can only watch "the skirts of happy chance" whisk by; a moment within reach, then gone forever. Keep your work up to date and so be ready.

"To seize the passing moment, big with fate, From Opportunity's extended hand, When the great clock of destiny strikes now."

Do it Now.—Punctuality is the soul of business as brevity is of wit. Dilatoriness is the unpardonable sin in commerce and society. Everything may turn on the way you meet your next engagement. "There is one thing almost as sacred as the marriage relation, that is an appointment." Your reputation is at stake. "I give it as my solemn and deliberate conviction," said Dr. Fitch, "that the individual who is tardy in meeting an appointment will never be respected or successful in life." Your veracity is on trial. "The man who fails to meet his appointments is practically a liar, and the world treats him as such." Your honor is being tested. "If a man has no regard for the time of others," said Horace Greeley, "why should he have for their money? What is the difference between taking a man's hour and taking his five dollars?" "You are in danger of being snubbed." "My cook," said Washington to a company of later diners-out, "never asks if the visitors have arrived, but if the hour has arrived."

Do it Now.—And save yourself from failure, shame and remorse. Preacher, it is Tuesday morning. Sermons born on Saturday night are generally wealkings. Do it Now, lest the "hungry sheep look up and are not fed." Pastor, the sick man round the corner is getting low. Save yourself from awkward explanations, alienated parishioners and a wounded conscience by calling on him to-day. Sunday-school teacher, the class yawned last Sunday over your ill-prepared and undigested lesson. You will feel better after next Sunday's experience if you go and

"do it Now." Epworth League president, those plans you dreamed over last spring and almost carried into effect, might well be executed Now. Associate member, unsaved but almost persuaded: "To-day, if ye will hear His voice, harden not your heart." "Now is the accepted time; behold, now is the day of salvation."

Grand Valley, Ont.

#### THE BRITISH MUSEUM.

No. 2.—The Reading Room.

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

HAVING descended the spacious staircase to which reference has been made, we turn into the passage leading to one of the most interesting parts of the Museum, viz., the Reading Room. As we are visitors and not regular "Readers," we shall not be allowed to stop long, and there is much to see, only part of which can be described in this paper.

In the first place, as we look up to the ceiling we observe that we have here the largest dome but one of any building in the world, the diameter of which is 141 feet—that of the Pantheon at Rome being 142 feet.

The "Readers," or those who have desks, now number about 700. In the time of the poet Gray, when the Museum was opened, they were from five to seven in number. To become a "Reader" one must be guaranteed by some householder of the city of London, and must also fulfil other conditions. A ticket of admission signed by the Chief Librarian is then issued, and the fortunate holder has the privileges of one of the world's best libraries.

It would be interesting, if we had time, to notice the class of books read and the "Readers." Only three per cent. of the books drawn from this vast library belong to the class of books labelled "Fiction," which fact speaks volumes for the serious work done here.

In order to have some idea how rapidly the books increase in number we must remember that, according to the *Law of Britain*, a copy of every book printed in the British Isles must be given to the British Museum. These, with pamphlets and maps, amount now to 200,000 each year. A similar law is in force with respect to newspapers, and although these are arranged very carefully and economically so far as space is concerned, yet the authorities last year obtained leave from Parliament to deposit about *four miles* of newspapers, arranged in layers six feet high, outside the walls of the Museum, in order to give more room.

But we are interested in the "Readers" as well as in the books, about whom Dr. Garnet tells us some interesting facts. Some have been in attendance for ten or twenty years, and have neither written nor published anything as yet—their life a disappointment to themselves and their friends. We must remember that those who frequent this famous Reading Room are supposed to write something which shall add to the world's knowledge and must not be mere book-worms.

The class of books asked for is very interesting to observe. Here is one gen-

tleman from California who wants to read Ancient Egypt's "Book of the Dead," and fortunately Dr. Garnet finds that the next desk is occupied by Mr. Renouf, a noted Egyptologist. A benevolent looking clergyman approaches the Librarian's desk, and instead of asking for a book on Church history or theology, desires to read "Crawley on Billiards." Not infrequently someone comes up and in an undertone asks for "Mother Shipton's Prophecies on the End of the World"—original edition, 1442. When told that this date was twenty years before the invention of printing, they say, correcting themselves, "Yes, 1642." Ladies are good readers because they know what they want. One lady told the genial Dr. that she had dreamt that in the British Museum was a cook-book that would solve the intricacies of carving. The Dr. happened to have one of his father's lying on the desk by his side and asked her to look at it, when she declared that the various colored plates were identically those she had seen in her dreams.

Students of London University are very numerous frequenters of this Reading Room; but can you tell me why so many of the young men will persist in reading poetry and the pretty young lady students are equally persistent in reading Huxley's Anatomy and in memorizing the bones of the human body?

But one should have the pencil of Mr. Bengough, or the pen of Charles Dickens, to paint in picture or in words the very interesting characters one may see in this wonderful place, wherein our curiosity, instead of being satisfied, is only just beginning to be aroused.

Ottawa, Ont.

#### THE HAPPINESS OF DOING GOOD

BY H. S. M.

AS I was returning home on a chill October evening, a boy of about eleven years joined me. Opposite his home—he was an adopted child—I said, "Good night," but he began to cry. I inquired the cause, and he said, "I am afraid to go home for fear my mother will thrash me." I said, "Were you not home to supper?" "No, sir." "Nor dinner?" "No, sir." "Where, then, did you get your meals to-day?" "Didn't get any." "Where did you sleep last night?" "In the hen house." "Well," I said, "this is too bad, come with me." On our way I purchased, at a grocery, such articles of food as I thought would make a good supper for a boy, and being sole occupant of the house at the time, I gave him a good supper—no crusts from the pantry. His clothing, hands and face were very dirty, so to the bath-room he went for a thorough bath. Then I said, "Do you say your prayers?" He said, "Yes, sir." I said, "We'll kneel and say our prayers together." He repeated the child's prayer, "Now I lay me down," and in a few simple words I asked God's blessing upon us. I then tucked him snugly in an extemporized bed on my study couch, and left him to sleep and dream. Next morning another good bath and breakfast, and I said, "You will not play truant to-day as you have done?" He said, "No, sir," and trotted off to school.

Before retiring on the night I entertained my unusual guest, I stole in to have a look at him, and the look of peaceful quiet on the freckled face of the tired, sleeping boy brought tears to my cheeks, and there came a gladness to my heart that the Klondike's gold could not buy. It was the joy of doing good.

Toronto, Ont.

#### THE PRAYER IN A BAR-ROOM: A STORY OF REAL LIFE.

IN a well-known saloon, where men about town often are found as visitors, a remarkable scene was witnessed the other day, on account of which a group of men present on the occasion will hold a vivid remembrance of the place. The persons interested most intimately in the scene were of a remarkably varied sort. The barkeeper and a small bootblack were minor and yet interesting characters, but of principal importance were four middle-aged men of the well-to-do and sporty class and a slender, sweet-faced girl wearing the familiar blue costume and bonnet of the Salvation Army. The four men were seated about a table. Their glasses were before them, and it was evident that they were in a slightly "mellow" condition.

One of the group was a prosperous physician, a man of middle age, eloquent address, and pleasant bearings. His speech, despite the effects of his oft-filled glass, bespoke a finished education. Strangest of all his characteristics, this man was, in his youth, trained for the sacred offices of the ministry. A second member of the group was a business man, formerly well known in the city for his high standing in an aristocratic church. His age was apparently in the neighborhood of fifty years. He was without a doubt a thorough case of backsliding. The others in the party were a middle-aged man who was educated for the priesthood, now a successful man of affairs, and the fourth and least commendable, a man with a family, who had fallen heir to some \$10,000, which he was "blowing in" as rapidly as he and his friends could drink.

This was the quartette to which the bartender was passing frequent drinks, and by the side of which the little bootblack was busily plying his brushes over the surface of a pair of boots. It wanted only the appearance of a magic glass, and the men were to work a magic change. In the midst of a hoarsely shouted jest at the barkeeper, one of the men was suddenly hushed by his companions.

"There's a lady here," said one of the men, and the laughter ceased and the revellers looked toward the door. In the centre of the bar-room floor stood the graceful form of a Salvation lassie. Two timid eyes looked inquiringly at the group of boisterous men, as though wondering whether it was safe for young girl to approach so near. Her arms clasped a bundle of *War Crays*, and her fingers moved nervously as she peered at the coterie about the table. There was a dead silence in the room, the embarrassment seemed mutual. Every hat was removed, and some of the men quietly leaned an elbow on the table to conceal

the glass girl not paid her way. A men, she request was in such a something the girl another solicited pocket large side hand, r sweetly also we liberal! She the on hood, dressed "good," head, out in

drunk better an leave. The looked was a trying since Seem jestin brave boot- stood Be comin that a despil dropp hand down uptu uncoo away dropp



the glasses. After a moment's pause the girl noticed the marks of respect being paid her presence, and her timidity gave way. Approaching the nearest of the men, she handed him a paper with the request to buy. The sound of her voice was marvellously sweet and musical for such a place. A noticeable trace of something like conscious guilt appeared as the girl looked from one countenance to another. The man who had been solicited to buy drew forth from his pocket a handful of money and selected a large silver coin, which he placed in her hand, receiving in return a smile and a sweetly spoken "Thank you." The others also went into their pockets and paid her liberally for her papers.

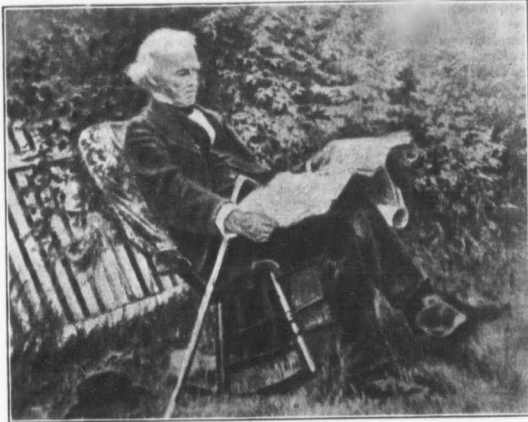
She turned to go, but one of the group, the one formerly intended for the priesthood, found his tongue again and addressed her: "You came in here to do good," he said, standing with uncovered head, "and you must not go away without making some impression upon these

of the kneeling Salvationist asked heaven to bless him.

When she had finished there was not a dry eye in the room. Even the bartender shook the girl's hand cordially when she left and invited her to come again. The four men declared the day was not wholly lost in which they could meet such a woman.—*Nashville Daily News.*

#### A SUNDAY-SCHOOL VETERAN.

**T**HE Honorable William Sawyer, of Sawyerville, Que., has a unique record in Sunday-school work. He is now in his fifty-second year as superintendent of the Methodist Sunday-school in that village, and previously had charge of a union school in the same place for six years, so that he has nearly completed fifty-eight years of consecutive service as a Sunday-school superintendent. One lady teacher has been associated with him for the entire period. There is probably



HON. WILLIAM SAWYER, SAWYERVILLE, QUE.

drunkards. I need someone to make me better, and I demand that you make an impression upon me before you leave."

The soulful eyes of the young woman looked a thousand doubts and fears. It was apparent that the situation was a trying one. She had spoken to many a sinner, but not under such circumstances. Seeing, however, that the men were not jesting, she plucked up courage and bravely stood her ground. The little bootblack had discontinued his work and stood gazing at her.

Before anyone could guess what was coming the brave young lassie proved that she was equal to the emergency, and despite the bartender's protests she dropped upon her knees and lifted her hands to pray. The men likewise knelt down, and the bootblack looked into the upturned face of the girl and bowed his uncovered head. The bar-keeper turned away in anger, but after a moment dropped his head also, as the sweet voice

no other superintendent in Canada who has been so long in office.

Mr. Sawyer was born in the year 1815, and is therefore in his eighty-seventh year, but is still quite hale and active. He has resided almost all his life in Sawyerville, where he is held in high esteem. He was really the founder of the village, as he introduced the first store, the first shoe shop, the first blacksmith shop, the first woollen mill, and was the first postmaster. He has been honored in every way possible by the people of the township and county, having been elected mayor of the township, warden of the county, and representative in the Provincial Parliament, which position he filled for fifteen years.

He has always taken an active part in Church work, and has filled various positions in the trustee and quarterly boards.

Mr. Sawyer's pastor says that the old gentleman "is as much interested in the Sunday-school now as he was fifty years ago."

#### A WIDOW'S WOOD-SAWYER

**V**ERY few hymns have been more widely published or more frequently sung than "What a friend we have in Jesus!" Whenever it is started in Christian Endeavor services or church prayer meetings, the people join in the singing with great heartiness and evident enjoyment. Thousands have been cheered in time of trouble, and led nearer to the "Friend that sticketh closer than a brother," by this sweet and simple hymn. It is found in almost all the hymnals, but in scarcely any of them is the author's name given. In some books it is credited to Dr. Horatius Bonar, but as a rule the word "Unknown" appears.

The real author of the hymn was a humble Christian worker named Joseph Scriven, who lived for several years in the town of Port Hope, Canada. He was born in Dublin in 1820, was educated at Trinity College, and graduated with full honors from that institution. He came to Canada in 1845, where he lived a most useful life until his death in 1886.

Having an income from the old country sufficient to support him, he spent his entire time in preaching and other forms of Christian work. At the races, the fairs, on the streets, and wherever crowds congregated, Joseph Scriven was accustomed to call sinners to repentance.

It is said that, when he was a young man, on the eve of his wedding-day the young lady to whom he was to be married was accidentally drowned, and he was so deeply impressed with the vanity of all earthly joys that he consecrated his life and fortune to the service of Christ. A large part of his time was taken up in visiting the sick and helping the poor.

One afternoon he was seen walking down the street in Port Hope, dressed in a plain suit of tweed such as a thrifty workingman would wear, and carrying a saw-horse and saw. A citizen, seeing a friend recognize him, said: "Do you know that man? What is his name and where does he live? I want some one to cut wood, and find it difficult to get a sober man who will do such work faithfully."

"But you can't get that man," was the reply. "That is Mr. Scriven. He won't cut wood for you."

"Why not?" queried the gentleman.

"Because you are able to pay for it. He saws wood for poor widows and sick people, and often sends them wood."

Upon one occasion he found a family in the greatest wretchedness, with the head of the household very ill. Mr. Scriven paid their rent, got them a better house, and provided wood and other necessities. Then, and not till then, did he talk religion to them.

Nobody ever suspected that he had any poetical gift until a short time before his death. A neighbor was sitting up with him, and while the patient was asleep accidentally found a manuscript copy of "What a friend we have in Jesus!" and read it with great delight. When Mr. Scriven was questioned about it, he said that he had composed it for his mother. He had sent her a copy to comfort her in some great sorrow, and had kept this copy for himself, never intending that any one else should see it.



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Some time later a Port Hope gentleman said to him: "Mr. Scriven, it is said that you composed the hymn, 'What a friend we have in Jesus!' Is it so?"

He replied, "The Lord and I did it between us."

The hymn is undoubtedly one that will live.—*Rev. A. C. Crews, in The Christian Endeavor World.*

#### WHAT A BOY CAN DO.

A boy can make the world more pure,  
By kindly word and deed;  
As blossoms call for nature's light,  
So hearts love's sunshine need.

A boy can make the world more pure  
By lips kept ever clean;  
Silence can influence shed as sure  
As speech—oft more doth mean.

A boy can make the world more true  
By an exalted aim;  
Let one a given end pursue,  
Others will seek the same.

Full simple things indeed, these three,  
Thus stated in my rhyme;  
Yet what, dear lad, could greater be—  
What grander, more sublime?  
—*Crusader.*

#### DOXOLOGY IN EMPTY FLOUR-BARREL.

BY H. B. GIBBUD.

IT is one thing to trust God when the flour-barrel is full, when there is money in the bank to fall back on and when the wages are coming in regularly.

It is quite another thing to trust God when the barrel is empty, the money in the bank is gone, and no wages coming in. Under those conditions one is quite apt to find that what was supposed to be faith in God was simply faith in a full flour-barrel.

I heard the Rev. J. Hudson Taylor, of the China Inland Mission, say, "When I came to a place of testing where my faith was most needed, I found it gradually going; then I learned to look less to my faith, and to depend more on God's faithfulness."

Only as we come to God's Word and plant our feet upon the promises shall we find faith abiding in times of testing.

The flour may be gone; the money may be gone, the salary gone; but God is there.

I know this to be true. I had often said in public talks: "It takes real faith in God to be able to put your head into an empty flour-barrel and sing the doxology." My wife had heard me say this, and not long since she called me to come to the kitchen. I said, "What do you want me for?"

She replied, "I want you to come out here and sing." I thought this queer, so went out to see what it all meant.

In the centre of the floor was an empty flour-barrel she had just dusted out.

"Now, my dear," said she, "I have often heard you say one could put his head into an empty flour-barrel and sing, 'Praise God, from whom all blessings flow,' if he believed what God said. Now here is your chance; practice what you preach."

There was an empty flour-barrel staring at me with open mouth; my pocket-book was as empty as the barrel; I was not on a salary, and knew of no money that was coming in. I do not know that my wife enjoyed my preaching, but she was evidently bent on enjoying my practicing. I looked for my faith and could not find it; I looked for a way of escape, but could not find that, my wife blocking the door with the dust-brush covered with flour.

I said, "I will put my head in and sing on one condition."

"What's that?" said my wife.  
"The condition that you will put your head in with me. You know you promised to share my joys and sorrows."

She consented; so we put our heads in and sang the long-metre doxology. I will not say what else we did, but we had a good time; and when we got our heads out, we were a good bit powdered up, which we took as a token that there was more flour to follow.

Sure enough, though no person knew of our need or the empty barrel, the next day a grocery man called with a barrel of flour for the Gibbuds. Who sent it, or where it came from, we do not know to this day, save that we do know that our Heavenly Father knew that we had "need of these things."

I have joined with a thousand voices in singing the grand old doxology; I have sung it in many a fine church building, also in the open air under the blue canopy of heaven; but there is something very peculiar about the sound of the song when sung in an empty flour-barrel under the foregoing conditions. I have repeated the experience once or twice since with the same result, though now I never spend any time in looking for my faith; I simply apply for flour at Phil. 4: 19, and then sing, "Praise God, from whom all blessings flow." Bread, butter and all our needs we find can be supplied from the same place.

In days when we have trusted in a good salary, and that sometimes failed to materialize, we have trusted in a good committee, but they did not always know when rent was due. But the Lord knows when the first day of the month comes around, and he has never failed to send us our rent-money before it was due. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily [in 'truth,' the margin says] thou shalt be fed," the Douay version reading, "Thou shalt be fed with its riches."

There is board and lodging for everybody who will "trust in the Lord and do good."—*Word and Work.*

#### AN OPPORTUNITY AND A TRIUMPH.

AT the annual Christmas performance of Handel's "Messiah" by the Oratorio Society in New York, a young woman sang the chief soprano solos without a single rehearsal and at ten minutes' notice. A New York daily tells how this extraordinary state of affairs came about:

"At the last moment the two chief sopranos sent word that they had bad colds and could not sing. By some mischance, these messages were not delivered until the performance was under way.

"Mr. Walter Damrosch, who was conducting, was in despair. Suddenly he remembered that the studio of a well-known vocal instructor was in the same building, the great Carnegie Music Hall, and he hurriedly sent a message there for assistance. The teacher declared she had but one pupil, a Miss Leslie, who had studied the *role*, and that she was at that moment in the audience. Miss Leslie was found and hurried behind the scenes.

"A few minutes later Mr. Damrosch looked up and saw a slight, girlish figure in a simple street costume, standing on the big stage awaiting his signal. Mr. Damrosch was frightened, but the girl was not, though the immense hall was crowded.

"He began the introduction to the aria, 'There Were Shepherds Abiding in the Fields.' He was rewarded by the sound of a clear, flexible, soprano voice of marvellous range, rising full and true above the crash of orchestration.

"When Miss Leslie sang the last note she received an ovation the like of which was never given a 'Messiah' soprano before. One triumph followed another, until 'I Know That My Redeemer Liveth,' when it seemed as if the applause would never cease.

"The best part of the story is that some of the great musical critics who were present became interested in Miss Leslie, and now she is to go abroad to study, and perhaps some day we shall hear of her as a very great singer."

This incident is all the more interesting to us, when it is known that Miss Leslie is a Canadian, and formerly sang in the Metropolitan choir, Toronto.

#### A PRAYING JURY.

AN unusual procedure took place recently in a Kentucky court house, where a man was tried for murder. After retiring to consider their verdict, the foreman said, "Gentlemen, a man's life may be forfeited by our decision. How many Christians are there among us?" Nine men raised their hands. Then he asked, "Will one of you pray?" The oldest juror volunteered, all knelt down, and earnest and impressive prayer was offered. Then the balloting began, and a sentence of eighteen years' penitentiary was determined upon. To offer a prayer for divine guidance when the disposition of a human life is involved, is much more dignified and seemly than drawing lots or playing a game of cards to help reach an agreement. It is indeed fulfilling the much-used—possibly much-abused—phrase of "getting back to Christ." If we really desired to follow the example of the Lord Jesus, we should be more often upon our knees, and the spirit would be more frequently humbled before God. With conspicuous frequency and directness and intensity, the Saviour of men prayed to His Father as a necessary preliminary to the great acts of His public ministry, and He was refreshed and strengthened and sustained thereby. The prayer in the Kentucky jury-room was evidently entirely unconventional, and was the expression of a devout spirit, and must have been helpful to those who reverently engaged in it.—*Midland Christian Advocate.*



**Anecdotal.**

**Setting the Judge Right.**

A middle-aged darkey was in the police court at Harrisburg recently on a charge of larceny, chickens being the articles of value he was accused of purloining. When placed on the stand the judge said:

"You are the defendant, are you not?"  
 "No, sah," replied Sam.  
 "Not the defendant?" exclaimed his Honor. "Then, who is the defendant, and who are you?"  
 "That's the defendant," said Sam, pointing to his attorney; I se de gentleman dat stole de chickens."

**Devouring Interest.**

Governor McCorkle, of West Virginia, is fond of narrating the following story: "A colored man was telling a white friend about another negro who owed him two dollars and absolutely refused to pay the debt. The creditor dunned and dunned him, but all to no purpose. Finally the creditor went to his white friend, who is a lawyer, and poured his tale of woe into his ear. 'Well,' said the lawyer, 'if he positively refused to pay you, what reason did he give?' 'Well, boss,' said the colored man, 'he said he had owed me dat money fo' so long dat de interest had dun it all up, an' he didn't owe me a cent.'"

**A Thoughtful Station Man.**

A Reading railroad conductor tells this story:  
 "Up at Naning, a station not far from Reading, we have a flag station. No regular agent is employed, as there is not business enough to pay. One of the business men is a sort of agent. Last week he was ill and sent a neighbor to the track. We don't stop there except on signal. We were going forty miles an hour, when the flag was waved and we stopped. No one was in sight, except the old man with the flag.  
 "Where are your passengers?" I asked.  
 "I haven't got any," he replied.  
 "What did you flag us for?"  
 "I thought maybe somebody wanted to get off here," was his innocent answer.  
 —*Philadelphia Times.*

**At the Altar.**

A glimpse into the am-sing experiences of a minister's life is given by M. W. in *Lippincott's*.  
 An elderly minister is fond of telling of a "break" he once made at a double wedding of two sisters. It was arranged that the two couples should be married with one ceremony, the two brides responding at the same time and the wot bridegrooms doing the same. There had not been any previous rehearsal, as the minister had come a long distance and

had reached the church but a few minutes before the time for the ceremony.  
 All went well until it came time for the minister to say, "And now I pronounce you man and wife."  
 It suddenly became obvious to the minister that the usual formula would not do in the case of two men and two wives, and he could not think of any way of making "man" and "wife" plural in the sentence. In his desperation and confusion he lifted his hands and said solemnly:  
 "And now I pronounce you, *one and all*, husband and wife."

**A Shorthand Letter.**

A small boy known to the *New York Sun* was introduced by his teacher to the ditto mark.  
 Its labor-saving possibilities appealed to him, and he soon found occasion to turn his knowledge to account. While away on a short visit he wrote to his father. The letter ran:

Dear Father:  
 I hope you are well.  
 " " mother is "  
 " " sister " "  
 " " Dick " "  
 " " grandmother is well.  
 " wish you were here.  
 " " grandmother was here.  
 " " mother " "  
 " " sister " "  
 " " Dick " "  
 " you would send mesome money.  
 Your affectionate son,  
 Tom.

**How "Jim" was Saved.**

The love that many of the former slaves felt for their old masters and mistresses has been illustrated in countless stories. An incident which happened in Georgia some years after the Civil War is related by the *Columbia State*. It shows both the sacrifice which a slave was willing to make for his master and the way in which the sacrifice was repaid.  
 A negro man, strong and healthy, but getting gray from years, was on trial for murder. He had killed another negro and had been lying in jail for some time, awaiting his trial. The testimony against him was given by other negroes, who witnessed the killing. When the case was called for trial by the presiding judge, an old man rose, and in a voice deep and low, but full of marked gentleness, said:  
 "Will your honor please mark me for the defence?"

It was Gen. Robert Toombs. His face was wrinkled with age, but it was large and strong, and the lines of intellect made deeper wrinkles than those of age. His white hair rolled back in curls from a splendid brow. His form was large and tall and straight, although his movements were slow with the years. His eyes still flashed as when he stood in the Senate-chamber at Washington.  
 The witnesses all seemed unfriendly toward the prisoner. In his own statement he claimed that the killing was in self-defence.

General Toombs analyzed the testimony of the eye-witnesses, and then concluded thus:

"Your honor, please, and gentlemen of the jury: A few years ago my only brother fell wounded on the battlefield of Gettysburg. He lay there bleeding to death, with no friendly hand to help him. Shot and shell were sweeping the earth all about him. No friend could go to him, no surgeon dared approach him.  
 "My brother had a body-servant, a negro man, who waited on him in camp. The negro saw his master's danger, and straight out into that sheet of battle and flame and death he went. A piece of shell tore the flesh from his breast, but on he went, and gathering my brother in his arms, the blood of the master, he bore him to safety and life. Jim, open your collar!"  
 The prisoner rose and opened his shirt in the front. On his breast the jury saw the long, jagged scars where the shell had torn its way.  
 "Jim's skin may be black," the General continued, "he may be a negro; but the man who would do what he did has a soul too white ever to have killed a man except in defence of his own life."  
 The jury agreed with him, and Jim was cleared.

**Outwitting an Elephant.**

*Chums* relates an incident concerning an Englishman who was hunting elephants that came near to being a tragedy, but turned out a comedy.  
 The elephant, slightly wounded, turned on the sportsman. With its enormous ears spread out like sails, and emitting shrill notes of rage, the monster came thundering over the ground like a runaway locomotive. The hunter fired another shot, but missed; his nerve was shaken, and, throwing down his rifle, he sought safety in flight.  
 Near at hand was a steep hill, and to this he directed his steps; for, being but slightly acquainted with the climbing powers of the elephant, he thought his pursuer might be baffled by the steepness of the ascent. It was a terrible disappointment to find that the elephant could climb a hill as quickly as he could, good runner as he was.

He would have been overtaken if he had not thought of a really ingenious expedient. He knew that elephants never run, or even walk, down a steep incline, but always crouch, gather their feet together, lean well back and slide down. Just as the ferocious animal had got within a few yards of him, therefore, the wily hunter suddenly doubled and ran down the hill again.  
 Quick as a flash the elephant turned, gathered itself together, and, trumpeting with baffled rage, slid down after its victim. The hunter had just time to spring out of the way as the great beast came tobogganning after him, smashing trees and shrubs, and carrying everything before it like an avalanche.

Then once more the hunter dashed to the top of the hill, while the elephant, unable to stop itself, went careering down to the very foot, where, apparently understanding that it had been outwitted, and feeling sore and disappointed, it rose to its full height and walked wearily back to its native woods.

## The Saloon Must Go!

### Their Wail.

Listen to the wail of the *Wine and Spirit News*.

"Never before in the history of temperance agitation has there been such widespread and continuous attack upon the liquor traffic as at the present time. New methods are constantly being brought into play, and the discussion of the best system of fighting the saloon has assumed wide scope."

### Their Resolve.

The people of Cartersville, Ga., a prohibition town menaced with a saloon on account of a court decision regarding the sale of liquor in original packages, passed the following resolution, which is published in the *Atlanta Journal*:

"Resolved, first, we don't want any original package or any other package of whiskey sold in Cartersville; secondly, we are not going to have any sold there; thirdly, we will make an original package out of any scoundrel who tries it, in fifteen minutes."

### Killing for Money.

Mr. Ruskin, in speaking of the liquor traffic as a financial aid to a country, said: "The encouragement of drunkenness, for the sake of the profit on the sale of the drink, is certainly one of the most criminal methods of assassination for money hitherto adopted by the bravos of any age or country."

### A Traffic that Curses.

The horrors of the drink traffic have never been fully portrayed. No pencil is black enough to paint the picture and do it full justice. No tongue is eloquent enough to tell the sad story in all its dreadful details. The use of alcoholic beverages is of all scourges the most wide and withering.

It is a physical curse—hoarsening the eyes, blistering the tongue, deranging the stomach, paralyzing the nerves, hardening the liver, poisoning the blood, coagulating the brain, inducing and aggravating many diseases, and digging many premature graves.

It is a financial curse—draining the pocket, producing poverty, diminishing comfort, multiplying miseries, filling almshouses, increasing taxes, and creating hard times.

It is a mental curse—clouding the judgment and dethroning the reason, promoting ignorance, producing imbecility, and transforming its unhappy victims into maniacs and fools.

It is a moral curse—weakening the will, inflaming the passions, hushing the voice of conscience, and preparing the way for every vice and crime. And yet, strange to say, there are those who advo-

cate the removal of this curse by legalizing it. But the colossal curse of drunkenness will continue so long as drunkard factories are permitted, protected, and perpetuated by law.—*National Advocate*.

### His Educational Advantages Lost.

One of the best Greek scholars in New York City is a guard on the Sixth Avenue Elevated Railway. Not long ago a famous professor in one of our leading universities published a volume on certain features of the ancient Grecian dialects, of interest only to scholars. The "L" guard referred to wrote to a newspaper, pointing out several errors made by the professor in his book, and signed himself by his road and number. After a month's search a correspondent found the man. "How does it happen," he said, showing his card, "that you, a Greek scholar of first rank, should be doing such work as this?" He looked at the correspondent sadly, and his red face flushed more than usual. "I was the best Hellenist of my year at Dublin," he replied. "My Greek is still what it used to be, but my career has been ruined—by whiskey!"

### Railroads and Saloons.

The French governor-director of railroads states that all the government roads have agreed to the following: First, to discharge all employees who persist in using spirits and wine while on duty; second, all persons who continue to drink shall be dropped from the pension rolls and will not participate in the endowment funds in case of accident. All restaurants are forbidden to sell spirits to the workmen. In the United States it is said that the rule of the Union Pacific, prohibiting employees from patronizing saloons, has ruined twenty-five saloon-keepers, who will close their doors when their licenses expire.

### The Saloon.

I am opposed to the saloon because it is the nesting-place of crime. The saloon breeds crime. It is where criminal plots are concocted. It is where fights and murders are committed. It is where the scarlet woman resorts for patronage. It is where the police are most needed. It is where officers of the law go when wishing to ferret out some criminal. It is where men are directly robbed of their money—if not by the bartender himself, then by some of the saloon's frequenters.

The saloon is the mother of corrupt politics. Why have we so many officers in our city government that are vile and incompetent? Simply because they are made by the saloons. The saloon is a debaucher of youth. More than a million boys are debauched and ruined, both for time and eternity, every generation. They resort to all sorts of tricks to get them—music, games, free lunch, theatri-

als; and some have their hired henchmen who induce the school-boys into their dens and get them started to perdition.

The saloon is a destroyer of home. Thousands of homes are wrecked because of this hideous monster. It transforms the husband into a vagrant. It takes a skilled workman and ruins his ability. It takes away his ambition. It leaves him a pauper. More, it transforms the husband and father into a fiend. Into how many homes do you think, each night, there reels a drunken, swearing man, who, a natural protector, with kicks and curses abuses wife and children? How many of these saloon-keepers' wives are wearing silks and satins bought with bread money—and women and children go supperless to bed?

What good is the saloon? Brewers say it is the poor man's club. Yes, and as long as he patronizes it he will remain a poor man. It truly is a poor man's club. In fact it causes him to use a club on his wife and children, driving them from home and shelter at the midnight hour.

"It's a good place for sociability." Such sociability! It is a place where rude and coarse jests are made; where iniquity is the topic of conversation; where woman's character is defamed; where moral excellence is dragged through the mire. Death to the saloon. No respect or tolerance to the saloon-keeper as long as he is a saloon-keeper. The sooner he is put in his rightful place in the public estimation—which is among the highwaymen, thugs and outcasts, the better for society. Coming generations will rise and call us enemies to our God-given trusts for allowing the saloon to exist for a moment.—*Rev. E. M. Dugger, in Central Advocate*.

### The Cost of Liquor.

The *New York Tribune* is authority for stating that the liquor traffic costs more every year than the whole civil service, army, navy and Congress of the United States, including the river and harbor and pension bills; all national, state and county debts, and all the schools in the country. "In fact," says the *Tribune*, "this country pays more for liquor than for every function for every kind of government." And the *Union Signal* adds: "Two millions of our own boys and girls of this nation must be selected out of every generation to go into the saloon hopper. Sixty thousand boys are drafted every year into the army of drunkards, to take the place at the saloon bar of the 60,000 loathed drunkards that have been drawn forth from the street and buried with the burial of a beast."

It is a shame that so many young men and boys are exposed to the temptations of the bar, by baseball and lacrosse meetings being held in hotels, which are practically nothing more than saloons. Several of our city churches have special rooms for young men, and the boys are invited to have their business meetings in them. It should not be necessary in any town or village to patronize the public house in this way

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## The Quiet Hour.

### The Guided Life.

Father, I know that all my life,  
Is portioned out for me,  
The changes which will surely come  
I do not fear to see.

I ask Thee for a present mind  
Intent on pleasing thee.

I would not have the restless will  
That hurries to and fro,  
That seeks for some great thing to do  
Or secret thing to know ;  
I would be treated as a child  
And guided where I go.

I ask Thee for the daily strength  
To none that ask denied.  
A mind to blend with outward life,  
While keeping at Thy side,  
Content to fill a little space,  
If Thou be glorified.

In service which Thy love appoints  
There are no bounds to me.  
My secret heart is taught the truth  
That makes Thy children free.  
A life of self-renouncing love  
Is one of liberty.

—Miss Waring.

### Mary's Covenant.

BY REV. L. W. HILL, B.A.

Some seventy years ago, Mary, then a glad hearted Christian girl in Ireland, gained exemption from home duties one day and betook herself songfully to the fields. It was to be a day of freedom, of abandon to the sweet and sacred influences which nature might inspire in her bosom. There is a luxury in being, for a time, in the solitude of the woods, or meditative by the brook winding through the meadow, or by the bog, particularly in Ireland. The unsurpassed hedges giving shade to the animals and affording an agreeable asylum to the birds; vegetation with rarest relief in the flowers of the heather; the glorious wealth of sunlight when the blue empyrean holds no floating sombre clouds, are scenes to inspire the deepest religious sentiments. The awakened soul enters Nature's stately temple experiencing delight and profit in new currents of thought and feeling. Forgetful of care she tripped the heather, gathering flowers of rarest hues. With instinctive precision she blended the flowers and grasses, producing magic effect, interpreting meanwhile something of their Divine messages in form and color. Hard by, the brook babbled, carrying her thoughts backward to its hidden source and forward to the great ocean. This suggested her own little tuneful life—from God—to God. As Mary thought out the problem of her life, mysteries, awe-inspiring, took their setting in the back-ground of the picture. Weary of rambling and tired of song, Mary threw herself in the shade of the hedge to rest and reflect.

Her mind with thoughts, and her heart with feelings were busy. She had visions that afternoon of the blessedness of a good life, and the glory that shall be revealed. Between her and the vision of blessing lay her weakness and the great sinful world. "Can I be faithful unto death?" her lips repeated. Suddenly she began formulating a covenant with God to secure His presence and aid in the attainment of the desired good. The articles of the covenant involved among other things special communion with God every Friday. Mary, now living in the city, observed this covenant until she was upwards of eighty years of age, and testifies that it has been a mighty anchor holding the ship in many a storm. Mary emigrated from the land of her nativity, buried her husband, and some children, and otherwise drank bitterness. But amid griefs and pleasures she ever felt the increasing advantages of her covenant with God. From Mary's long experience we learn the advantage of entering into a solemn covenant of service to God in youth. The possibility of youthful fidelity is amply demonstrated. And if utterances could be heard from the lips of this mother in Israel they would be full of counsel to every child in the land to go into solitude and perfect a covenant with our Heavenly Father and then be faithful to the same, reaping a thousand harvests therefrom.

Toronto, Ont.

### Dr. Hodge's Prayer.

"As far back as I can remember," said a wise and good man, "I had the habit of thanking God for everything I received, and of asking Him for everything I wanted. If I lost my book, or any of my playthings, I prayed that I might find it. I prayed walking along the streets, in school or out of school, whether playing or studying. I did this because it seemed natural to do so. I thought of God as everywhere present, full of kindness and love, who would not be offended if children talked to Him."

That man was Dr. Charles Hodge, the distinguished scholar and preacher. How happy all children would be if they were to talk with God as to their father, which he did as a child, and had also the habit of thanking God! Too often when our prayers are answered we forget to give God thanks.

The child who talks with God will not be likely to use bad words at any time. His speech and his heart will be sanctified by communing with one who is perfectly pure and loving, so that only words which are good and pleasant will flow from his lips.

### The Quality of Eternity.

Eternal life does not mean simply a limitless reach of time. It means divinity of character. There is something subtle and indefinable about it, as if it were entirely different from mere existence. It means the possession of a spirit that can rise above the flow of time and the movements of matter, and that can match purpose and character with the Eternal.

—Rev. Dr. W. C. Madison.

### Th: Secret of Prayer.

It is not the form of prayer, but the spirit with which it is offered, that counts before God. If it is dictated by a sense of need, and is presented with faith in the name of Christ, and in harmony with God's will, it is sure to be heard. It may be crude in man's sight, but, if sincere and earnest, it is neither rejected nor despised. All can come before God with their burdens and petitions, for He turns no honest suppliant away empty-handed.

—The Presbyterian.

### Shining Christians.

"I cannot be of any use," says one. "I cannot talk in meetings. I cannot pray in public. I have no gift for visiting the sick. There is nothing I can do for Christ."

Well, if Christian service were all talking, and praying in meetings, and visiting the sick, it would be discouraging to such talentless people. But are our tongues the only faculties we can use for Christ? There are ways in which silent people can belong to God and be a blessing to the world. A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. . . . Be like a star in your peaceful shining, and many will thank God for your life.—Miller.

### Forget.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding and give little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels, or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Obliterate everything disagreeable from yesterday; start out with a clean sheet to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable. Thus you will make life better worth living.—Household.

### Uses of Affliction.

Some of the most precious stones in the Orient when first discovered are tarnished with dark discolorations. In order to remove them and restore natural color, the stones have to be put into the furnace and subjected to intense heat. When taken out and put under proper treatment, they then shine in their most beautiful lustre. The application of this illustration is easily made. Often when we mix with the world, our characters become blurred and mottled. In order to remove these earth spots, God often has to put us in the fires of affliction and subject us to the test of suffering. Then it is that the likeness of Christ is made to shine forth in our lives and characters.

—Texas Advocate.

### Hints for Workers.

#### Make an Effort.

"Build as thou wilt, unspoiled by praise or blame;  
Build as thou wilt, and as thy light is given;  
Then, if at last the airy structure fall,  
Dissolve, and vanish, take thyself no shame—  
They fail, and they alone, who have not striven.

—Thomas Bailey Aldrich.

**Keep in the Current.**—During a cold spell in January we noticed that while a little stream was frozen at and near the edges, in the middle where there was a gentle current it was rippling on and free from ice. So with church members: keeping in the current of its devotions and activities, they never congeal.—*Nashville Advocate.*

**Age of Chivalry not Past.**—Some say the age of chivalry is past. The age of chivalry is never past so long as there is a wrong left unredressed on earth, and a man left to say: "I will redress that wrong, or spend my life in the attempt." The age of chivalry is never past so long as men have faith enough in God to say: "God will help me to redress that wrong, or, if not me, surely He will help those that come after me. For His eternal will is to overcome evil with good."—*Charles Kingsley.*

**Too Many of the Kind.**—An exchange chronicles the death of a man who was a member of the church of "long standing." There are too many members of that sort in all our churches. Some of them have been standing so long that they seem to have utterly lost the power of locomotion. The preacher has no need to preach to them from the text, "Stand ye still and see the salvation of the Lord," because that is just what they expect to do.—*The Lookout.*

**Had His Reward.**—A gentleman, who had given a hundred dollars toward a worthy cause, was asked concerning its needs. "Oh, I don't know anything about the work," he replied; "I simply gave the money to get rid of the preacher who came to see me. I guess the Lord will give me credit for it, though." "On the contrary, the credit will go to the preacher who came after you. You had your reward in being rid of the man."

**Something You Can Do.**—You may always do this, if no more. You may, if in health, attend a meeting, and, if sitting in your place, show your interest and approval. When the day arrives for a prayer meeting or a missionary meeting, make an effort to be present. I have sometimes thought that those who sit still and take no audible part do really more to help along a successful meeting than the leader and the speakers, for bright faces, evident sympathy, and hearts in

carren cannot be potential. When the pastor rises in his pulpit, he is cheered or disheartened by the face in front of him, and no orator was ever eloquent who held forth to empty benches. We are apt to underrate our own influence, to care too little for what we do, by simply being ourselves cordial, sincere and conscientious, and standing close together for the right.—*Margaret E. Sangster.*

**Thorough Work.**—A workman who is doing well a fine work is pleased to hear the footsteps of his employer. His appearing may be quite unexpected, but the competent workman is not frightened or embarrassed. He has nothing to conceal. He rather enjoys the close scrutiny of his work by his master. The co-worker with God must do thorough work. He cannot dally in secret with what he condemns in public. His Employer sees all.—*Dr. Gobin.*

**Two Kinds of Pillars.**—*The Christian Advocate* says that in a certain church which stood near the bank of a river were two sorts of pillars: one highly ornamental, made of wood covered with stucco; the other of granite, and they were not so large or so conspicuous as those of the first class. One day there was a shock, the result of a freshet, and word went through the town that one of the pillars of the church had given way. The architect, being met in the street by a person who gave him this information, said, "What kind of a pillar was it?" "One of the large pillars in front of the chancel." "That will make no difference," said he;

"it supported only itself; the others support the roof, and until they shake the building is safe." There are the same two kinds of pillars in almost every spiritual organization.

**A Debt of Love.**—Are there any of us who, like Matthew, have been brought out of darkness into the marvellous light of the Gospel? Have we still some old companions at our "receipt of custom," those with whom we have been long brought into contact but who are still without God—perhaps associates in our former game? We owe them a heavy debt of Christian love! It becomes us to strive to do what best we can, while we have opportunity, for their souls' salvation. It may be a hard matter; it may need a bold heart to do it; but what might not many a young man, many a youthful soldier of the cross effect, with the glory of God as the great aim of his life? How much might he not effect at his place of business on those seated with him at the same desk, or standing behind the same counter, or plying the same worldly calling—teaching them to sanctify and hallow their worldly work with great religious motives, and to interweave diligence in business with fervency of spirit, "serving the Lord!"—*John E. McDuff.*

BEWARE of the worker who claims to do as well as he can. The chances are that this self-satisfaction has kept him from learning how to do a great deal better than he does.

## Prominent League Workers.

REV. A. K. BIRKS, B.A., LL.B.



reversed. Rev. A. K. Birks, B.A., LL.B., is the son of Rev. William Birks, who passed to his reward a few years ago. He was born in Mount Forest, and "grew up all over," but especially in western Ontario, where his father's active ministry was mainly spent. He attended the Collegiate Institute at St. Thomas, and matriculated in Toronto University in 1879, graduating in Arts in 1886 from Victoria, and taking the degree of LL.B. in 1890. He began his work in the ministry in 1884, and has since preached at Holmesville, Guelph, Thamesford, Durham, Teeswater, Stratford, and London. In each one of these places very gratifying success has attended his labors. Mr. Birks has just finished a two years' term as secretary of the London Conference League, and, as everybody admits, the great success of the convention held this year was largely due to his indefatigable efforts. At present he is treasurer of the General Epworth League Fund for the London Conference.

It is remarkable how many of these prominent League workers and officers are ministers' sons. It goes on like this, the old saying about preachers' boys will have to be

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# Practical Plans.

## Systematic Lookout Work.

BY A. E. PLEWMAN.

How to make the Lookout work in the Epworth Leagues a success is a question which many presidents and executive committees have been called upon to face. This particular branch of the League work is a very important one, and upon its success to a large degree depends the success of the whole, and it is therefore a matter for regret that in many Leagues it has not been the source of strength that it was intended to be.

In this day of "systems" it is but natural that several different plans for the more effectual working of the Lookout Committee should have been advanced, and have met with more or less success. In the Parliament Street (Toronto) Epworth League a very successful system has been working for some time, the basis of which was adapted from the plan used in connection with the Junior League of the Fred Victor Mission. A board with small hooks attached, is hung on the wall just inside the door, each hook being numbered. Plain, round metal tags or tallies are placed on the hooks previous to the meeting, and each member on entering the room takes the tally off his or her hook and drops it in a box. No numbers are placed on the tallies, and as they are not taken away the risk of losing them is reduced to a minimum.

The roll book is kept by the Convener of the Lookout Committee, and during the meeting the attendance is marked, every member upon whose hook there is no tally being credited with being present. When a member has been absent three or more consecutive meetings, if no good reason is known for his or her absence, the convener makes out a "slip," filling in the name and address of absentee, and signing it as convener, and also filling in the date. On the stub of the book the name and address of absentee, name of visitor, and date are filled in. These slips are printed in books of fifty, and are as follows:

No. .... Name ..... Address ..... Cause of Absence ..... Result ..... Visitor ..... Date ..... B0	No. .... <b>Parliament St. Meth. Church</b> <b>Epworth League.</b> LOOKOUT COMMITTEE. Name ..... Address ..... Cause of Absence ..... Result ..... Signed ..... Visitor Date ..... T 0 Date ..... C 0
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After making out a slip, the number of it is marked in small figures in the roll book, opposite the member's name and under the correct date, so that it may easily be seen when a slip was made out for any particular member and the number of it. At the close of the meeting the slip is handed to the member of the committee who the convener desires to call upon the absentee. After seeing this

absentee, the "Cause of Absence" and "Result" are filled in by the visitor, and the slip signed and returned to the convener. The convener then fills in the remainder of the stub in the book. A monthly list of "Visits made" is kept, and the name and address of absentee, name of visitor, and reason for absence, are entered thereon, and the slip filed away for future reference. These slips can also be utilized when it is desired that a member of the committee should call on a person and invite them to attend the League, the convener specifying so on the slip when issuing it. On its return it is entered in the usual way, except that it would be kept separate from the regular visits on absentees.

When a new member joins, the name, address and class membership are entered in the roll book, and the roll number marked on the corner of the pledge card, which is returned to the person at the next meeting. The roll number, name, address and class of membership, are then entered on another monthly statement sheet. Similarly, when a name is struck off the roll, it is recorded on the same sheet, together with the reason for so doing. On the same sheet are also noted changes from associate to active membership, changes in addresses, etc.

At the end of each month the totals of the monthly statements are entered on a "Summary," so that at any time at a glance can be seen the total membership, both active and associate, and a summary of the work done from the first of the year; and, at the end of the twelve months, a complete synopsis of the year's work will be found on the onestatement, while the combined monthly statements will give the work in detail.

At the commencement of the League year, a copy of the membership roll is supplied to the various officers, and a copy of the monthly statements giving new members, names dropped from roll, changes in membership and addresses, is furnished at the end of each month, thereby enabling them to correct their list to date and to interest the new members in the work of the different departments.

Where the membership is a large one, in order to facilitate ready reference to the roll book, a small index book, giving names and roll numbers, will be found very helpful.

By standing near the door the convener is able to welcome visitors and oversee the taking of tallies off the board by the members. A note is made of all visitors, and one of the committee is detailed to see them at the close of the meeting.

As far as possible it is the endeavor to have at least one person in each of the Bible classes, Sunday morning classes, in the choir, and other meetings where young people assemble, whose special duty it will be to interest those who may not be attending the League meetings.

If so desired a member of the committee other than the convener may attend to the marking of the roll and making out of the lookout slips, but it will generally be found that the best results will be attained by the convener attending to these matters personally, as by this means he becomes thoroughly conversant with the membership.

Names of members who no longer attend the League, whether through removal or for other reasons, should be taken off the roll. In this, however, the convener must use discretion, as at times it will be found that a little patient waiting will be rewarded by the return of a hitherto indifferent member to active work.

There is no reason why, with a properly organized committee, the Lookout work should not be carried on very successfully and result in the upbuilding of the League both numerically and spiritually. It is essential, however, whatever the plan adopted may be, to keep in view the fact that the primary object is to enlist and retain the persons in the kingdom of Christ. A whole-hearted interest in the individual and in his or her highest good must be the key-note of successful work on the part of the Lookout Committee. Toronto, April 30th, 1902.

### An Envelope Suggestion.

Envelopes are used quite freely in all our churches for the purpose of receiving contributions for various funds, but it is very seldom that anything original is seen in connection with them. Here is something, however, quite out of the ordinary, which has been used successfully at several places in the London Conference. We do not know who the originator is. The following is the inscription on the face of the envelope:

**I am a messenger from the trustees of THE GROVE CHURCH. They wish me to help raise \$100 to meet expenses of caretaking, wood, repairs, etc. Over one hundred of my brothers are on a similar errand. Please put your offering in my pocket, seal me, sign your name and put me on of the collection plate on Anniversary Sunday. I wish to meet all my brothers when they come home and we want to see the trustees smile.**

**Do not Abuse me, Yours for the Church,  
 Do not Lose me, E. N. V. LOPE.  
 But Kindly Use me.**

### HOW TO MAKE

**METHOD**—Suggestions from the two-cent-a-week plan supplied by our own Church.

**INTEREST**—Secured by reading missionary literature.

**SYMPATHY**—Acquired by becoming better acquainted with our own missionary and his needs.

**SACRIFICES**—Trying by some small sacrifices to secure money to give to missions.

**INTELLIGENCE**—Making the best use of the brain God has given us in His service. Mind always tells.

**OFFERINGS**—Of our hearts and our lives, if necessary, in the Master's service.

**NUMBERS**—Trying to interest as many as we can in our work. Numbers are very necessary.

**SYMPHONY** of Christian character. Necessary to be a good all-round boy or girl to do successful missionary work.—Miss Jessie Vance, Bervie.

### A SUCCESS

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.

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

### Editorial.

#### A New Field.

It is rather a startling thought that each generation furnishes a new field for Christian work. Especially is this true of an organization like the Epworth League. We cannot make progress by accumulation. Most of those who were actively associated with our work thirteen years ago when the League was started, are not in our ranks now. They have graduated into other departments of church activity, and those whose names are now on our rolls will soon leave us. If our society is to abide we must look out for the coming generation. This is work which can never cease.

#### Shake the Tree.

Gypsy Smith, in his wonderfully interesting autobiography which is reviewed in another part of this paper, thus justifies the calling of the evangelist. Speaking in the New York preachers' meeting, and replying to a minister who had said some strong things against professional evangelists, and urged the importance of personal work, Mr. Smith remarked: "You say you believe in hand-picked fruit; so do I. It fetches the highest price in the market; but what are you to do when the fruit is too high for you to reach it, and you have no ladder? Everybody knows too, that some of the best fruit is on the top of the tree. Are you going to lose that fruit because you are not tall enough or strong enough to get it? I won't! I will ask the first Godly brother who comes along to help me shake that tree, and we will get the fruit, though we bruise it in the getting."

This is a striking way of stating a fact well known to all Christian workers, that there are some men in the community who cannot be reached by ordinary

methods, and if they are to be saved some extraordinary means must be employed. It is a sad mistake for a church to rely solely upon revival services as a means of keeping up its membership, but it is almost an equal mistake to put the ban upon special evangelistic efforts altogether.

#### Courtesy and Etiquette.

There is a difference between courtesy and etiquette. Courtesy is kindness, particularly kindness in small things. Etiquette is the manner in which "best society" shows little kindnesses. Courtesy is the essence of politeness, etiquette the form. Courtesy is universal in its character, the same in every age and country. Etiquette varies according to time and place. Courtesy is the result of generous instincts; etiquette is the result of ceremonial training. Consequently a person may be one without the other. Many an uncouth laborer is really courteous in his rough way, while many a polished exquisite, who never violated good form in his life, is sadly lacking in genuine politeness. Our ideal ought to be heartfelt courtesy expressed in perfect form. Yet if we must choose, give us the diamond in the rough rather than the well set piece of paste. Speaking of manners, it is worth remembering that Jesus more than once broke the rules of Jewish society; yet, as the old poet puts it, "he was the first true gentleman that ever lived."

#### Iron and Clay.

Bismarck was called "the man of iron." Most men are like the feet of Nebuchadnezzar's image, part of iron and part of clay. There are some strong points in their characters; there is a considerable amount of iron in their moral make-up, and in some respects it would be almost impossible to lead them to do wrong. But alas, there is some clay in them too. They have their weak and vulnerable points, and sometimes basely yield to temptation when subjected to strain. It is possible to eliminate the clay altogether, but it takes time. The grace of God, together with the human will, can accomplish wonders in the transformation of character. It would be better, however, if the clay had never been allowed to enter into the composition of the man at all. Early influences and early training are probably at fault that there is so much of the clay and so little iron in most men to-day. Here as elsewhere, "prevention is better than cure."

#### An Interesting Preacher.

"If we leave to the evolutionists the question where we came from; if we leave to the theologians the question where we are going to, we still have the interesting fact remaining that *we are here.*" With this sentence Dr. Talmage commenced his lecture on Ingersoll at Grimsby Park, a few years ago. Dr. Talmage is no longer here but has gone to a place where all questions will be answered.

Since his death many depreciatory remarks concerning his life and work have been made. He was not, of course, faultless, but he had the faculty of reaching the people beyond almost any other man of modern times. The success which attended his ministry was due largely to the fact that his preaching was interesting. All who preach, teach, or lead religious services can learn a lesson from him in this respect. In order to gain the ear of the masses we must interest as well as instruct.

#### \$500 Out of Pocket.

During a recent trip we met, in one of our towns, a man who had been converted in Crossley and Hunter's meetings, some months previously. He was a first-class mechanic, and earned good wages, but nearly all went into the till of the landlord of the tavern. When the news that this well-known drunkard had professed conversion, the hotel-keeper made the remark: "If Dan — sticks to the church it will mean \$500 a year out of my pocket." The man himself had been accustomed to spend fully \$300 at the bar, and through his influence others were enticed who became good customers of the hotel, so that the estimate of the Boniface was probably quite within the truth. This occurred last October, and Dan is still "sticking to the church," attending public worship and class meeting regularly, and taking his wife to every good concert or lecture that is announced, while the hotel man is "out of pocket \$500." The amount of sympathy which the latter receives from the community, on account of this falling off in his business, could easily be placed under the point of a needle.

#### Well Done!

For a number of years, the League of Parliament Street Church, Toronto, has set the pace for all the Young People's Societies of Methodist in the matter of missionary giving, but this year it has made a new record. At the annual meeting the Second Vice-President reported that the handsome sum of \$310 had been raised for missions by the League. The members of this society are all in very moderate circumstances, and most of them earn their own living, scarcely one receiving what may be considered as big wages. How then do they accomplish so much? Simply by systematic, persistent, and enthusiastic effort. They believe that it ought to be done, and furthermore they are satisfied that it can be done. The missionary department is greatly emphasized; the educational features receive special attention; a splendid missionary library is well circulated; a study class has been carried on for some time; and every effort is made to make the monthly missionary meeting interesting and profitable. This year, in addition, to the regular weekly contributions, a month for self-denial was set apart which added much to the funds.

What Parliament Street has done ought to stimulate other societies wonderfully.



**The Business Man's Guide.**

While preparing a series of sermons to young people on success and character building, Rev. T. Albert Moore, of Hamiltion, sent letters to a number of prominent men in various walks of life, asking the following questions:

1. What are the qualifications for business success among young people?
2. What are the temptations that most assail young people?
3. What amusements would you recommend to young people?
4. How would you recommend young people to spend their leisure?

Among others, Mr. Timothy Eaton, of the great Toronto departmental store, replied by sending to Mr. Moore a copy of the book of Proverbs, from the Bible, stating that it would answer all the questions, and many others of importance to young people. It is indeed a wonderful book, worthy of the most careful study. The man who fashions his life after the principles and precepts here contained is tolerably sure of the highest kind of success.

**A Generous Deed.**

So much is said in these times about the greed of capitalists, the rapacity of corporations, and the selfishness of men generally, that it is pleasant to record an incident of an opposite nature. Some time ago, Mr. Clergue, who is at the head of the vast industries at Sault Ste. Marie, purchased the Helen Iron mine from a French Canadian, for the sum of \$500. The owner had tried in vain to dispose of it elsewhere for \$300, and was quite satisfied with the price offered by the manager of the great syndicate. Neither seller nor purchaser knew how much the mine was really worth at the time of sale, but when it was explored it proved to be immensely valuable.

Most men, under these circumstances, would have chuckled to themselves over their smartness in obtaining such a fine property for a mere song. Mr. Clergue, however, took a different view of the situation, and sending for the former owner, directed that his name be placed upon the pay roll of the company for \$75 per month, *for life*. This was done without the slightest solicitation. While there was no legal obligation, the moral obligation was recognized. It is a pity that instances of this kind are not of more frequent occurrence. If they were, capital and labor would be on much more friendly terms.

The next International Epworth League Convention of the Epworth League will be held in Detroit, July, 1903. This will be good news to Canadian Leaguers.

PASSING a prominent Presbyterian church, in Toronto, the other day, we noticed a text of Scripture, printed in large type, and suitably framed, immediately under the name of the church. It was the Golden Text of the Sunday-school lesson for the week. In this way the lesson is kept before the whole congregation, and many passers-by may be

helped by the truth thus presented in a nutshell.

To get the best use out of a set of harness, a horse is absolutely necessary. Our splendid League organization needs live, energetic, and consecrated workers to make it successful. Of itself it will accomplish nothing.

MANY of our readers will be glad of the opportunity to read Mr. Robert Spoor's address of 6: "The Abounding Resources of the Church," printed on the Missionary pages of this issue. By unanimous consent this was regarded as the great speech of the Students' Volunteer Convention.

If the proposed prohibition measure does no more than wipe out the treating system which has become so common, it will be a great blessing. The invitation: "Come and have something," has been the first rung in a descending ladder which has led many a young man to ruin.

THE annual meeting of our Book and Publishing Committee was held on May 21st. The report showed that the past year has been a good one, and nearly all our periodicals have more than held their own. This paper has had an increase in circulation of 434. It is good to know that we are moving in the right direction, although the advance ought to have been much greater.

A DETAILED report of a League social or entertainment is not desired for this paper unless there is something out of the ordinary about it. If the programme contains any unusual features which are likely to be suggestive to other societies, as several in our pages this month do, then we will find space for it. For obvious reasons lists of officers-elect cannot be published.

In some of our churches much of the music is a distraction rather than an aid to worship. We were in a church not long ago where the organist played "Annie Laurie," "Ye banks and braes of Bonnie Doon," and "Home, sweet home," at the beginning of the service, and at the close of the sermon a young lady sang a hymn to the tune of "Robin Adair." At another place a quartette, on Sunday evening, rendered a so-called hymn to the tune of "My Old Kentucky Home." Choir leaders should be informed that such music in Church services is an abomination. There is abundance of good sacred music without bringing secular tunes into the house of God.

It was announced in one of our city churches a few Sundays ago that there were one hundred less contributors to the envelope fund than a year ago, although both congregation and membership had grown. What was the matter? Simply that a large number had removed, and their places had not been filled from among the new-comers. The finances of any church will soon go to wreck unless there is a systematic method for filling up the gaps that occur through removals.

A YOUNG man who thought he had been converted, in giving his testimony, said: "Friends, before I was converted I had two terrible besetments, one was drunkenness and the other was politics; but thank the Lord I have given them both up now." What a mistaken notion of religion this young "convert" had! It would never do to hand over the administration of public affairs to vulgar, ignorant and unscrupulous men. It is a gratifying sign of the times that Christian young people are taking such an active interest in politics.

QUERY: When the Standing Committee on Temperance, appointed by our General Conference has considered the whole situation, and decided that our Church shall go into the fight, and our members be urged to do their best to secure a good vote in favor of prohibition, in December next, is it loyal for any one of our ministers or Quarterly Boards to protest against any action being taken, and to publish its little manifesto in the *Guardian* immediately after the clarion official call summoning our people to buckle on the armor? If so, our boasted connexionism amounts to little.

It is said that a man called the "shabash-wallah" is an indispensable adjunct to all work carried on in India. He does not work himself, but wanders around among the laborers, occasionally exclaiming "shabash-chai," which means, "Courage brothers," or "Cheer up, brothers," and is intended to revive the flagging spirits of the gang of workers. So general is the custom that it is almost impossible to get work done without a "shabash-wallah," or "cheering-up man." There is plenty of room for an officer of this kind in every league and church, only he must take hold and work himself.

It seems strange that so few good temperance hymns have been written. As a rule the songs used at prohibition meetings are very poor. Just think of an audience of four thousand people in Massey Hall singing over and over on Sunday afternoon, to the popular tune that used to be heard so frequently on the streets:

One more river, one more river,  
And that is prohibition;  
One more river, one more river,  
There's one more river to cross.

Cannot some of the hymn writers give us something better?

"WHAT part of your paper do you suppose I read first?" said one of our subscribers no, long ago. The editor was of course too modest to suggest that the editorials were the most important feature, and ventured to express the opinion that the contributed articles constituted the main attraction. "No," replied our friend, "I invariably turn first to 'The Book Shelf' department. I am always on the look out for good books, and the reviews are carefully scanned." Believing that many others think as this brother, we intend giving special attention to this department. League and Sunday School librarians should study the book review column.

### Prominent People.

Queen Alexandra has chosen the lily of the valley as the coronation flower, and it will be popular as a table decoration this spring.

Sam Jones says that "Rev. John McNeill is as heavy as a ponderous locomotive engine when it comes to pulling a load, and as keen as a Damascus blade when it comes to moral surgery."

Bret Harte, the well-known American author, died in London during the past month, of a hemorrhage caused by throat affection. He had lived in London for some years. He was born in Albany, N.Y., in 1829, and was perhaps best known by his story, "The Luck of Roaring Camp."

That brilliant author, Max O'Rell, recently wrote in a Parisian paper that the truest method of promoting international peace was the cultivation of cosmopolitanism, that is, the diffusion of a general knowledge of other countries, their language and customs. And in London a society has been organized for this purpose, bearing the title of "League of International Correspondence."

Dr. Minot J. Savage, in a recent address, called attention to the significant fact that believing one's self is not news. "Ten thousand bank cashiers in New York," he said, "are honest every day in the year, and that isn't thought worth publishing, but if one goes wrong that's news. I believe in personal integrity. I'm not a pessimist, and I believe the world is getting better every day."

Lord Kelvin, one of the most distinguished scientists in the world, was approached by a certain young would-be scientist, who somewhat pompously asked the eminent man which one of all his discoveries he considered to be the most valuable. The unexpected reply was: "I think that to me the most valuable of all the discoveries I have ever made was when I discovered my Saviour in Jesus Christ."

The more the church hears from Bishop Hartzell concerning his work in Africa, the more profoundly it believes in the providential character of the arrangement which called him as the successor of the heroic Taylor. It is another instance of Elijah's mantle falling upon the divinely chosen Elisha. And as one studies the two men he can see very plainly their marked resemblance to the Hebrew prophets. Rugged, mighty, titanic in defiance, as well as faith, Taylor is the Elijah of this generation. Hopeful, gracious, full of resources and power, Hartzell nobly responds to Elisha.

In a lecture the other day, Jacob A. Riis paid an eloquent tribute to Theodore Roosevelt, as a citizen. He said: "I have known him for a good many years, and I never knew him to dodge anything—either an enemy or an issue. He has left on his day and our day the mark of a clean, strong man, who fights for the right and wins. He is no more infallible than you or I, and he has doubtless made mistakes, but he has learned from them. He has made fewer mistakes than most men, because he has trained himself with infinite toil to think quick, straight and sure. He has never been afraid to bear a burden and take responsibility."

Mr. S. H. Hadley, who has a wide reputation among Christian workers as the superintendent of the old Jerry McAuley Water Street Mission, celebrated a spiritual anniversary on April 23rd. His testimony, contained in a letter of invitation to his friends to attend the services and rejoice with him, ought to bring encouragement to many a struggling soul in

the bondage of sin and drink. He speaks of his twenty years of redemption from a life of drunkenness and crime through the direct interposition of divine love and mercy, and says, "God's Spirit arrested me suddenly while in a saloon, crazed from drink, when I was thinking of nothing but how to obtain it. I fled from the place to the station-house; but His admonishing Spirit never left me, and the following Sunday, April 23rd, 1882, I was gloriously saved from all my sins at the Crozier Mission, and redeemed from the bondage of the drunkard's life. From that day till this my love for my Saviour has deepened, and my hatred for the old life and all that goes with it has been more and more intensified."

### Temperance Items.

Sixteen million children of school age in the United States are under temperance laws.

The expenditure for liquor in Great Britain showed a decrease last year of thirteen million dollars.

The Epworth Herald remarks that "the American saloon is a gigantic combination of dollars and devilry."

"All nations welcome except Carie" is a copy of a sign hung out by a Detroit saloonman, at the time Mrs. Nation visited that city.

The cause of temperance has a staunch advocate in Lord Curzon, Viceroy of India. With him there is no excuse for the drink habit, and no catering to it in the army.

The Appellate Court of Ottawa, Ill., has decided that a saloon-keeper who causes a husband and father to become idle and worthless is liable to substantial money damages.

Though only five years old, the French Anti-Alcoholic Union has 43 branches, and has 40,000 members; and is opening temperance cafes, so greatly needed in that land where wine flows so freely and temptingly.

No sooner had Mr. Joseph Ramsey, president of the Wabash Railroad, finished his investigations of that terrible railroad accident near Detroit than he issued an order prohibiting the use of intoxicating liquors by his employees, either on or off duty.

John G. Woolley, who sums up all the conditions he investigated in his trip around the world, says that prohibition has made greater progress in the United States than in any other country on the face of the earth. This is in spite of the foreign elements that have been imported.

A southern brewer, not long ago, bribed a member of a college graduating class to deliver a commencement oration favorable to the use of beer, and advocating "personal liberty" in regard to drink. Thousands of copies of the address were printed by the brewer and circulated broadcast as representing the progressive young college men of the times.

"A drinking man should have no place in a railway system; indeed, he should have no place anywhere," said Andrew Carnegie, addressing Young Men's Christian Association railway men in New York. That is true, and business men are beginning more and more to realize the fact. Drinking will cease when all men realize that drinking is a bar to employment.

Some boys in a Sunday-school class in Canton, Ohio, in reply to the earnest instruction of their teacher, who urged them to become total abstainers, remarked that

Admiral Dewey and his men took frequent draughts of liquor during the battle of Manila. The teacher, Mrs. Carrie Hierspool, wrote to Admiral Dewey and received from him the following interesting letter in reply: "Dear Madam,—I am very glad to have an opportunity of correcting the impression which you say prevails among your Sunday-school scholars that the men on my fleet were given liquor every twenty minutes during the battle of Manila Bay. As a matter of fact, every participant, from myself down, fought the battle of Manila Bay on coffee alone. The United States laws forbid the taking of liquor aboard ship, except for medicinal uses, and we had no liquor that we could have given the men, even had it been desired to do so. Very truly yours, George Dewey."

### Methodist Chat.

Methodism is methodical, but it is the method of life and not of mere machinery.—Wesleyan Christian Advocate.

The committee of the Methodist Episcopal Church on the revision of the hymnal attributes the expectation that its work will be completed by August 1, and that the book will be on the market by December following.

The New York Sun states that of about twenty-seven and one-half millions of religious communicants in the United States, nearly six millions are Methodists, divided between seventeen different bodies bearing the Methodist name.

Bishop McCabe, writing from Buenos Ayres, says: "South American Methodism has increased 150 per cent. in ten years. We promise you 200 per cent. in the ten years to come. The great need now is church and schoolhouses, in which to gather our people."

The Midland Christian Advocate gives this bit of news, which is of a rather unusual nature: "Endeavor Congregational Church, Duluth, some time ago voted to transfer the property and membership to the Methodist Episcopal Church. The church property is worth \$20,000, and First Church assumed the mortgage of \$8,000. Rev. Dr. Forbes, presiding elder, supplies the pulpit so far as possible, and will look after its interests until a pastor can be obtained."

The rush of life is destroying family religion among us also. There is an ever-increasing number of Methodist families in which there is no family prayer at all, and in some cases not even a blessing at meals. One of the most clever devices of the devil is to induce us to warn one another, and to start, against forms of sacerdotalism and priestcraft, into which we are in no danger whatever of falling, while we are neglecting family worship, and the class-meeting, and the weekly prayer-meeting, and active evangelism, and the various forms of experimental Christianity, without which we Methodists shall be altogether undone.—London Methodist Times.

An appeal was being made, a short time ago, for a \$20,000 church debt at Evanston, Ill. The first contribution was from the five-year-old son of the pastor. He had heard his parents and the committee having the matter in charge, which met frequently at his father's home, talk over the debt, and he became so much enthused over it as were the adult members of the church. He resolved to do what he could toward paying the debt. When contributions were asked for, the child walked up the aisle with his money-bank in his hand, oblivious of the hundreds of eyes upon him, and to the surprise of his parents, who did not know that he was in the house, poured out his pennies upon the altar. They amounted to \$2.06, but they were all he had, and were given cheerfully.

### Literary Lines.

Miss Anna Gordon is writing a life of Frances Willard for children.

St. Petersburg, Russia, has a library of eighteen thousand volumes, all of which were written by women.

Helen Keller begins the story of her life in *The Ladies' Home Journal* for May. She has typewritten it herself, and corrected the proof, which was read to her by the finger language.

I will hazard the assertion that no man ever did or ever will become truly eloquent without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language.—Fisher Ames.

Mr. Gilbert Parker thus expresses his appreciation of "The Man from Glen-garry": "I have seldom read anything that has given me a greater thrill than the history of the fight between Macdonald's gang and Murphy's gang on the Scotch River. Also, I have seldom been attracted to characters more than to the two Macdonalds—Macdonald Bhain and Black Hugh."

The most amusing library incident that we have heard occurred in Boston. Said a young woman to the clerk: "Have you 'Cometh'?" "Cometh, ma'am?" answered the clerk, much perplexed. "Yes," said the young woman. "I saw a book called 'Goeth,' and I thought there might be a companion to it called 'Cometh.'" Finally the clerk took in the situation—the meant Goethe.

Mr. J. Pierpont Morgan has purchased a manuscript Bible of extraordinary value. It dates from the eighth century, and was written by monks, and discovered in 1803. Since then it has been kept in an Italian monastery. Its dimensions are eighteen by twenty inches. Mr. Morgan, it is said, paid \$45,000 for it. The binding is of gold, studded with gems: garnets, sapphires, emeralds, and diamonds. We trust, however, that Mr. Morgan will find more value between the covers than on them.

### General Religious News.

Dr. Carroll, who is an authority on church and religious statistics, reports that 3,683 new churches were organized in the United States during 1901, or just about ten a day. There are now 194,197 churches in the country, or one to about 350 people of the population.

It is estimated that there are eighty-five churches and missions of various non-Normon faiths—seven denominations in all—in Utah, with a membership of 5,300. The gains are slow—only two hundred in the last year, all told. The field is not surpassed in difficulty in the densest part of heathenism.

An evangelistic campaign for the approaching summer is being organized in Chicago, under the auspices of the leading denominations. The ministers' meetings of the Methodists, Presbyterians, and Disciples have appointed committees to co-operate in the case. The work is undertaken in a spirit of courage and enterprise which bodes a great victory.

The interdenominational and International Mission to Lepers in India and the East supports twenty-seven homes, fourteen children's asylums, and ministers to some five thousand victims of this disease, in various oriental countries. At a recent meeting of the superintendents, they announced their definite belief that

leprosy is contagious. The contagion would seem to depend upon climatic conditions.

St. James' church, Chicago, which has an enrollment of over 1,500 in its Sunday-school, has just engaged a paid superintendent, who will also be an assistant pastor, but who will make the Sunday-school and all its interests his chief concern and charge. Some methods of the public schools will be introduced, such as a careful grading of the pupils, courses of study for the different departments, and regular examinations and graduations. The salary of the new superintendent has been guaranteed by two laymen of the church.

### Pertinent Paragraphs.

There is always time to look up to Him for his smile.—Rev. F. B. Meyer.

Put off thy cares with thy clothes; so shall thy rest strengthen thy labor, and so thy labor sweeten thy rest.—Quarles.

Honor is a harder master than the law. It cannot compromise for less than one hundred cents on the dollar, and its debts never outlaw.—Mark Twain.

Kind looks, kind words, kind acts, and warm handshakes—these are secondary means of grace when men are in trouble and are fighting their unseen battles.—Dr. John Hall.

We must be as careful to keep friends as to make them. The affections should not be mere "tents of a night." Friendship gives no privilege to make ourselves disagreeable.—Lubbock.

A serene face, bearing the signature of the Spirit, is every disciple's debt to the world and to his Master. Every peaceful countenance is a silent preacher of the Gospel of Christ.—Forward.

If girls had less of a smattering of high-sounding knowledge, and were better grounded in the practical lessons of living, it would be infinitely better for their future happiness.—Ladies' Home Journal.

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never, through all ages, were he the very meanest of us, have an end!—Thomas Carlyle.

When one remarked on David Livingstone's loneliness in Africa, he answered that he was not alone. "Christ said that he would be with me always. It is the word of a gentleman of the strictest honor, and there's an end of it."—Alexander McKenzie, D.D.

The best texts of the Book of Acts do not assert that believers were added "to the church," as the King James version has it, but "to the Lord." If you are only joined to the church you have a human support that may fail; if you are joined to the Lord your destiny is associated with His.

Russell H. Conwell says: "I once asked the great philosopher, Ralph Waldo Emerson, to write in my autograph album, and he wrote underneath his name these words: 'Learn much and love more.' That wisest American that ever lived as a philosopher condensed into those words the whole of his teaching, 'learn much and love more.'"

It is not reasonable to suppose that, just as youth is the appointed time for physical growth, so our life on earth—the youth of our real existence—is the appointed time for spiritual growth?

Those who are content to risk leaving soul-growth to a future life certainly do so at great peril, and in the face of reasons as well as of revelation.—Forward.

Do not make the best of things if you can possibly make them better. But if you have done your best, and find things not to your mind, be patient and hopeful, and let things make the best of you. The discipline of ambition and accomplishment is of real value. The discipline of limits and disappointments may be worth more, and make you good—better—best.—Rev. Maltbie D. Babcock, D.D.

### Interesting Facts.

More than one thousand cities and towns in the United States have adopted curfew laws.

Six hundred and fifty-nine million postal-cards were used last year in the United States.

English is to be made a required study in the grammar schools in Germany by the Emperor's decree.

The Executive Committee of the Louisiana Purchase Exposition have agreed to postpone the opening of the exposition from 1903 to 1904.

New York City is to have a building erected on Broadway to be thirty stories high (455 feet). It will be the tallest building in the city, if not in the world.

The American Bridge Company of Philadelphia will construct twenty steel bridges along the line of the Uganda railroad in East Africa, the cost to be about \$1,000,000.

The Animal Rescue League, of Boston, has taken charge of over five thousand homeless dogs and cats during the last year, and either found homes for them or chloroformed them.

The longest of stone bridges was constructed by Chinese engineers, and crosses an arm of the China Sea. It is nearly six miles in length, and has three hundred arches, each seventy feet high.

According to Madame Wu, wife of the Chinese Minister to Washington, a sentiment is growing in China in favor of allowing women's feet to assume a more nearly normal size than has heretofore been the practice.

The graduates of Tuskegee, says Booker T. Washington, have raised over two hundred and fifty bushels of sweet potatoes from an acre of ground in the same locality where the uneducated colored man raised less than fifty bushels to the acre.

The horseshoe in China, as well as in other countries, is looked upon as a harbinger of good luck. For that reason Chinese mandarins, when buried, have horseshoe graves, and they believe that the bigger the horseshoe grave the better the luck of the departed. As a result, the mandarins outside each other in the size of these horseshoe graves.

An order recently went into force on the St. Louis and San Francisco Railroad, absolutely forbidding the use of tobacco by passenger trainmen in uniform on duty, and by employees in general around railway stations. The object aimed at is to keep the depots cleaner and to add to the comfort of the passengers. Smoking and chewing are both barred, and the edict is a very explicit and positive one. And while many besides trainmen violate the prohibitions, a multitude of cleanly people will say, Amen, to that ordinance.



## From the Field.

### Social On Days.

The members of the Social and Literary Committee of the Epworth League of Christian Endeavor at Durham, Ont., held a unique entertainment in the school-room of the Methodist church on Monday evening. A social to be a success must in some way bring about an intermingling of the different ages and sets present. In this case it was requested that every one who came should in some way represent a day. Quite a number responded to the request.

A lively scene followed. Eager scanning of one another's costumes created many vivacious remarks. Merry laughter, and the buzzing of voices, resounded through the room.

"Dominion Day" wore a necklace of fire-crackers and patriotic ribbon, Maple Leaf and Union Jack.

"St. Patrick's Day," green ribbon and a spray of Shamrock.

"Some Day" had an arithmetical example in addition, showing the sum. This was attached as a badge to the arm.

"Time of Day" bore the face of a watch.

"Valentine's Day" had a heart of pasteboard with a suggestive envelope attached.

"Sunday" had a brooch worn by a mother with a photograph of her son

"Opening Day" a spray of flower-buds just bursting.

"To-day" was represented by the figure 2.

"Easter Day," an egg.

"Holiday," a leaf of holly with berries.

"First Day Out" was the picture of a broken egg-shell, from which the chicken was just emerging. The wearer of this badge was the prize winner of the contest, and received the reward.

A splendid programme of solos, etc., was rendered under the direction of Rev. Wray Smith.

Cards, with a list of names of days, were then passed round, and fifteen minutes were allowed in which to write down "What About the Day?" When time was called the cards were signed and handed in to the judges, who made a selection of four lists, which were numbered and read to the audience, which voted that No. 3 should receive the prize, and Maude Irwin was announced as the winner. The following is partially her list:

"New Year's."—Begin slim, end full.

"Christmas."—Beginning of a wrecked constitution; doctors in demand.

"Labor Day."—365 in a year for women.

"Dominion."—Right a man possesses before marriage.

"Thanksgiving."—Not to be compared with Thanksgiving.

"Valentine."—Bashful man's chance.

"Easter."—Eggs-actly.

"St. Patrick."—"Top o' the mornin' to ye."

"Empire."—Noise, boys and crackers.

"Bargain."—Hurry and get sold.

"Washday."—Wife tired, baby squalls, husband scolds.

"Market."—Prices heavy, purse light.

"Holiday."—Too soon over.

"Rainy Day."—Picnic day.

"All Fools'."—Not my day.

"Pay Day."—Wife in smiles.

"Arbor Day."—Preparing switches for the next generation.

"Ironing."—Burned fingers.

"Visiting."—Society lies.

"School."—Thrashings.

"Fair Day."—Crowds.

"To-day."—Time for action.

"Last Day."—All is lost or won. Which?

A simple lunch and a social time closed a very enjoyable evening.

### An Excellent Plan.

The president of the Epworth League at Union, Ont., reports that the past year has been marked by increased spiritual life. The attendance has been good, and a large number of the members take part in prayer and testimony at the roll-call service. The last meeting, before the new officers took their work, was social night. The vice-presidents-elect, with the members of their committees, met in different parts of the room, and talked over plans for the coming year, suggestions being made as to how the League could be made more effective. After half an hour or so spent in this way, the evening closed with music and refreshments. The following is a copy of the hints given to each member of the Missionary Committee:

#### HOW I CAN HELP.

##### I. PRAY.

1. For the missionary work of the League.
2. Private and public prayer for the meetings.
3. Use the Cycle of Prayer.
4. For those not interested.
5. Our missionary—Dr. Bolton.
6. Prohibition.

##### II. STUDY.

1. Subject for monthly missionary meeting.
2. Read missionary books, and tell others about them.
3. Help form a study class.
4. Save clippings for missionary and temperance scrap-book.
5. Study Outlook, Era, Report.
6. New plans of work.

##### III. GIVE.

1. Thank-offerings to the Lord.
2. Efforts to secure new members for Forward Movement for Missions, and temperance pledge.
3. Time for home mission work.
4. Attention to committee meetings and monthly reports.
5. Your best to God.

### Straight Giving.

The Epworth League of Milltown, N.B., in union with the Ladies' Aid of that place, recently had a most enjoyable gathering, the occasion being the first quarterly social meeting of the Ladies' Aid, under its new regime of raising funds for carrying on God's work by voluntary offerings, given systematically, in place of suppers and sales for this purpose. The League Topic for the week afforded excellent instruction on this important subject, and was taken up during the early part of the evening, led by Mrs. Lawson. The principle of systematic and proportionate giving was clearly demonstrated from the Word of God, the League members taking an active part. The meeting was further enlivened with a reading given by the pastor on "How to Raise the Church Debt," aided by remarks in his usual happy fashion, also by another excellent reading on "God's Truth," rendered by Mr. John Irving. The recording secretary, Miss Amy Young, presented the report, showing the cheering result of over one hundred members having joined the Aid Society since the year began, and the amount raised by fees and subscriptions during the quarter to be forty-eight dollars and fifty cents. Music and song varied the exercises.

### Wood Social.

The League meeting at Tilsonburg on Monday night was well attended, there being a large number of the friends present. Besides a short programme of music and recitations, a "wood-naming" contest provided considerable amusement for the many who endeavored to locate some forty or so specimens of wood attached to a board with the bark side uppermost. Various tests were resorted to, such as feeling, tasting, scenting, etc., but even then it was difficult to correctly name some of the species.

### About Insects.

Friday evening the Junior Epworth League held a very interesting and instructive meeting in the lecture-room of Norfolk Street Church, Geuph. The choir was occupied by the president, Miss Annie Moore. After a reading by Miss Lottie Doughty, and a piano solo by Miss Loina Fair, of the O.A.C., gave an address on insects, which was illustrated with a number of specimens. He described the life of the insect through the larva and pupa stages to its adult condition. He also spoke on injurious insects, and exhibited the difference between beetles and bugs. On asking the boys and girls to describe an insect, he was surprised at their answers, and complimented them on their study of insect life. Prof. Hutt was given a very hearty vote of thanks for his address.

### Unique Missionary Meeting.

The Galt Epworth League held a very practical and interesting missionary meeting a few evenings ago. It was called a "missionary trip." Three homes of members of the League were placed at our disposal. We met at the first home at eight o'clock sharp, and found it decorated to represent an Indian village, and our Indian work. A large collection of Indian relics and curios were on exhibition, and an interesting paper on our Indian work was read. We also had a song sung in the Indian language. Walters dressed in Indian costumes served light refreshments. After spending about three-quarters of an hour we left for the next home, which, in about the same manner, represented China and Japan. The third home represented home and city work, our deacons and rescue work. We left the last home about 10.30, having spent an enjoyable and most instructive evening. A collection amounting to over \$10 for missions was taken.—J. T.

### Interesting Whittier Evening.

The open "Whittier" evening on Friday, May 2nd, at the parsonage, under the auspices of the Epworth League Reading Circle, at Compton, Que., was an unqualified success, and a very appropriate closing of the Circle after a splendid winter's work. Programme was as follows:

1. Roll-call. Response: A Whittier fact or anecdote.
2. Song. "Tale of a Kangaroo." Miss Gert. Ives.
3. Essay. "Life of Whittier." Miss L. Robertson.
4. Piano Duett. "Merry Hunters." Lily Scott, Edith Rugg.
5. Reading. "The Slaves of Martinique." Miss Moore.
6. Essay. "Poetry of Whittier." Miss Hutchinson.
7. Piano Solo. "Sonnetine." Gladys Ives.
8. Recitation. "Kathleen." Miss Edith Ives.

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9. Essay. "Snow-Bound." Miss M. Carbee.  
 10. Piano Solo. "Dreams of Heaven." Miss W. Saulty.  
 11. Recitation. "King Volmer and Elsie." Miss Stella Craig.  
 12. Essay. "Mogg Megone." Mrs. Pates.  
 13. Reading. "Marguerite." Mrs. (Dr.) Hume.  
 14. Song. "Bonny Blue Eyes." Miss Gert. Ives.  
 15. Reading. "The Sisters." Miss Emma Craig.  
 16. Essay. "The Religion of Whittier." Rev. A. E. Pates.  
 17. Original Chorus. "To Whittier." Six Ladies of Circle.

At the close of programme dainty refreshments were served, and a social time enjoyed. About fifty-five persons were present, and all had a delightful and instructive evening. No admission fee; no collection.

It is expected twelve members of Circle will take the examination on the course read this past winter.

### Examination Test.

A very interesting social evening was enjoyed by all who attended the Epworth League Monday night. The company was divided into groups of four by means of quotations, and an examination paper of seven questions on the Bible, League work, hymnology, etc., was given each group with half-hour for answering. The examiners had an amusing time correcting the papers, but on the whole they were satisfactory, and no doubt another examination will be called for in the future. The League is in a very flourishing condition—ten new members were added during the month.—Bowmanville Statesman.

### Successful Anniversary.

The ninth Epworth League anniversary of the Methodist church, Carman, was held on Sunday, May 4th. Rev. W. A. Cooke, B.A., of Cypress River, president of the Carman District Epworth Leagues, preached two very able and eloquent sermons to large congregations. His discourse in the morning was especially to Epworth Leaguers, and was taken from the first part of the League motto, "Look Up, Lift Up." That of the evening was on the latter part of the motto, "For Christ and the Church," and was both an able and earnest discourse, and listened to with marked appreciation.

On Monday evening the annual League entertainment was given, and was a decided success. The League has raised, during the year, \$150 for Forward Movement for Missions; has a missionary library of 23 volumes; and takes 33 copies of The Epworth Era.

### Have Had a Good Year.

The League at Howlett reports a very successful year.

The League at North Street, Westminster Circuit, has conducted a cottage prayer-meeting all winter. It has raised \$25 for the Forward Movement.

The corresponding secretary of the Kempsville League writes: "Our past year has proved a blessing, and we feel that much good has been accomplished."

The past year has been a very successful one for the League at Smith's Falls. It has lost five members and gained thirty. The receipts amounted to \$109.25, and the expenditure \$95.18, leaving a balance on hand of \$14.07. In addition to the above the League donated \$25 to missionary work in Japan.

The Davenport League, during the past twelve months, has enjoyed prosperity, spiritually and financially. New members are still being received, and \$32 has been raised for missions.

At the annual meeting of St. Paul's Epworth League, Toronto, very gratifying reports were presented by the various conveners of committees. The corresponding secretary says that "the pastor, Rev. A. Brown, has displayed great interest in the League, and his advice has been much appreciated."

The financial reports presented at the annual meeting of Clinton Street League, Toronto, showed that the Senior and Junior Societies have together raised \$318 for all purposes during the past year. The Senior League has given \$115 to missions, and the Juniors support an orphan boy in India. There has been marked spiritual prosperity as well.

The Epworth League of Trinity appointment, Springfield Circuit, held its annual business meeting, and election of officers on April 24. The reports for the year showed marked progress in every department. The secretary states that "the pastor, Rev. John Morrison, attends regularly, and is accountable, in no small degree, for the success of the past year."

### Personal.

Mr. John Taylor, jr., has been elected president of the Galt Epworth League for the fifth time. He himself thinks that "it is time for a change," but the members evidently do not think so.

Mr. Ivor E. Brook, for several years actively identified with League work in the Chatham District, has removed to Toronto to take an important position with the Robert Simpson Company.

The Ottawa Citizen says that Mr. O. J. Jolliffe's lecture on "Alfred the Great," delivered in that city recently, "proved an intellectual treat, and enhanced his reputation as one of the best extemporaneous lecturers on the platform in Canada."

There were at least two Epworth Leaguers who were candidates for parliamentary honors. Mr. Fred Daily ran as an independent in London, and Mr. James Simpson as a Socialist in Toronto. Both are staunch prohibitionists, and would have made valuable additions to the House.

### Just a Line or Two.

A Junior League has been formed at Monkton, Ont. Meetings are held every Sunday afternoon from three to four.

The Epworth League at Ker held a very interesting and profitable literary and business meeting recently at the parsonage.

In addition to carrying on the regular work of the society during the summer, the League at Owen Sound intend to have a lawn tennis court, and will also hold occasional picnics.

The League of First Church, London, has had a poetical competition. The audience was divided into groups, and the groups producing the best nine lines of verse were awarded a prize.

The League at Camborne recently had a "Wesley Evening." Three very interesting and profitable papers were read on "Wesley's Mother and Childhood," "His School Days," "His Active Work."

Every family but two, connected with the Cedar Hill League, reads the Era. Result: the programmes of the society are full of new ideas. The president reports that several plans reported in these pages are to be tried.

Rev. J. M. Treadrea reports that the Lacelle League, one, has had a good year with the Reading Course. The English Church rector and his wife were members of the circle. Several are taking the examinations.

### Circuit Conventions.

We would heartily recommend Circuit Conventions. All who attended the Florence and Glencoe Circuit Epworth League Conventions were unanimous in the opinion that the work done did not suffer in attendance or subject matter for lack of extent of territory. The work of the local talent was not only all that could be desired from a literary standpoint, but it was practical dealing with real problems. No imagination was needed to apply the papers. They were home-made and made as to fit home needs. There is nothing like facing difficulties and vanquishing them on their own ground. We would recommend Circuit Conventions, if they are as efficiently conducted as those at Florence and Glencoe.

### International Sunday-school Convention.

The tenth convention, under the auspices of this organization, will convene at Denver, Colorado, from June 26 to 30, inclusive. Ontario is entitled to sixty delegates, thirty of whom are already appointed. The railway rates have been fixed at one first-class single fare for return ticket. It is arranged that a special "tourist" sleeper will be attached to the Grand Trunk International Limited Express leaving Toronto, Monday, June 23, at 5 p.m., and proceed to Denver via Wabash, Chicago and Northwestern, and Union Pacific, giving a day in Chicago, and arriving in Denver 8 a.m. Thursday, June 26. Any Sunday-school worker desiring official appointment as a delegate should communicate at once with J. A. Jackson, B.A., General Secretary of the Sabbath-school Association of Ontario, who will give further information respecting tickets, charge for sleeper, etc.

### The Question of Power.

An illiterate fellow, with uncombed hair and dirty garments, was talking volubly on the subject of religion.

"Now, I can git as much power as the apostle Paul," he said. "I've got the promise. Ain't God's power the same as it used to be?" he added, challenging the doubting looks of the listeners.

"Yes, God has the power, but he is going to be careful where he applies it," was the reply.

A new engineer had gone to work on an exceedingly uncertain old tug. "Man, is that all the power you can give us?" said the captain, after the engine had been wheezing away for several minutes.

"No, it isn't all the power I can give you," replied the engineer; "but you have on now all that this old tug will stand. If you want more power, you will have to lay by for awhile for repairs."

Some people have the lazy idea of getting something they call power, when they are not willing to spend their time in either original work, or in making necessary repairs upon their own characters.—The Lookout.

## The Book Shelf.

**Monies from India.** Talks about India, its peoples, religions and customs. By Margaret B. Denning. The Fleming H. Revell Co., New York, Chicago and Toronto. Price, \$1.25.

This book contains more information about missionary work in India than any volume we have seen. The country and the habits and customs of the people are vividly described, and a very full account is given of the condition of woman, with special reference to the work of women missionaries. The book is splendidly illustrated. It should have a place in every missionary library.

**With the Ophir Round the Empire.** An account of the tour of the Prince and Princess of Wales in 1901. By William Maxwell, special correspondent of the Standard. Published by The Copp, Clark Co., Toronto.

A very graphic and interesting account of the royal tour last summer. Woven into the narrative is a vast amount of information about the British Empire, its extent, resources, and cosmopolitan character of its population. Beginning

at the British House of Commons, and resides in London. His father and mother still live near Belleville, Ont., and it is said that the gifted author is very much attached to them. The "Right of Way," which is dedicated to his mother, is a strong story of French-Canadian life. The first chapter enlists the attention, and the interest grows with every page. Ever since its publication, "The Right of Way" has stood high on the list of the best selling books in all the large cities of the United States.

**The Principles of Jesus,** applied to some questions of today. By Robert E. Speer. Published by The Fleming H. Revell Co. Price, 50 cents net.

By general consent, the man who made the deepest impression upon the Student Volunteer Convention in Toronto last March was Mr. Robt. E. Speer, a young Presbyterian layman. He spoke with great simplicity and plainness, and yet with wonderful power. His book on the "Principles of Jesus" is characteristic of this. He seeks to answer the question, "What would Jesus do?" in a practical way by applying his teaching to the affairs of to-day. It is futile to attempt to walk "In His Steps," unless a very

of the great London dailies said of him, recently, that he is "one of the finest exponents of the possibilities of Anglo-Saxon speech since the days of John Bright."

This man was born of Gypsy parents, and was brought up in a Gypsy wagon and tent, surrounded by all sorts of unfavorable conditions. The story of his life is a splendid illustration of what the grace of God can do for a man who has native ability, pluck and perseverance. The book is of the most interesting character. It is hard to lay it down until the last page has been read.

**The Cry of the Two-Thirds.** By Mrs. S. R. Graham Clark. Toronto: Willing Briggs. Price, \$1.00 net.

This has been called the "Uncle Tom's Cabin" of the temperance reform. It certainly is one of the strongest temperance stories that has ever been written, depicting in graphic and dramatic style the evils of the liquor traffic. Outside altogether of the importance of the subject with which it deals, the volume is worth reading, as it is exceedingly well written. Some exception might be taken to the name, "The Cry of the Two-Thirds," as it certainly is not true, of this country, at least, that two-thirds of the people are directly and personally crested by intemperance. It is, however, the greatest foe the church has to contend with, which is every year blighting and ruining many homes and lives. At this juncture the wide circulation of books like this cannot fail to help the prohibition cause. Every League should get a copy or two, and keep them on the move.

**The Apostles of the South-East.** By Frank T. Bullen, Author of "The Crisis of the Cathedral," "With Christ at Sea," etc. Toronto: William Briggs, Publisher. Price, \$1.00.

It is simply wonderful that a man whose life has been spent at sea should possess so much literary ability which has been displayed by Mr. Bullen. He has not only the faculty of seeing many things which the casual observer would not notice, but can describe what he has seen in a marvellously interesting manner.

In this book is presented a picture of London life. Chimney-sweepers, coster mongers, and sailors figure as characters. The story is about a number of humble and illiterate men, who organize a religious mission in one of the poorest sections of south-eastern London. Their struggles and successes make a narrative of thrilling interest, and the author assures us that these "Apostles" are real characters. "Saul Andrews" is one of the most satisfactory heroes that we have ever seen in a book. His Christianity was of the practical and everyday type, that impresses everybody with the power of the Gospel. It is one of the best books that Mr. Bullen has written.

**The Children's Covenant.** By C. V. Anthony, D.D. Published by Jennings & Eye, Cincinnati, Ohio. Price, \$1.00.

This is an exceedingly valuable book on the training of children. It is intended to be a practical help to parents, Sunday-school teachers, and pastors in the great responsibility that rests upon them. The importance of the subject can scarcely be overestimated. Such books as this should have a wide circulation.

**Heavenly Harmonies for Earthly Living.** By Rev. Malcolm James McLeod. The Fleming H. Revell Co., New York and Toronto. Price, 50 cents.

This is a collection of sermons preached in Pasadena, California, and published at the request of Hon. John V. Farwell. They are not profound, but are practical and spiritual discourses, which cannot fail to do good. They are well illustrated, and interesting.



DR. GILBERT PARKER, IN HIS LIBRARY.

at Gibraltar, the royal ship passed through the Suez Canal, touched at Aden, made a short stay at Ceylon, and Singapore, and then on to Australia and New Zealand. On the way to Canada, South Africa received a brief call. The Canadian trip included visits to Quebec, Montreal, Ottawa, Toronto, and other Ontario towns, and a run to the Pacific coast. The book is illustrated by a number of photographs, taken on the road.

**The Right of Way.** By Gilbert Parker. Published by The Copp, Clark Co., Toronto. Price, \$1.50.

Mr. Gilbert Parker, M.P., supplies at least one instance where a prophet is not without honor in his own country. He has made fame for himself in Great Britain, and in the United States, and in Canada his name stands high as one of the most successful writers the Dominion has produced. His books have done much to make this country known to the reading world, and have especially helped to a better understanding of the life and character of the French-Canadians, as well as promoting toleration among different races and creeds. At present Mr. Parker is a member of the

careful study is made of his life and character. This Mr. Speer has done in the present volume. Leagues that desire to give some attention to systematic Bible study could not do better than adopt it as a text-book. It will also prove a great help and stimulus to individual reading.

**Gypsy Smith—His Life and Work.** Written by himself, with introduction by Rev. McLeane, D.D., and G. Campbell Morgan. Published by The Fleming H. Revell Co., New York, Chicago and Toronto. Price, \$1.50.

Who is Gypsy Smith, and why should his autobiography be written? At present he is probably the best known and most successful evangelist in England. Wherever he speaks and sings the largest churches and halls are crowded to overflowing. Although having had no opportunities for education he speaks excellent English, and has an amazing power of reaching men's hearts. G. Campbell Morgan, in his introduction to the book, says: "Gypsy Smith has been a hard worker, and hard reader, and this has found its reward in the fact that today he has acquired a style and delivery that is full of force and beauty." One



**Methodist Young People's Summer School for the Study of the Bible and of Missions.**

"We came 250 miles to attend this Summer School. Now it is nearly over, we feel we would be willing to go twice that distance to attend another such school. Our sympathies have been broadened by seeing needs, and we now go back to do our best to obey the Saviour's last and greatest command."

"Dear leaguers who stayed at home: you missed it! Sessions so helpful, hopeful, and workful were an inspiration to us who were a little weary in well-doing. If the chance comes again, don't miss it."

The chance is coming again next July. On the 19th, our second Summer School will open. Consider the opportunity.

Multiply the above two testimonies regarding the Summer School by 300, and you will not overestimate the number of such words of commendation volunteered by those who attended our first Summer School held last year. Come and spend a week or ten days—it will be

RECREATION.

The Toronto Summer Resorts—doubly interesting because of their beauty and historical associations—will be visited in parties specially conducted. At the close of the school there will be a superintended excursion to Niagara. Those who desire to do so may remain for the Temperance Convention, to be held on July 29th and 30th.

Space will not permit a full list of speakers. The following will ensure the value of the Study Class and Platform Work: Rev. A. Carman, D.D., Superintendent Methodist Church, Canada; Rev. A. Sutherland, D.D., General Secretary Missions; Rev. Jas. Henderson, D.D., Associate Secretary Missions; Rev. John Potts, D.D., Secretary Education; Rev. N. Burwash, LL.D., Chancellor Victoria University; Rev. A. C. Courtice, D.D., Editor of The Christian Guardian; Rev. Wm. Briggs, D.D., Book Steward; Rev. V. C. Hart, D.D., Superintendent Missions in China; Rev. John McLean, M.A., Ph.D., author of "Canadian Savage Folk"; "Indians of Canada," etc., and editor Manitoba and Northwest

(c) The need of such a school to train leaders.

Ten Minutes' reading of facts, figures, and information found in programme (let five or six different members take part). Ten Minutes' discussion on the answer your Society shall give to the communication from the Secretary of the Summer School.

For information apply to F. C. Stephenson, 81 Czar Street, Toronto.

**A Visit to Manitoba.**

The General Secretary of Sunday-schools and Epworth Leagues will visit Manitoba during the coming summer, and attend the Killarney Institute, as well as several District Conventions and Rallies. The following is the plan of arrangements:

- June 29, Winnipeg, Zion, and Wesley.
- " 30, Winnipeg.
- July 2, 3, Carman District at Roland.
- " 4, Institute at Holland.
- " 6, Cypress River.
- " 7, Baldur.
- " 8-13, Institute at Killarney.
- " 14, Napinka.
- " 15, 16, Birtle District Rally, Hamiota.
- " 17, Birtle City.
- " 18, Minnedosa.
- " 20, Arden.
- " 21, 22, Neepawa District Convention.
- " 22, Franklin.
- " 27, 28, Portage la Prairie.
- " 29, Kerfoot.
- " 30, 31, Brandon District.

**Sawdust-Men.**

Bishop Fowler, of the Methodist Episcopal Church, has a habit of saying sharp things now and then, but they are always sensible. In a recent address to young preachers he said, "Don't bring the church a preacher so dry that if you bore a gimlet-hole in him the sawdust will run out." That sentence can be repeated with force and sense to a goodly number of other people. There are too many sawdust-men about; the Gospel needs men of spirit and power, and red blood. Our young people's work needs the same sort of character. Oh, for a company of live young men and women, who take hold of things as if they meant to have them "go." Too often the red blood is spent in other directions, and nothing but sawdust is left for the King's business. Are you a sawdust man?—Baptist Union.

**"I Gave Them Myself."**

Said a mother to me one day: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read to them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things, which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, and nothing but sawdust is left for the King's business. Are you a sawdust man?—Baptist Union.



A SUMMER SCHOOL CLASS ON THE VICTORIA COLLEGE GROUNDS.

even better this year than it was last year.

**THE EXPENSE REDUCED TO A MINIMUM.**

Special rates by train and boat are being arranged, and every care is being taken in selecting good homes at small cost for those who desire home accommodation. Those who wish more expensive boarding-house or hotel entertainment may pay according to the luxuries desired.

**THE PROFIT INCREASED TO A MAXIMUM.**

Great care has been taken in the preparation of the programme. The methods followed at Northfield and in the Alps in Switzerland, as well as experiments of smaller organizations, have been studied with a view of making our Methodist Young People's Summer School a success, spiritually, intellectually, and physically.

The fresh, bright, cool, quiet hours of the morning are spent in studying God's Word and God's world. Specialists will interpret the Word, and those with wide experience will lead us through the dark lands where the Word has not yet entered to give light.

Department Christian Guardian; Rev. C. W. Service, B.A., M.D., returned missionary Clayoquot, B.C., and other missionaries, besides several outgoing missionaries and their wives, who leave shortly for China and other fields.

A large number of ministers, Conference and District League officers and specialists in different branches of League work, have signified their intention to be present.

For particulars, write for illustrated programme to F. C. Stephenson, Secretary Methodist Summer School, 81 Czar Street, Toronto, Ont.

**June Missionary Meeting.**

Subject.—"The Methodist Young People's Summer School for the Study of the Bible and Missions."

Hymn.

Scripture.—Lev. 23. 34 to 44.—"Feast of Tabernacles."

Hymn.

Ten Minutes' Paper, discussing the programme of this year's Summer School. (a) The Subjects Studied. (b) The Speakers and Teachers.

## Missionary.

### The Resources of the Christian Church for the Evangelization of the World.

BY ROBERT E. SPEER,

Secretary of the Presbyterian Board of Foreign Missions.

[An Address delivered at the Student Volunteer Convention, Toronto, Canada, March 1st, 1902.]

The history of the world is in a real sense the story of the widening sovereignty of man. On any theory of his origin, he began quite simply, and the centuries have watched the gradual but uninterrupted expansion of his power. It is as though God himself had felt an increasing trust in man, and had attested it by increasing man's power, by admitting him, so to speak, to a fellowship in the divine might and authority. There is a saying of our Lord's which justifies this statement, and it is evidenced by the obvious fact of history that this increase of power has been in the hands of the nations who believe in God and in God's Son Jesus Christ, our Lord.

But we are now concerned not with the historical significance of the immense resources of the Christian nations, but with their prophetic significance. The question is not how the Christian powers came to possess these resources, but why do they possess them to-day, for what service in the days to come? We are to think of the challenge that is presented to the Christian church by our possession of these vast resources calling us to effort commensurate with our powers.

#### THE MATERIAL RESOURCES.

I. Begin on the lowest plane of all, and notice, first, the abounding material resources of the Christian church. That we may not think too generously, we will confine our thought to the resources possessed by the four countries which are doing nine-tenths of the missionary work of the world, and on whose shoulders the chief burden of responsibility for the world's evangelization must rest—Germany, Great Britain, Canada, and the United States. How can we get an adequate idea of the material resources of these four great lands?

The bank deposits in these four countries alone aggregate \$9,322,000,000, an amount equal to three-halves of the revenues of the entire world, and to the missionary gifts of the entire Protestant Church for more than four and a half centuries. . . . The deposits of national banks alone of the United States last year amounted to \$2,237,000,000, one-half of the total deposits of the country, and more money than all these four countries combined give to foreign missions in one hundred and seventy years.

Think of what these four countries are spending on war. They have enlisted in their armies 1,148,000 men, and it costs every year \$694,000,000 to maintain them—more than the Christian church gives to foreign missions in thirty years. Great Britain has spent already on the war in South Africa \$220,000,000, and is spending now four and a half million pounds a month. The United States has spent \$509,000,000 during the three years of the Spanish and Philippine wars. These two lands alone have spent in the last three years, in these two wars, more than enough money to maintain 40,000 missionaries on the foreign field for more than an entire generation. . . . The United States might have maintained during the entire nineteenth century a staff of 95,000 missionaries on the field every year, if she spent on her army, her navy, and her pensions during that time.

Let us turn away for a few moments from figures that no one comprehends, to notice a few great illustrative items of expenditure. The New York Sun's estimate of the amount spent on the Yale-Harvard football game in 1900 was greater than Denmark, Finland, and the Netherlands contributed in that year for the world's evangelization. The Protestant Episcopal Church is building a great cathedral in New York. No one can have any objection to its building a cathedral. The architecture is not good, but it will be a good and useful thing, provided other things are not left undone because of it. The \$15,000,000 that it is proposed to invest in the cathedral would maintain one thousand missionaries on the foreign field for fifteen years, or five hundred missionaries on the foreign field for the thirty years that that cathedral will be in building. . . .

Come back again to the larger figures. One of our corporations, like the United States Steel Trust, has a capital of \$1,500,000,000, and actual profits last year five times as great as the entire foreign missionary offerings of these four Protestant countries. The gross earnings of the United States last year were \$1,487,000,000, and the net earnings more than \$255,000,000. There is one life insurance company in the United States, which actually paid to its beneficiaries last year thirty-five per cent. more than the entire world gave to the foreign missionary enterprise during the year. The income of that one company was three times greater than the income of all the foreign missionary treasuries of the world combined. . . .

Let us come to the money that belongs to the Christian people in these lands. The United population of these four countries is 178,000,000. The communicant Protestant Church membership is more than 30,000,000—more than one-sixth of the population of these countries. The aggregate estimated wealth of these four lands is over \$299,000,000,000. If the Protestant communicants of these four lands have only their fair proportion of this wealth they have \$33,900,000,000 in their possession. We have not counted their children, or the great mass of people who are esteemed as Christian people, though they are not communicant members of the churches. It would be perfectly fair to double these figures in order to arrive at a just estimate of the wealth of the Christian churches in these lands, \$68,000,000,000, and the amount they gave to foreign missions last year was 1-3,500 of their wealth, or assuming, which is far under the fact, that their annual income was 5 per cent. of their wealth, 1-175 of their income.

The population of the United States last year was 76,000,000. The communicant membership of the Protestant churches was 18,900,000, a little more than one-fourth. The estimated wealth of the country was \$33,900,000,000; it had increased between 1890 and 1900 at the rate of \$2,900,000,000 a year. In other words, the Protestant Christians of the United States alone were worth last year \$23,000,000,000, and they had added to their wealth last year at least \$725,000,000. They gave to the foreign mission cause one-fourth of a tithe of their wealth, and one-tenth of a tithe of what they added to their permanent wealth last year, after all expenses of life were paid, after all their luxuries were indulged in, after all their waste. If the Protestant Christians of the United States had given one-tenth of what they saved last year, they would have multiplied 1,200 per cent. what they gave to foreign missions.

The Christian Church stands possessing material resources so great that she would not feel the expenditure of what would be necessary for the evangelization of the world. She can do what she wants to do, and everything she ought to want to do.

#### RESOURCES IN MEN AND WOMEN.

II. Let us turn, second, to our resources in life. The population of these four lands is 178,000,000 of people, and they have enlisted in their armies 1,148,000 men, or one out of every 150 of the population. I do not say that as many as that ought to go to the mission field, but it does seem that if we can spare one out of 150 for our armies, we ought to be able to spare one out of 150 for the armies of Christ. That would send out a missionary host of 178,000. If the Christian Church would send out from her ranks as large a proportion as that of the citizens enlisted in the armies of these four countries, she would supply a missionary host of 200,000, more than ten times the size of the entire Protestant missionary body, men and women, now at work in the world. The United States alone has 77,000 soldiers in the Philippines. The number of soldiers of Great Britain in South Africa on January 1st was 237,000. The United States was maintaining in the Philippines more soldiers than we would need missionaries to evangelize the world, and Great Britain was maintaining three times as many in South Africa.

You say that not all of this proportion of the population would be qualified for missionary service. According to the Statesman's Year Book there are now in the colleges and universities of these four countries 164,000 young men. About 40,000 of them will go out every year—1,200,000 in a generation. One per cent. of them would be 12,000. Mr. Jayes said that about four per cent. of the present university population of Great Britain is enlisted in the ranks of the Student Volunteer Union. Four per cent. of the university and college body of students in these four countries would yield all the missionaries necessary for the evangelization of the world—48,000 missions within the term of one generation alone. The Christian Church has ample resources in life.

#### THE RESOURCES IN EQUIPMENT.

III. Think, in the third place, of the resources of the Christian Church in the matter of agency, instrumentally, and equipment. Think of her knowledge of the world. Where could she not go now, knowing perfectly the conditions she must confront, the people with whom she would have to deal, the problems she would have to meet? . . . The Christian powers rule the world; they go where they will, do what they please; the whole world has come under the political control of the nations dominated by the Christian Church. It lies not alone under their political, but under their industrial, control. Who supplies the capital for the world's enterprises? Who owns the immense fleet of shuttles all over this world, which carry the traffic of its life into a tighter web each year? The Christian nations control the world, and they are controlled by the Christian influence and churches in them.

Think of the actual missionary equipment of the church. There are 558 Missionary Societies, 206 of them in these four countries, with more than 7,000 mission stations, more than 14,000 organized churches, more than 1,550,000 converts in these churches; with 95 colleges and universities, with a student population greater than that of Germany, and almost as great as the combined university population of Canada and Great Britain.

#### THE MORAL RESOURCES OF THE CHURCH.

IV. I have spoken of these things to get rid of them. . . . I would rather stand on the side of one truth than have all these other resources at my side. What are all these things, the money, the men, the machinery, in comparison with the moral resources that are now at the disposal of the Christian Church?



I mean for one thing that vision of right which the Christian Church alone possesses. I mean for another thing that sense of shame at seeing the right and not doing it which the Christian religion alone fosters. I did not mean to you as significant that no other religion than that of Christ has ever bred an abhorrence of hypocrisy? Why? Ours is the only religion which possesses the moral power that shames the heart of the man who dreams, but does not do.

I mean the stimulus, too, of splendid difficulty. I count it among the finest moral resources of the Christian Church that this missionary enterprise is one of enormous and stupendous difficulty. Why does a man's heart go out toward that problem of the evangelization of Islam, except because that is the hardest missionary problem in the world? . . . It is an immense moral resource that Christianity gives men a passion for hardness and makes difficulty a stimulus and an inspiration. I go back again and again to that line in one of Paul's Corinthian epistles: "I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries." No "but" for Paul; adversaries constituted, they did not qualify, his opportunity. The most splendid moral resource of the Christian Church is the difficulty of its undertaking. It is not what man does that exalts his enterprises; it is the great thing that he will do.

Think of the moral resources found in the adaptation of Christianity to meet the absolutely irrepresible needs of life. No other religion can provide the moral sanctions with which civilization can live except Christianity.

Think of the incalculable moral reinforcement to be found in the missionary service of the unprofessional missionary. Our political and commercial influence is spread over the world to-day. What might not be accomplished if that influence were exerted all over this world by Christian men, if every man who went out from these lands, in government service or in commercial employment, went out as John Lawrence went, as Herbert Edwardes went, as Chinese Gordon went, as Sir Mortimer Durand and hundreds of others have gone, who, by their passion for truthfulness, by unswerving purity, by Christlike unselfishness, commended wherever they were, Christ and his religion to the hearts of men.

Think of the immense power that resides in ideas themselves! We have never yet measured the full moral power that resides in a great, true idea. No man can stay it. We have seen during the last forty years a movement in Japan testifying to that power of ideas to work out a transformation in the character of a nation, that is going to force us to restate all our conceptions of ethnic psychology and of the dominating power which resides in a great and true idea. We need more and more to emphasize the fact that the missionary enterprise is the supreme enterprise of moral glory and power in the world. . . .

THE SPIRITUAL RESOURCES.

V. I have mentioned this, too, to pass it by. Let money and methods and machinery fade out of our vision. Let even the splendid moral power and resources of the Christian Church escape our thought, and let us turn, last of all, to think of the indescribable spiritual resources of the church.

First of all, God is with us. Not only does he go with the men who go with the Gospel, but beyond the reach of our furthest effort God is at work in this world, and all history is only the orderly unfolding of his perfect and irresistible will. I confess it is hard sometimes to make all this clear to one's mind. I do not understand why the Taiping rebellion should have failed with its effort to

obliterate idolatry in China. . . . I do not understand why the Lord allowed the Boxer upheaval to sweep hundreds of missionaries and thousands of Chinese Christians of Chinese soil. But I know that back of all these things the living God is ordering his world, and that in this attempt to evangelize the world, you and I are not setting out on any mad human enterprise, but are simply feeding our lives into the great sweep of the orderly purpose of God. God is with us.

In the second place, there is the spiritual resource of prayer. "If ye shall ask anything in my name," said Christ, "I will do it." Do we believe that Jesus Christ was dealing sincerely by us when he spoke these words? How many of us place our confidence in Christ and in the words of Christ about prayer? Perhaps many of us find no place for faith in prayer in our lives. We call it illogical. Mr. Huxley would not say so. "I do not mean to say for a moment," he wrote in one of his strange letters to Charles Kingsley, "that prayer is illogical, for if the whole universe is governed by fixed laws, it would be just as illogical for me to ask God to answer this letter as to ask the Almighty to alter the weather." It is not prayer that is illogical or disruptive; it is the want of prayer that is disruptive and that distorts the plans of God. When he outlined the development of human history, he arranged the place that prayer should play in it. It is not the exercise of that force that now conflicts with his will; it is the failure of that force to work that impedes the orderly workings of the plans of God, and almost fractures his will here in the world. I believe in prayer as the great force in life; I believe in prayer itself as a life; I believe in prayer as a passion, as the longing and engulfing of the will in great achievement. We have side by side with God the power of prayer.

In the third place, we have the power of sacrifice. It has been proposed now and then that we should seek in our missionary boards for a financial endowment. I would rather have the endowment of the memory of ten millions of money. There is no endowment so great as the endowment of the memory of sacrifice. Think of the missionaries who have died in China for their faith in Christ. Think of that old woman in Shantung who, confessing Jesus Christ, was ordered by the magistrate to be beaten again and again upon her lips, and who still persisted with mangled and bleeding lips thus in this student Volunteer Movement. It will be a different movement forever because of the memory of its martyrs, of those who, through peril, toil, and pain, climbed those steep ascents. I am sure that as their memory lives with us, the grace of God will indeed be given to us to follow in their train. And, everything else aside, the spiritual power that resides in these glorious sacrifices and in the present privilege of sacrifice is enough to call us out to complete the work which these began, and to enable us to do more.

Last of all, we have the power of the Holy Spirit. I wish there were some new phraseology that would enable one to speak of the Holy Spirit in such a way that it might bite through all our conventional conceptions of him, and lay hold on the very depths and sanctities of our life. I believe in the Holy Spirit as the spiritual resource enabling each one of us to be what without his help we can never be. The Spirit of God has never yet been allowed to show God how he can accomplish with a human life. We need to allow him to do with us what, nineteen hundred years ago, he was able to do in the Roman Empire with the apostle Paul. I believe we have not begun as yet to test the power of that

Divine Spirit who can take even very unpromising men and women and give them a power beyond the power of man.

I do not minimize those mystical dealings of the Holy Spirit with our life by which he lodges the power of God in all the work of men for him; but if you ask how in one word he is to realize this supernatural power in us, I answer, by the exaltation of Jesus Christ, and by assignment of the man to the prominent, of the sovereign place, in every life. "When he shall come," said Jesus, "he shall not speak of himself, but he shall testify of me. . . . He shall take of mine, and shall reveal it unto you; for the Holy Spirit is able to plant in each human life the living and the supernatural Christ. After all, Jesus Christ is the great resource, because he is the desire of all the nations in whom their life lies; the richness of power and all treasure of knowledge and wisdom for us; the great resource, because it was his own lips that said, "All authority had been given unto me; go ye therefore, and preach the gospel, because whosoever will he can do nothing, and in him we can do all things." In Jesus Christ there is equipment enough, barring all financial resources and all available life, equipment enough to enable us here to go out and, sooner or later, to secure the evangelization of this whole world.

And there is in Jesus Christ not alone equipment enough for this, but there is in him also power to rouse us to accept this equipment for ourselves. You say the church is dead and asleep and cannot be awakened to any such great mission as this? The lines were spoken of another land and another name, but they apply as well to this:

"I know of a land that is sunk in shame,  
Of hearts that faint and are  
And I know of a name, a name, a name,  
Can set this land on fire,  
Its sound is a brand, its letters flame—  
I know of a name, a name, a name,  
Will set this land on fire."

If that Name is allowed to stand out above every other name, if that voice, allowed to sound lighter than any other hand, nothing is impossible. Would that all vision of money and of men and of method and of machinery and of moral power and of martyrdom might die out of our thought while we fix our gaze upon him and hear his voice alone: "I am the Son of God. I am going forth as to my war. I am the leader that has never lost. My battle is to last till all the lost are found and all the bound are free. Who will come after me, he shall we not rise up in answer to his appeal, and go after him?"

Missionary Convention Report.

The report of the Student Volunteer Convention, held recently at Toronto, is being edited by Rev. H. P. Beach, M.A., the Educational Secretary of the Movement. It will contain full reports of the platform addresses and condensed reports of the various section meetings.

Although the price of the book bound in cloth is \$1.50, postpaid, orders sent in immediately will be received at \$1.00, postpaid. Friends wishing to order in advance can do so by sending a postal card to the Student Volunteer Movement, 3 West 29th Street, New York City. Dr. F. C. Stephenson, 81 Canal Street, Toronto, will also receive orders. When the book is ready for delivery all subscribers will be notified, and they can then send the money, on receipt of which the volume will be forwarded. Persons desiring to take advantage of this reduced rate should forward orders before June 15th, for the price will be \$1.50 after that date.

## Devotional Service.

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

### JUNE 15.—"WHY TOTAL ABSTINENCE IS BEST."

Rom. 13, 23-25.  
(TEMPERANCE LESSON.)

#### HOME READINGS.

Mon., June 9. He sober. . . . . Titus 2, 1-6  
Tues., June 11. Weakly and purged. . . . . Isa. 28, 1-7  
Wed., June 11. Weakening indulgence. . . . . Amos 4, 1-4  
Thurs., June 12. Drunkenness and cruelty. . . . . Matt. 24, 48-51  
Fri., June 13. Drunkenness and heedlessness. . . . . Luke 21, 29-36  
Sat., June 14. No drunkards in heaven. . . . . Gal. 5, 19-26

The intoxicating cup is not only harmful in itself, but it is always harmful when considered in the light of its baneful effects. We can point to thousands who are made to stumble, and fall, and make shipwreck of faith on account of it. We are aware of the domestic, social, and national ruin brought about by its ravages. And knowing these things, can the Christian indulge in its use, or give his support to the trade that supplies it, even though he has liberty to do so? If this, or any other indulgence or habit, has a morally injurious effect on others, we must stop it, even if we consider that the indulgence would do us as individuals no harm. "No man liveth unto himself." No man forms habits unto himself. No man does any outward act unto himself. We must always be ready to consider the effect of our conduct upon the welfare of others. We may have liberty to do many things, but our love for our fellows restrains us from the exercise of that liberty. This is Gospel altruism. This is one of the first principles of the well-being of human society. It is the outcome of the love of God in the soul.

#### THE WEAK AND THE STRONG.

By graphic strokes, says Burrows, Paul shows the weakness of the strong as well as the weakness of the weak. Both require words of direction. Each must see the true relation in which it stands to the other.

(a) Both have their faults. Strength may begot self-confidence and the errors that flow from it. The strong may err on the side of indulgence; the weak on the side of restraint. The strong may have a contemptuous spirit and bearing; the weak may have a censorious disposition. Neither can say to the other, "Let me pull the mote out of thine eye," until he has attended to the condition of his own optic organ.

(b) Both have a common level. The strong and the weak should have a consciousness of common weakness. Strong men are but men at the best. A Samson may be bound captive and led blind; a Solomon may be overthrown by sin; a Peter may be frightened by a maid's thoughtless speech. How short the space between the strong and the weak! By general consent, Jesus Christ has been assigned the foremost place among the strong of the world. And yet, with sympathy and consideration, with tender tones of welcome, and gentle words of love he received and helped the weak. We are ambitious to be Christ's forerunners, let us also be ambitious to be Christ's for gentleness and helpfulness to the weak. Aim not to break, but to mend the bruised reeds of maimed humanity; not to quench, but to fan into a spiritual flame the smoking flax of the expiring hearth-fire in human nature.

(c) Each needs the other. The strong need the weak, and the weak need the strong. A place for every man, and every man in his place. This is a law

both for the Church and the world. And what a Church we should have if only that principle were observed! A place for every man! And yet how many men out of their places! The Church has room for all, a place for all, and a task for all. But selfishness says: The weakest must go to the wall. Christian teaching says: The weakest must be received and nurtured into greater strength by the strong. And this even at the expense of cutting off indulgences that might cause the weaker to stumble. The weak as well as the strong are needful; the weak gather strength by contact with the strong, and the strong secure added qualities by helping the weak. Acing and re-acting each on the other, there is gain to both.

(d) Both are servants of Christ. The strong are great helpers in the kingdom of God. There have been in the past patriarchs, prophets, apostles, and martyrs among God's servants. Giants like men, have done his bidding; eagle-eyed heroes have watched his purposes; wisdom and eloquence have been at the Divine command, and the great of the earth have willingly advanced his designs. But the weak have had a mission. Who would only show her love by tears, and she who could only tell the wealth of her devotion by giving two mites, stood high in the esteem of the Master. The woman who fed Elijah, and the boy who with the basket with the loaves and fishes, each had a place in the Master's purposes. The weak who use their limited resources can often accomplish more than the strong who neglect their powers and opportunities.

(e) Both require divine help. God is able to make the weak stand. His ability has been proved from time to time in the records of the human race, and in the personal experience of Christians. Weak women have been strengthened, and have shamed mighty men by their courage, faithfulness and courage. And they are doing it to-day in our churches of our own land. God helps the weak who are willing to be helped. The strongest likewise become morally and spiritually strong by the strength which God supplies. There is no moral strength but what is God-imparted and man-appropriated. In ourselves we are all weak; in God's grace, by the Spirit's power, we are spiritually strong, if strong at all.

#### SIDE LIGHTS.

1. Imitation of Christ leaves no alternative but to be helpful.
2. To be hard-hearted is to be unlike Christ, and he who is unlike Christ cannot be Christ's disciple.
3. To help one who is capable of helping himself is a waste of energy; but to help the weak is to exercise the soul in a noble calling.
4. Some of us who are strong have much to answer for to answer for the neglect of a brother by our thoughtless conduct, or the pang of dismay in the weak one when a cheery word would have been so helpful.
5. Where Christianity exerts its influence, men will not be satisfied until their theories of religion have practical expression—they must help one another; the strong help the weak.
6. Paul could eat whatever was set before him; he could drink without the least excess. But he was ready to surrender both meat and wine for the weak brother's sake. This is the spirit of Christ exemplified in practice.

#### POINTS FOR THE PRESIDENT.

A most essential Christian principle is asserted in our topic this week. There are many things which we may feel at liberty to do, but which we must do for the sake of our fellows. Make this lesson clear and forcible. Arrange for some one to prepare a brief paper on

"Am I my brother's keeper?" Open and close your meeting promptly at the time appointed. Ask half a dozen leaguers to write sentence thoughts on the topic, and read them at the meeting. Vary the exercises with much bright music, and give opportunity for prayer and testimony.

### JUNE 22—"PRACTICAL HUMILITY."

Matt. 23, 1-11; Isa. 57, 15.

#### HOME READINGS.

Mon., June 16. The model of humility. . . . . Matt. 11, 25-30  
Tues., June 17. Humility and honor. . . . . Prov. 15, 26-33  
Wed., June 18. The safety of humility. . . . . Job 22, 29-32  
Thurs., June 19. Self-knowledge. . . . . Job 33, 1-6  
Fri., June 20. Worldly pride. . . . . Matt. 23, 25-29  
Sat., June 21. Pride punished. . . . . Prov. 16, 5, 18-32

Humility is a virtue which young people as a rule think little about. Yet it is an admirable quality in the young—graceful to the one who has it, and beautiful to the one who sees it. The root word from which "humility" comes is the one from which the word "human" comes. So that, as a secondary inference, human beings should be marked by the quality of being human, and humble are opposite in meaning. The distinction between the two words is shown in the quotation: "Knowledge is proud, because he knows so much; Wisdom is humble, because she knows no more." Humility, in the Scriptural sense of the term, may be defined as thinking oneself unworthy.

#### THE SCRIPTURE VIEW.

Humility, in the Scriptural sense of the term, may be defined as thinking oneself unworthy when judged by the demands of God. It is mentioned in the Bible with peculiar marks of honor and distinction. The most comforting promises are made to it, and it is made a necessary introduction to other Christian graces. It is the advent of every virtue, and recommends religion to every beholder. It is advised to all men by the precept and example of the Saviour himself. The fact is that those whose characters do not include this grace have the rudiments of Christianity yet to learn. Indeed, so important is the place of humility in the catalogue of the Christian's qualities that it may be regarded as a sort of moral thermometer, indicating the improving or declining condition of the soul.

#### THE CRADLE OF THE GRACES.

Humility has been well termed "the cradle of the graces." In humility they take their rise. All attainment has been achieved by the acknowledgment that we have not yet attained. The sense of need is the mother of discovery, and humility gives us that sense which shows the need for the cultivation of the virtues. Nothing is so non-productive as self-satisfaction, and humility prevents the occurrence of that common moral condition. Our Lord's teaching emphasizes the need of humility on the part of those who profess his religion. In various terms he insists upon it as the elementary stage in the life of Christian experience. God gives grace to the humble because the humble are a fit receptacle for his grace.

#### WHAT INCULCATES HUMILITY?

Humility is inculcated, and we are led to cultivate it, by several considerations:

1. The fact that we are God's creatures. All we possess is from him, and held by us only for a time. Money, intellect, bodily strength, social status, are all God's gifts. They may be soon taken from us. Only do they benefit us when they are recognized as temporary gifts and rightly used. This thought should preclude pride and induce humility.
2. The fact that we are sinful. Whatever good qualities we may possess by

the bounty of God, they are more or less counterbalanced by the evil which is our own. We should keep ourselves humble by the thought that imperfection mars our best achievements. No one can truthfully say, "I am without fault; I am free from error."

3. The foolishness of pride. Thinking overmuch of oneself is a foolish thing in itself, and serious consequences often flow from it. Pride is the laughing-stock of all sensible men, and the cause of rebuke from God himself. And when pride assumes the form of self-efficiency, it becomes a positive sin, and one of the most fatal. For the self-sufficient man is the self-satisfied man, and the man who is self-satisfied finds no need for God and his plan of salvation.

WHAT PREVENTS HUMILITY?

There are certain prevailing forms of evil which are opposed to humility, and prevent its cultivation:

(a) A refusal to accept a rebuke when we are perfectly conscious that we have deserved it. If honestly seeking to grow in the truth and perfect our characters, we should welcome reproof if it has the effect of checking some fault of which we are guilty. We should rank as a friend one who in the kindest spirit seeks to show our defects, so that they may be corrected, as much as we would be pleased with commendation for our points of strength.

(b) There may be an exaggerated estimate of our own powers. This is seen in the scornful look, the contemptuous expression, constant talking about oneself, confidence in the infallibility of one's own opinion.

(c) There is the habit of judging and unkindly criticising the character and conduct of others. Many fall into this unfortunate habit. "Censuring thyself" is a good antidote. Perhaps in the majority of cases the secret motive of hyper-criticism is a craving after praise and flattery. This is not only ungenerous, but will tend to hinder spiritual progress.

(d) In cultivating humility we should beware of false humility and undue self-depreciation. It is not humility to profess not to be what we are, or not to possess that which we know that we do possess. Humility does not consist in refusing to acknowledge that we have talents, but in refusing to boast of such talents as if they were self-derived.

HUMILITY BEFORE GOD.

There is a very important truth involved in the expression, "Humility before God." It implies the resolute effort to keep ourselves in the right attitude before God, and in the right relations with him. This secures humility without humiliation, and puts us in right relations with our fellowmen. Humility is a good antidote to the "puffing up" of the Lord. Humility before men too easily degenerates into weakness. It may become such false humility as is caricatured in Uriah Heep. But humility before God is found to put a gracious tone upon the relationships of life. It prevents us from manifesting so greatly disturbs the currents of affairs. It gives us a principle for life-guidance; it keeps near us the sense of the Divine presence; and it provides us with the consciousness of a strength which makes us master of circumstances. The humble man before God is the strong, wise man before life's duties and claims.

HUMILITY AND EXALTATION.

"He that humbly himself shall be exalted." Through humility comes exaltation, real and abiding—exaltation by the just and powerful hand of God. The depth of our Saviour's exaltation was the measure of the height to which he was exalted. It is not merely that God rewards the trustfulness or humility with actual blessings; but it is true that to

the humble soul, in the Bible sense of the term, God gives himself, and man is no longer mere man, but exalted to be in a measure what Christ was—man and God with him.

Illustration. A farmer went with his son into a wheat-field to see if it was ready for harvest. "See, father," said the boy, "how straight those stems hold up their heads. They must be the best ones. Those that hang their heads down, I am sure cannot be good for much." The farmer plucked a stock of each kind, and said, "See here, foolish child. This stalk that stood so straight is light-headed, and good for nothing, while this that hung down its head so modestly is full of the most beautiful grain.

SPARKS FROM ANOTHER ANVIL.

1. Though I do not boast openly, do I cherish a boastful spirit within?

2. Have I the confident strength that comes from a humble dependence on God?

3. Do I take the lower seats, yet fret if I am not promoted to the higher ones?

4. No one has liberty till he is free from thoughts about himself.

5. As the noblest animals serve men the best, so the noblest men serve God the best.

6. The motto of the Prince of Wales is, "Ich dien"—"I serve." A royal motto, 7. It is not service to do for another man what we want to do, but what he needs to have done.

8. I believe the first test of a truly great man is his humility.—Ruskin.

9. Heaven's gates are not so highly arched as king's palaces; they that enter there must go upon their knees.—Webster.

10. Distrust yourself. Rely only upon God. Renounce all glory except from Him.—Edwards.

11. The scholar must be humble. The only hopeless student is the one that lacks the teachable spirit.

12. The business man must be humble. He will succeed in proportion as he learns to consult the tastes and needs of others.

13. The Christian worker must be humble. He cannot do God's work unless he learns that he cannot do it, but God can do it through him.

14. The greatest work is done after the fashion of the farmer, who merely plants his seed and humbly trusts in God's natural forces to do the rest.

POINT FOR THE PRESIDENT.

Begin your meeting sharp on time. Wait for nobody. Be sure to select your hymns beforehand, and have them bear upon the teachings of the topic. Select your Scripture readings from the Home on "Humility." Read responsively if the passage selected is appropriate for the purpose. Encourage every member to bring his or her own Bible, and take an interested, intelligent part in the reading and references. Arrange for a brief symposium on "Humility." Six members bring in some written thoughts on the subject, to be read at the meeting.

JUNE 29.—"NATIONAL PROSPERITY."

Prov. 11, 34; Deut. 6, 10-13.

HOME READINGS.

Mon., June 23. God on our side. . . . Ps. 121, 1-8  
 Tues., June 24. Choose. . . . Josh. 24, 14-27  
 Wed., June 25. God's requirements. . . . Deut. 10, 12-22  
 Thurs., June 26. Palm-sundays. . . . Deut. 13, 1-11  
 Sat., June 28. National penalties. . . . Jer. 58, 1-11  
 Sun., June 29. National safety. . . . Isa. 45, 20-25

As loyal Canadians, we celebrate with rejoicing and thanksgiving our great national holiday—the First of July—Confederation Day. It is on that day we commemorate the unity and progress of our country. Not only the unity of scattered provinces into one fair and

firm Dominion, but the unity of the Canadian people in loyalty and patriotism; in desire for material prosperity; in effort for the enlargement of trade and commerce; in determination to provide broad education for the youth of the land; in ambition to be worthy an honorable place among the nations of the earth; and in aspiration to merit some measure the divine benediction. "Blessed is the nation whose God is the Lord."

YOUNG CANADA.

The young people of this great North Land love their country; love the flag that floats above them, emblematic of justice, honor, purity, and strength; love the historic motherland, whence their fathers came, and whose world-wide greatness they share; love the opportunity, not only of dying for their country if need be, but of living for the increase of its power and prosperity, its goodness and greatness. Join we all as we think of our fair Dominion, our beloved Canada:

"Our hearts, our hopes are all with thee;  
 Our hearts, our hopes, our prayers, our tears,  
 Our faith triumphant o'er our fears,  
 Are all with thee, are all with thee."

A MODEL FROM CLASSIC DAYS.

We might well turn to Paul to be taught the duties and privileges of citizenship. For he himself was born and brought up in one of the busy cities of the Orient. Tarsus in Cilicia was his native place. It was built on both banks of the river Cydnus, which was lined with wharves, on which was piled the merchandise of many countries, while sailors and merchants, dressed in the costumes and speaking the language of different races, were constantly to be seen in the streets. Tarsus was the centre of an extensive trade in timber, and the depot to which the products of many countries were brought to be distributed over the east and the west. The inhabitants were numerous and wealthy, and were proud of their city, not only as a centre of commerce, but also as a seat of learning; for Tarsus was one of the three principal university cities of the period, the other two being Athens and Alexandria. In this cosmopolitan centre of population Paul spent his earlier years, and was thus being prepared to understand and sympathize with human nature in all its varieties. In after life, says Stalker, he was always a lover of cities, Antioch, Ephesus, Athens, Corinth, Rome, the capitals of the ancient world, were the scenes of his activity. To Paul, then, with his train of city-folk, his knowledge of men, long contact with city life, and broad Christian sympathies, we turn for guidance in social relations and instruction in the principles of citizenship.

CHRISTIAN MANHOOD.

At the foundation of all true citizenship is manhood. By manhood is meant not age, but character—Christian character, which properly interpreted is the highest attainable. For some principles of manhood, which are set forth in the words of social ethics, we turn to Paul's own words in writing to the citizens of Rome, especially the twelfth and thirteenth chapters. What a foundation of faith in Christ, and adherence to moral principle is there found! The New Testament knows no citizenship not built upon the life and ethics of Christianity. Paul said, "I am a man," and we may interpret this from his other declarations to mean that Christian manhood and true citizenship are inseparable.

WORLD-WIDE SYMPATHY.

Paul was an alien in the land of his birth. His father was one of those numerous Jews who were scattered in that age over the cities of the Gentile

world, engaged in trade and commerce. They had left the Holy Land, but they had not forgotten it. Paul regards himself a Hebrew of the Hebrews, and, with a degree of patriotic pride, calls himself an Israelite, and the seed of Abraham. The land and the city of his heart were Palestine and Jerusalem; and the heroes of his young imagination were not Horatius, Hercules, and Achilles, but Abraham and Joseph, Moses and David. He loved his nation, and was true to the righteous traditions of his people. But this did not prevent him from embracing in his sympathies other lands and other peoples. That patriotism is weak and narrow which ends at the confines of one's own country. Says Lessing, "According to my way of thinking, the reputation of a zealous patriot is the very last that I would covet; that is, of the patriotism that teaches me to forget that I am a citizen of the world." Whatever Paul's early predilections were, yet in later life we must regard him as a cosmopolite, a citizen of the world, one who had love for the entire human race, rather than an affection that meant only sectional patriotism. He had sympathies large enough to enfold all men as brothers. And this is the Christian ideal.

IDEAL CITIZENSHIP.

Paul's ideal of citizenship inculcates the ideal of submission to civil authority. And in this he is in entire agreement with the practice and precepts of Jesus. Government and not mob rule, civic control and not anarchy, is Paul's inspired teaching. And this for various reasons.

(a) It is impossible to secure successful action apart from organization. Union is strength, and orderly unity is strength at its best. For the very existence of citizenship, therefore, there must be recognized and effective civil authority.

(b) The avowed object of all government is to put down the wrong and enforce the right, to mete out justice to all. Crime is the citizen's enemy, and the Government suppresses it. Rulers are not a terror to good works, but to the evil." This is an unanswerable argument for Christian obedience to the State.

(c) It is admitted that by means of constituted authority not only is the race preserved, but civilization is developed, and the happiness and well-being of man increased. Therefore maintain government.

(d) The only basis of commercial enterprise is a thoroughly substantial government. Political upheavals are a detriment to the trade of a country. A secure and righteous government is a necessity both for religious freedom and commercial enlargement. When Philip II., of Spain, pursued his unjust and suicidal policy in the Netherlands, merchants transferred their workshops to England. But Paul's citizenship means more than established government. It means Christian brotherhood. We are to render to the individual his due. And what men's dues are is measured by the fact that Christianity has taught men to consider each man a brother, and issues its mandate, "Love thy neighbor as thyself."

THE GOSPEL TEACHING.

We shall not understand the Gospel aright, says Burrows, if we do not bear in mind the fact that it is to teach men to be good citizens of earth as well as of heaven. Christianity leaves no part of the nature and no portion of society untouched; it speaks to the ruled and to rulers, to kings and to subjects, to parents and to children. The New Testament lays down principles, general laws, by which men are to be guided in the affairs of life. The best citizen is the man who makes a sensible application of those laws in the management of his many-sided life. The Christian citizen is to bring

heavenly principles to apply in all his earthly relationships.

WORTH THINKING ABOUT.

1. Am I faithful to all my duties as a citizen?

2. Is my political service vitiated by prejudice, passion, ambition, or ignorance?

3. What do I really know about the great things God has done for my country in the past?

4. God is to be seen in history, and the study of the history of one's country is therefore a sacred duty.

5. The Church and State must remain separate, but God and the State must for ever remain together.

6. The most patriotic orator is not the man who lauds his country's achievements, but he who praises the kindness of God to his nation.

7. When calamities come, we are ready enough to remember God. Would it not be more gracious to remember him in the midst of the joys he sends us?

8. Though a nation grow as fast as France under Napoleon, its real growth is only as its people grow in manhood.

9. Not the nation with the greatest army and navy is the greatest, but the nation that is doing most to bring in the reign of the Prince of Peace.

10. Nothing is sadder than splendid statistics of manufactures unless they can be paralleled by equally good statistics of the manufacture of men.

POINTS FOR THE PRESIDENT.

Make this a thoroughly patriotic service. Sing patriotic hymns. Have a brief paper or address on "Our country, its extent, population, resources, advantages, and possibilities. Let this be followed by a paper or address on the topic of the evening: "National prosperity." Decorate the League room with flags, bunting, and national emblems. Convey the ideas to the members of the League who are of our religion to know intelligently and love fervently our country, and to do all that lies in our power to exalt it in those qualities that constitute a nation's greatness. May the Epworth League of Canada be an irresistible force for national righteousness, and lofty patriotism that shall make its mighty influence felt from the Atlantic to the Pacific, throughout the length and breadth of our Great Dominion.

JULY 6—"THE FATHER'S CARE."

Matth. 6. 25-35; Ps. 103. 13, 15.

HOME READINGS.

Mon., June 30.	"He careth."	1 Pet. 5. 1-7
Tues., July 1.	"our hands"	Job 38. 31-41
Wed., July 2.	"Who provideth"	Ps. 55. 16-25
Thurs., July 3.	"Praise the Lord"	Ps. 147. 19
Fri., July 4.	"our Father"	1 Cor. 11. 2-6
Sat., July 5.	Blessed trust.	1 Pet. 1. 3-8

The Gospel begins by changing the inward life of thought and feeling and will; proceeds by transforming the outward life of habit and conduct and procedure; and results in the richest temporal blessings to the individual and the race. The Bible again and again promises temporal reward for faithful service to God, and it rises to sublime heights in poetic imagery in its description of the outward prosperity and happiness which shall attend the supremacy of the Messiah's kingdom.

1. Temporal blessings, a natural consequence. (a) Christian truth teaches, not only that God made all things, but that he controls all things. The outcome of such a doctrine is that God will so overrule the current of events, and so direct the affairs of his people, that their temporal good shall be secured. By temporal good is not meant that kind or that degree of outward prosperity

which the believer deems best for himself, but that which God deems best for him. There is often a wide difference between a man's views of his own wants, and God's view of his actual needs. (b) That Christianity leads its professors to the use of all right and necessary means for the attainment of temporal blessings is a second reason for saying that outward good follows inward grace. Christ's reign in the world does not lead to indolence, but to industry; not to idleness, but to labor; not to drifting, but to diligence; not to waiting for temporal good to fall like rain, but to planning and working, that temporal good may issue by the use of means. The throng-going Christian is the one who will exert himself to the full extent of his God-given powers for the enjoyment of that measure of worldly success which is best for him.

2. Temporal blessings, social as well as personal. We have seen that worldly good will outlive in due measure to the individual Christian. But it is well to note that the family, the community, the nation, participate in the good that follows the adoption of Christianity. The entire social organism is transformed by the influence of the Gospel of Christ. Society is purified and ennobled, and the national life feels a corresponding uplift. Look at the condition of society before Christ came, and then view it after the influence of his life and teachings had been in operation. As Farrar points out, the world before the coming of the Redeemer was laboring under a triple curse—the curse of corruption, the curse of cruelty, the curse of slavery; but from the hour when through the starlight rang the first angelic carol which told that Christ was born, from that hour began the death-well and the empire tyranny and every tolerated crime. The corrupt customs of society gave way to reverence for womanhood, and respect for family life; the cruelty exhibited in the degradation and murder of children, and the horrible and revolting amphitheatre was doomed to pass away; and the slavery which had oppressed the people with shameful bondage and insolent contempt was displaced by the freedom of Christ, who made the mearest of men that believed in him children of God and inheritors of heaven. And this vast social revolution, resulting in untold temporal blessings, followed in the train of the Nazarene who founded the relations between man and man, not on selfishness, but on the new basis of universal love.

3. Material prosperity a result of Christianity. The change brought to the commercial world by the gospel is as marked as if gold were substituted for brass, and silver for iron. The signs following the adoption of the Gospel truth are practical as well as spiritual, commercial as well as religious. Material improvement and progress are signs of Christianity as grass and flowers and trees and waving fields mark the course of the flowing river. To be impressed with the material blessings of Christianity, compare a poor man in Africa or India with a poor man in England or America. In the former the poor man must resign himself to abuse and neglect, lacking even the necessities for a healthful existence. But what do we find in Christian England or America? Enough and to spare. Food, clothing, shelter, social advantage, hopeful outlook are accessible to the poor man. He may worship in the most expensive buildings; he can read the Bible and the text books; he can be educated in free schools; he has access to public libraries and art galleries; he can ride in railroad cars, he has his daily paper, enjoy music and holiday comforts such as only kings and princes could have had a few hundred years ago. Christ brings to the nations that serve him material comfort and happiness.

4. Physical well-being a result of Chris-

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tantly. Our religion preaches the well-being of the body as well as the salvation of the soul. And true to this principle, we find Christianity providing means for its fulfillment in various ways.

- (a) In knowledge of the laws of health.
- (b) In medical science, discovering the nature of diseases and their remedies.
- (c) In sympathy and aid to the sick.
- (d) In providing hospitals, asylums, and means for relieving distress.
- (e) In the spiritual life within, which gives evenness of mind and temperance of conduct—important factors for physical well-being.

5. Righteous authority a result of Christianity. The Bible condemns oppression, and favors rightly constituted authority. Christ taught not anarchy, but law. Government is a divine institution, centring in the power of God, delegated to men for the benefit of society. And many are the blessings of civil law directly traceable to the Gospel. Take for example: (a) Protection of life and property. (b) Fair laws and enforced justice. (c) Privilege of private home-life. (d) Equitable taxation. Indeed, that indefinable word, "civilization," with its mighty train of meaning, is coined from Christianity, its source and inspiration.

GATHERED THOUGHTS.

The first and primary evidence of faith is happiness.

If faith as a grain of mustard seed can remove mountains, it surely can remove a frown.

"Let not your heart be troubled," commanded Christ. That is as binding a command as any in the Decalogue. And since Christ commands it, it must be possible.

"Care killed a cat," says the proverb; and if you, too, had nine lives, it would ruin every one of them.

A father's wishes anticipate his children's with eagerness; so does God's.

A father withholds nothing from his children except for their good. Neither does God.

A father permits no one to surpass him in love for his children; neither does God.

The children cannot more wisely take care of themselves than by doing nothing and letting the father do it all. That is man's best way of taking care of himself.

POINTS FOR THE PRESIDENT.

Ask a week in advance for a number of written statements, say eight or ten, from the members of the League, in answer to the following question: "What have I enjoyed this past week as a result of my heavenly Father's care?" Have the answers read at this meeting without giving the names of the writers. Also appoint three or four persons a week in advance, each to relate an incident from real life, showing that our heavenly Father cares for his children—for those who love and serve him. Remember the topic, and try to have everything illuminate it and impress it upon those present. Begin on time, and close in an hour.

JULY 13—"CONSTANT COMPANIONSHIP."

John 14, 15-28; Matt. 28, 29.

HOME READINGS.

Mon., July 7. The test of comradeship... 1 John 2, 1-6  
 Tues., July 8. Knocking... Revs. 3, 19-22  
 Wed., July 9. The Word within... Col. 3, 14-17  
 Thurs., July 10. Friends... Col. 3, 14-17  
 Fri., July 11. The house of glory... Col. 1, 21-29  
 Sat., July 12. Our Helper... Heb. 13, 1-6

Christ's testimony to the Holy Spirit is of great importance. To comprehend it fully will aid us to see the present duty and privilege of the Church, as well as

the present duty and privilege of every professed follower of Christ. This age is properly called the dispensation of the Spirit. The appropriateness of the present is apparent when we consider that while the Spirit had not been absent all through the history of the world, yet he manifested himself in peculiar power on the day of Pentecost as Christ had promised; and the Spirit was continued on earth ever since, never ceasing to give his presence in rich abundance to all his disciples, and without cessation, fulfilling his offices to the glory of the Father and the Son, and the highest well-being of mankind.

CHRIST'S DEPARTURE EXTENDED.

The Saviour tenderly revealed to his followers before he deprived them of his bodily presence, that it was to the advantage of the Church and the world that he should leave them. How could this be? Was he not nearer and dearer to his people, than he could possibly be in disembodied form? Is not body better than spirit? Ah, no! disciples, you are woefully mistaken! The supremacy of your Lord, which you so much desire, could not be secured while he remained in the body. It was necessary that he should be visible nowhere in the earth, in order that he might be everywhere present with men. The inward spiritual presence depended on the bodily absence.

ABSENT YET PRESENT.

The Holy Spirit is to take the place of Jesus in his absence from his disciples. The Comforter, who is the Holy Spirit, is promised. The original word for Comforter cannot be adequately translated. For this reason it is sometimes transferred in its Greek form—Paraclete. The word is composed of two Greek words, meaning, "to call to one's side," and signifies one who is called to aid another. And this meaning, says Abbott, indicates the office of the Holy Spirit in his relation to us; he is our present help in every time of need, the one with whom we walk, our Comforter, our strength, our guide, our peace-giver, our ever-present God. The word Comforter must be taken, then, in its old English sense, one who gives not only consolation, but strength. And the Paraclete, with all this depth of meaning, is come, not for a time only, but to abide for ever. He is to be, not a transient visitor, but a permanent, ever-present, continuously-abiding friend and helper. Oh, faltering, doubting child of God—be you young man or young woman, in the League or out of it—grasp this sufficient truth, and appropriate to yourself its rich provision!

THE WORK OF THE PARACLETE.

"When the Holy Spirit is come," says Christ, "he will reprove the world." The word "reprove" means to convict, and properly signifies, to convince one of truth in such a way as to convict him of wrong-doing. And "the world" is the great mass of humanity. Hence our purpose of the coming of the Holy Spirit is to convict the great mass of humanity of wrong-doing in order that they may cease to do evil, and learn to do well. Sin, says Reith, is the world's state as it is; righteousness as it ought to be; and judgment as it must be, that righteousness may obtain.

(a) To convict the world of sin. The Holy Spirit is to produce such a consciousness of the fact of sin, of its guilt, its danger, that men will hate and forsake their sin. It imparts a hatred of sin, more than a fear of its consequences. And the great capital sin of man is unbelief. It lies at the root of all sin. For while unbelief exists, both sonship and service is impossible.

(b) To convict the world of righteousness. The Holy Spirit will show men that they ought to be righteous, and will reveal to them the means by which they may become such. The Spirit will make men feel that righteousness is possible through Christ, and that it is the duty of all to possess it.

(c) To convict the world of judgment. The Holy Spirit will convince men that the world's judgment is false, and that God will condemn all sin, and will punish all who remain in sin, and will not seek the righteousness of which the Spirit has convinced them. Men are called to hate sin, to abandon it, and to turn to righteousness, whose reality and blessedness they may enjoy.

(d) To guide unto truth. The Holy Spirit, who knows the truth, will guide all who are willing to be guided, into the truth. The term "guide," which means to show the road, represents the Spirit under the image of a guide conducting a traveller in an unknown country. This country is truth. And what truth is meant? All truth for which divine teaching is needed. All that to be known for salvation and eternal life, and the truth referred to is not floating about in the air, but is recorded in the Word of God. The Spirit will guide the believer unto a proper understanding of the truth which Christ himself taught, and which holy men have written under the inspiration of the Holy Spirit. The Spirit is not an independent teacher of truth, and any "doctrine," or "revelation," or "impression," or "guidance," or "hallucination," which is contrary to Christ's word and spirit, cannot be the work of the Spirit, and must be promptly rejected. The test of all religious novelties is the written Word, and all must stand or fall only as it coincides or disagrees with that divine standard.

THE IN-DWELLING PRESENCE.

"He dwelleth with you and shall be in you," is the fact, precious beyond all estimate to those who believe. "Abide in me, and I in you," says Christ. We abide in him by doing his will, and he abides in us in the person of the Holy Spirit. The believer is a temple of the eternal Spirit, a holy sanctuary for the infinite God. "I will not leave you comfortless," tenderly spoke Christ to his disciples. "Orphans" you shall not be. Though you be as children left alone in the world, I will not leave you so. "I will come to you." And Christ abides in and with his people now and until the end of time. "Christ in you the hope of glory."

THE GREATEST GIFT.

The power of the individual Christian, and the power of the Church, is in the Holy Spirit. "He shall receive power after that the Holy Ghost is come upon you." Indeed, his influence is like that of the springtime, and every good thing flourishes like trees by the rivers of water. The Church can receive nothing greater than this gift of the Holy Spirit, and not only so, but the bestowment of it will not come. Simply use the power within your reach, participate in the blessedness at your disposal.

POINTS FOR THE PRESIDENT.

The topic is so discussed in the foregoing exposition as to make it easy to present this somewhat important subject. Cut out the paragraphs, and have them read by members present. Give them the clipping a week in advance. Arrange to have hymns, and Scripture, and testimony, and prayers, all bear on the topic of the evening—"The Holy Spirit." You are dealing with one of the great subjects of the New Testament teaching, and much, think much, pray much, as a preparation for the meeting.

## Junior Department.

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

### Bennie's Ten Faults.

Ten faults altogether had Bennie Byrne; He learned to keep his nails clean, then there were nine!

Nine faults—what a sad tale to relate! He learned to keep things in their place, then there were eight.

Eight faults—for so many could one be forgiven? Bennie learned to keep his word, then there were seven.

Seven faults—think of it; what an awful fit! He learned to smile instead of frown, then there were six.

Six faults had Bennie now, sure as I'm alive, Till he never more got cross, then there were five!

Five faults—fortunate Bennie had no more! He learned not to equivocate, then there were four.

Four faults—from them all we hoped he'd soon be free! He learned to be prompt at his meals, then there were three.

Three faults—I'd get rid of them, wouldn't you? Bennie learned to speak politely, then there were two.

Two faults—just enough to spoil his playmates' fun! Bennie ceased to tease his friends, then there was one.

One fault—selfishness, no; now he shares each toy— Did you ever in your life know such a perfect boy?

—Sabbath-school Visitor.

### Weekly Topics.

June 12th.—"Beautiful bodies." I Sam. 16, 12.

All through June we are studying about beauty. This week our topic is based on the appearance of David the youth, when he was brought before Samuel the prophet to be anointed king over Israel. Of this lad it is said that he was "of a beautiful countenance, and goodly to look upon." In our modern, every-day form of speech, David was "good-looking." That cannot be true of all our boys. It is a gift of nature, and perhaps denied the majority of boys. But there is another form of beauty. Read verse 13, and it is said that "the Spirit of the Lord came upon David from that day forward." Now read Psalm 90, 17, "Let the beauty of the Lord our God be upon us." This form of beauty is not external, but within us, and shows itself from the inside first. So many young persons covet beauty that is superficial, that they use means to procure it that are artificial, and consequently spend both time and thought and money on mere outward decoration. A young girl, who was under deep spiritual conviction said to the writer that she thought so much about dress for the adornment of her body that

she could not be a Christian, and she could not give up the world's idea of beauty for God's. There is no special virtue in ugliness. But we should not sacrifice internal beauty of heart for external beauty of body. When we think more of decorating the body than of beautifying the soul, we are doing ourselves an injury. But "putting first things first," we should all make ourselves as attractive in physical appearance as we can.

Boys are very apt to be careless of their bodies, and are not generally supposed to give as much thought to "beauty" of form as girls. Perhaps the most common foe to a boy's "good looks" is dirt. "You dirty boy!" Did you never hear it? I am sure you have many times. Well, dear boys, remember that a clean body is necessary to health and growth, and as to "good looks." Read Job 17, 9, for there is given one secret of strength. Every boy should have "clean hands," but boys have very dirty ones. Some of you may not be as beautiful to look on in your bodies as young David was, but if you take proper care of your bodies you will keep what a "goodliness" you in your bodies, and a better look to every day. Remember that a man's wisdom maketh his face to shine." (Eccl. 8, 1.) Unless you have a wise heart, your handsome face will not count for much. Avoid, then, all habits that mar the "beauty" of holiness. God looks well as beauty of outward appearance which man covets. Tobacco in every form is dirty—it makes dirty mouths, and does not cleanse either the thoughts or the heart. It will never make you "goodly to look at." Avoid it. And so with every other unclean thing. Another thing that adds to beauty is order. It is so in a garden, and it is equally so in life. Disorder means unattractiveness everywhere. Keep yourselves as orderly as clean—your clothes, books, toys, tools—in short, everything that belongs to you, and so by being clean and orderly in person and habits, you will be attractive. Cleanliness has not made you beautiful." Mind your manners also. Many a good-looking lad loses much by being unmannerly—at home, school, among friends, or enemies, if you have any, act like a man.

Much that has been written above is for girls as well as boys; but just in closing may I not ask the girls to cultivate naturalness in their appearance and intercourse with others. Much of the "beauty" of society is not natural, but artificial. It has always been so. Read 2 Kings 9, 30, for an old-time instance. Isaiah 3, 18-23 is interesting in showing us that hundreds and thousands of years ago, female "beauty" was much dependent on ornaments and dress. Let our girls seek to keep themselves attractive by natural health and freshness, rather than by the gaudy adornments that a fashionable society would early suggest to them. So, whether boys or girls, our Juniors, in the study of this topic, may learn and remember that good health, cheerful spirits, cleanly habits, natural carriage, graceful manners, and, above all, "a wise and understanding heart" will do much to make their bodies beautiful.

June 16th.—"Beautiful minds." Jas. 3, 17; Phil. 2, 5.

The word "mind" has various meanings. Our topic refers, we presume to the intellectual faculties, as our last week's subject dealt with the physical side of our natures. The intellectual side of a child is of course a natural endowment; but while it is impossible that all children shall have mental natures equally large, it is quite possible that they shall become proportionately cultured. "To one five talents, to another two, to another one," is true of mental capacity and endowment. But to let the superintendent make clear to

Juniors that the same proportionate growth and increase by use is required of all. Every boy and girl must make the best use of whatever brains he or she possesses; but no one may find fault with another in the matter of amount. "All thy mind" is what God says. "Thy mind," as contrasted with another's, may be small; but if you love God and serve him with "all thy mind," that is all God desires. This means work, study, diligent application. Laziness is a common enemy to our Juniors. God has so constituted us that we must "use" or "have" if we are to have abundance, and if we will not use what we have, we shall lose what we seem to have. (Read Matt. 25, 29, etc.) You have a mind; use it, and it will grow. Culture is the result of this process of use. "A beautiful mind is a cultured one. Our Scripture also uses the meaning of mind as "disposition," "inclination," "purpose," "spirit," and we are asked to cultivate purity, peaceableness, gentleness, mercy, and such qualities as were in Jesus Christ. So the topic broadens until it includes the whole intellectual and moral nature.

What was the mind that was in Jesus Christ? He certainly was always "of one mind," as relates to purpose, and that was to do his Father's will. To be "in two minds" is to hesitate, to doubt, to falter, and often to fail. To "have half a mind" is to be only partially decided to do a thing. Now, our Juniors are neither to be "in two minds" or to "have half a mind" in all that leads to the true "wisdom" of St. James' Scripture text, but to be "of one mind and one heart" in the Lord. To be possessed of "the mind that was in Christ," is to have his sentiments. What a "beautiful mind" this will give us.

"The wisdom of the mind is foolishness with God" without the right end, spirit and purpose. The practical question is, How are our young people to obtain this "beautiful mind"? And the one answer is in the Master's own words. Learning of me, to become his pupils in youth and to study with him, our Teacher all through our natural lives is to become spiritually cultured. Let our Juniors be advised that the cultivation of the Christ-like mind is a life-long process, and that as they grow "in stature" they may also "grow in wisdom" and "in grace." The great need of the age is well-balanced Christian men and women. If our children and youth start a healthy and symmetrical growth early, they will become "well-built" Christians, and their characters will be possessed of sturdy strength that will not be easily warped or turned aside. A beautiful body containing a beautiful mind is surely approximating perfection. Let us not discourage our little ones that believe "in Christ by a too lofty ideal; but "bring them up in the nurture and admonition of the Lord." If the great majority of them may never be numbered among the world's great thinkers or attain to his place in the ranks of the advanced scholars of the schools, they may be wise in the tuition of the Word by the Spirit, to the glory of Jesus our Lord.

June 22nd.—"Beautiful lives." Psalm 90, 17.

Such lives are they which possess "the beauty of the Lord our God." That is, "beautiful lives" are godly lives, and God-like lives are beautiful. What are we to explain to our members as the meaning of "the beauty of the Lord our God"? It is the beauty of all that is in God. But we cannot measure this, nor understand it. We must deal with God as related to his creatures, for Deity in itself (i.e., unrelated) is beyond our comprehension. But our children are quick to understand God when we speak of him in his relation to us, and the very heart of the matter is reached when we

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grasp St. John's statement, "God is love." So, to make it very simple to them, let us say that a beautiful life is one that is filled with this "love" spirit, and no other life can be truly beautiful. Love means gift. (John 3:16) "I gave" because he "loved," his giving was proof of his loving. "He that loveth is born of God." If we love, we too shall give. This opens up a great field of biographical study. Mention some lives that have been full of love. The annals of our "missionary work contain many, indeed it will be a long while before a more appropriate missionary topic comes before your League. Have some of your more advanced Juniors prepare short biographical notes on some such lives, or encourage them to tell some incidents of self-denial that have made others beautiful. "The beauty of the Lord" is pre-eminently the beauty of loving deeds. "Who would want doing good" is the concise epitome of the life of lives, Hosea 14:6 says, "His beauty shall be as the olive"—useful as well as sweet. To the young there is no place where this "beauty of the Lord" may be so well learned as in the sanctuary. (See Ps. 27, 4 and 96, 6.) Of old, so-to-day the house of God calls to devout and reverent worship, and there we are to find both "beauty and strength." And perhaps there is no other place like the home for showing forth this "beauty." How many homes are unhappy because this spirit of love does not move all to be kind and helpful to the rest. At home particularly we want our Juniors to be "as olive plants about our tables." Let this lesson be well taught this week to our members, and in what we are in ourselves, and in what we do among our fellows from day to day. Just as truly as a seed shows what is in it as it germinates and grows, do we show what we are by the lives we live. A beautiful life means a beautiful character, but none the less must it be a useful one. Goodness and usefulness, therefore, must go together, that we may not only be good, but good for something.

June 29th.—"Beautiful deeds." Gal. 6. 2.

"Bear ye one another's burdens, and so fulfil the law of Christ." Through the mouth we have studied beauty—in nature, in physical, mental, social, moral, spiritual life, and this week gives ample scope for illustration. Explain a week ahead what you mean by a beautiful deed. Simply put, you will perhaps say it is a deed done for another's good without the doer thinking of reward, i.e., an unselfish deed (for some other person's benefit). Ask your members to come prepared to tell of some such deed that they know of. Especially encourage them to find instances in Bible biography and among their own acquaintances. In this way you may have a delightful meeting, in which the Juniors themselves will do most of the talking.

Here is a beautiful deed. (Let a father tell it.) "My little baby boy Fred was the actor. I had been away to a neighboring town to assist an Epworth League meeting, and came home next day. After greeting the little chap, I was gratified to have him run over to me with his chubby little fist closed, and to hear him say as he held it up to me, 'I see got something for you, papa. I kept 'em for you' and opening his hand he presented me with some peanuts. 'I shelled 'em myself, and kept 'em for you, papa,' he said. That was in my mind a beautiful deed, because Fred loves peanuts, but in his keeping some shelled for his absent 'papa' he proved that he loved him more. And he was fully compensated in a hug and kiss of thanks." A beautiful deed is not always

a public one, done before many who are looking on; but one in which the evidence of unselfishness is clearly given. The boy's few peanuts were not worth much, but they represented a good deal to the father. And so before our heavenly Father let us all seek to do something "that he would like to have us do."

JULY TOPIC—"LESSONS FROM NATURE."

July 6th.—"Trees of the Bible." Ps. 143; Matt. 7. 18.

This is a splendid opportunity for Bible study. Have your Juniors, as far as they are able, prepare a list of the various trees mentioned by name in the Bible, and give honorable mention to the ones who show the best results. For example—"The almond tree is mentioned three times. Find the references." "Where?" "Who refers to the 'green bay tree', and why?" "Find as many passages as you can telling about cedar trees." "What Old Testament prophet speaks of 'oaks and elms'?" "Tell something the Bible says about the fig tree." "The fir tree is named more than twelve times in the Old Testament. See how many of these places you can find." "Who rested under a juniper tree, by lying down there and having a sleep?" "Who heard a rustling in the tops of mulberry trees?" "What prophet used the myrtle tree as an emblem of fruitfulness?" "Can you find any reference to the oak?" "or to 'oil trees'?" "or to 'olive trees'?" "palms?" "pines?" "poplars?" "gycamine?" "sycamore?" "teaching trees?" "or willows?" Here are upwards of twenty different kinds of trees. They all speak of the variety that exists in God's great world, and from their association with the incidents recorded teach great spiritual lessons.

Questions About Moses.

(Continued.)

- 68. What was to be the especial and particular duty to the Levites? Num. 1. 50, etc.
- 69. When the tribes were numbered, which was found to be the largest? Judah. 74,600. Num. 1. 27.
- 70. What happened at Taberah? Num. 11. 3.
- 71. What was the next station they reached? Num. 11. 34.
- 72. We have seen "There is another named in the eleventh chapter of Numbers. What is it? Num. 11. 35.
- 73. We have seen that God sent quails for the people. Were there many? Num. 11. 31.
- 74. What did God think of the people for thus lustling for flesh? Num. 11. 33.
- 75. What event that happened at Hazereth makes the place memorable? Miriam was stricken with leprosy there. Num. 12.
- 76. After leaving Hazereth, they came to the wilderness of Paran. What took place there? Num. 13. 3.
- 77. What was the report of these spies? Num. 14.
- 78. What did Caleb and Joshua do? Num. 14. 6-10.
- 79. To which part of the report did the Lord listen? Num. 14. 4.
- 80. What did God say about this rebellion? Num. 14. 11, 12.
- 81. Who interceded on their behalf? Num. 14. 13-19.
- 82. What was their punishment for the rebellion? Num. 14. 28.
- 83. What became of the false spies? Num. 14. 36, 37.
- 84. What did the people then attempt to do? Num. 14. 40, 41.
- 85. What was the result of this attempt? Num. 14. 42-45.

86. Soon after they left Kadesh, and commenced their march through the wilderness, a certain man was stoned. What was the cause? Num. 15. 32.

87. God gave Moses certain directions that the people were to do, so that they might not forget the commandments of the Lord. What was it that they were to do? Num. 15. 37-41.

88. What nation was it that God directed the people not to make war upon? Moab. Deut. 2. 9.

89. For what act is Korah and his family noted? Num. 16.

90. What was the fate of the rebels? Num. 16. 31, etc.

91. What took place on the next day? Num. 16. 41, etc.

92. How many were slain, and how? Num. 16. 49, 50.

93. Where did Miriam die? Num. 20. 1.

94. While the people were in the desert of Sin, they again rebelled. This time it was particularly for water. What direction did God give Moses to provide for them? Num. 20. 8.

95. Did Moses follow this direction? Num. 20. 11.

96. What was the result of this sin to Moses? Num. 20. 12.

97. What name was given to this place? Meribah. Num. 20. 13.

98. To what king did Moses appeal for the privilege of passing through his country? Edom. Num. 20. 14.

99. When this request was refused, the people turned away, and came unto a certain mount. What was its name, and what happened there? Num. 20. 22.

100. After they left Mount Hor, they journeyed on to go around the land of Edom. The people became discouraged, and again rebelled and murmured. What means did God now employ to punish them, and teach? Num. 21. 7, 8, 9.

101. Moses asked permission of another king to pass through this land. Who was it? Num. 21. 21.

102. This king Sihon gave battle against Israel. With what result? Num. 21. 24, etc.

103. What other great king did the Israelites also conquer soon after? Og. Num. 21. 33.

104. The king of Moab became alarmed at these successes. What means did he take to gain advantage over them? Num. 22. 5.

105. How did Balaam prophesy? Num. 24. 4-9.

106. Soon after that, and a little while before his death, Moses again numbered the people. How many were there? 601,730. Num. 26. 61.

107. God now told Moses that he must soon die. What request did Moses make first? Num. 27. 15.

108. Who was appointed thus as his successor? Joshua. Num. 27. 18.

109. What great victory did God afford Moses before he died? That, is over what king and people? Num. 31. 1-3, etc.

110. On what mountain did Moses die? Deut. 34. 1.

111. How long did the people mourn for him? Num. 34. 8.

LESSONS.

- 1. God never loses sight of his children, though for a time he may have seemed to have done so.
- 2. He will personally guide all who put their trust in him.
- 3. Disobedience is a most criminal sin, and brings sure punishment.
- 4. The best of men are liable to sin, and all must constantly watch.
- 5. That no enemy can successfully withstand those whom God defends.
- 6. That God's ways are always right, and come out right in the end.
- 7. If we are faithful in the wilderness we will reach the Canaan of our expectation.

## Just for Fun.

Master—"Well, Tommy, you were not present yesterday. Were you detained at home in consequence of the inclemency of the weather?"

Tommy—"No, sir; 'cause of the rain."

Small Tommy, after being severely chastised by his mother for disobeying her, ran to his father and said between sobs: "Papa, how d-did you c-come to m-marry such a w-woman as m-mamma is?"

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

A little fellow of four years of age went to a blacksmith's to see his father's horse shod, and was watching closely the work of shoeing. The blacksmith began to pare the horse's hoofs, and, thinking this was wrong, the little boy said earnestly: "My pa don't want his horse made any smaller."

Little Tommy Ray quarrelled with his sister, and would not kiss and be friends. His aunt said, "Oh, don't you remember what papa read at family prayers this morning, that we were to forgive seventy times seven?" "Yes," replied Tommy, "but I t-lickerly noticed it was to your 'rother, not sister."

When a Scotch schoolmaster entered the temple of learning a few mornings ago, he read on the blackboard the touching legend, "Our teacher is a donkey." The pupils expected there would be a combined cyclone and earthquake; but the philosophic pedagogue contented himself with adding the word "driver" to the legend, and opened the school as usual.

A little girl had a quarrel at school with a little Jewish girl, and when she got home, she denounced the Jews. Her mother said reprovingly: "My dear, you must not talk in that way. The Jews were God's chosen people. Our Lord himself was a Jew." After a moment's deep thought, the child replied, in a tone of horror and regret: "Oh, mamma, I didn't know that. I'm so sorry. I always thought he was an Episcopalian."

"Gentlemen of the jury," said the attorney for the defence, "we will now introduce our star witness. After hearing her testimony, you will never have the heart to convict my unfortunate client of burning his barn. Speak up, madam!"

"For forty-three years," said the witness, "I've lived with the defendant, an' commencing with the day after we wuz married, I've built the fires reg'lar every mornin'. Start a fire! Why, that man couldn't start a fire in a powder magazine!"

Whereupon the jury acquitted him without leaving their seats.

A clergyman was once staying at the house of an English workman. He happened to see an image of the Virgin Mary standing over the mantelpiece, which struck him as incongruous. By way of making talk he asked how it got there. "Well, you see, sir, it cum' about this way," replied his host. "I was courtin' of two sisters—Sally and Maria—an' I wasn't jest settin' which I was to 'ave. One day, as I wor a-stairin' into a shop winder, I saw that 'ere statoot, with 'Ave Maria' underneath it. That came right 'ome to me, so I med up me mind right off to 'ave Maria; an' we was spliced. She's bin a reet good wife to me, an' so I bought the image to keep it in mind."



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