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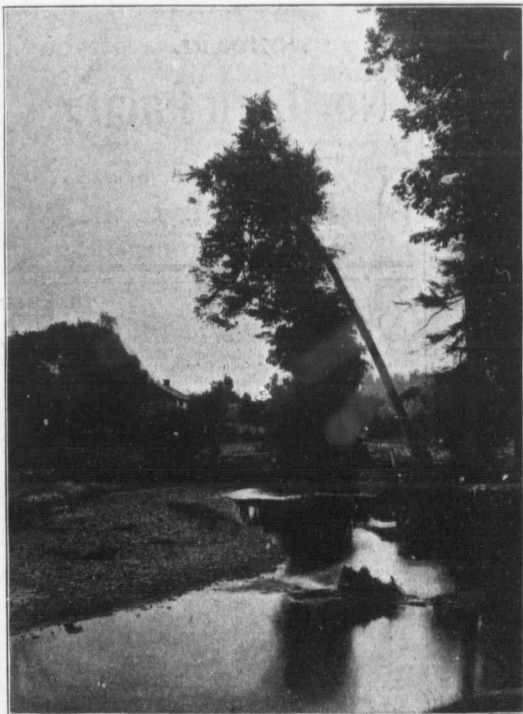
THE
Canadian
Spworth Era



Vol. VIII

Toronto
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No. 8



THE OLD LOG FARMHOUSE

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A Gift

A Lancashire vicar was asked by the choir to call upon old Betty, who was deaf, but who insisted in joining in the solo of the anthem, and to ask her only to sing in the hymns. He shouted into her ear: "Betty! I've been requested to speak to you about your singing." At last she caught the word "singing," and replied: "Not to me be the praise, sir; it's a gift."

One for Scotland

When Nelson's famous signal—"England expects every man to do his duty"—was given at Trafalgar, a Scottish sailor complained to a fellow-countryman, "No a word o' pur auld Scotland." "Hoots, Sandy," answered his friend, "the admiral kens that every Scotsman will do his duty. He's just giving the Englishers a hint."

Quite Reasonable

Two Irishmen were digging a sewer. One of them was a big, strong man about six feet four inches in height, and the other one was a little, puny man about four feet six inches. The foreman came along to see how the work was progressing, and noticed that one of them was doing more work than the other. "Look here," he cried, "how is it that little Dennis Dugan, who is only half your size, is doing nearly twice as much work as you, Patrick?" Glancing down to his partner, Pat replied: "And why shouldn't he, ain't he nearer to it?"

The Power of Flattery

"Really, Jane," said Mrs. Simperton to her maid, who was not consumed with an overwhelming desire to work hard, "you are the laziest girl I ever knew! You can't even do what you're told. I don't think you have one redeeming quality. You must leave on the first of next month."

"Law, mum," said Jane, who knew that her mistress was not proof against flattery, "ow can I do me work when I 'ear you a-singing and a-playin' on the piano that beautiful that I simply can't 'elp stoppin' to listen to you? It ain't my fault that I love good music!"

"That will do, Jane! You may stay!"

The Host Was Pleased

"Edward Everett Hale," said a lawyer, "was one of the guests at a millionaire's dinner."

"The millionaire was a free spender, but he wanted full credit for every dollar put out."

"And, as the dinner progressed, he told his guests what the more expensive dishes had cost. He dwelt especially on the expense of the large and beautiful grapes, each bunch a foot long, each grape bigger than a plum. He told, down to a penny, what he had figured it out the grapes had cost him apiece."

"The guests looked annoyed. They ate the expensive grapes charily. But Dr. Hale, smiling, extended his plate and said:

"Would you mind cutting me off about \$1.37 worth more, please?"

THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VIII

TORONTO, AUGUST, 1906

No. 8

The Costliest Crop.—President Roosevelt said in a recent address at the Tuskegee Institute: "Viewed from any angle, ignorance is the costliest crop that can be raised in any part of the country. Every dollar put into education, in hand, in hand, or in heart, yields rich dividends to the entire community."

✠
Sectarian Bitterness.—Two well-known ministers, Rev. Dr. George A. Gordon, of Boston, and Rev. Dr. R. F. Horton, of London, agree in their impressions of Palestine in respect to the horror caused by the sectarian bitterness that is found there. The divided Christendom that exists in the land which Jesus trod is impeding that country's progress.

✠
An Educative Force.—The report of the Epworth League Committee in the Montreal Conference contained this sentence: "Your Committee cannot speak in too high terms of the CANADIAN EPWORTH ERA. It is an educative force in every society that it enters." The report also referred in an appreciative manner to the prayer-meeting topics now in use.

✠
Stay with the Church.—Hold on to your church. Things may not be as you would have them. The pastor may not be to your liking, but you love, or ought to, your church. Don't yield to the evil suggestion to withdraw. That will not help the cause. Be strong, religious, and try to straighten out the crooked things. Don't fly off at a tangent, and make work for regrets and repentance.

✠
A Successful Quinquennial.—The Quinquennial Report of our Young People's Societies show that material progress has been made during the past four years, both in membership and givings. The increase in membership for the quinquennial is 6,443, and all departments show an upward trend. It is pleasing to know that the movement is now in the right direction, with every department of work in a more satisfactory condition than ever before.

✠
Cause and Effect.—A story is told of a Detroit Sunday-school boy who went to a Sunday matinee in one of these places,—an entertainment which could not have been given had parents insisted upon the enforcement of law. The hero of the play was a robber. The glamour of the stage was thrown around that sort of life. The boy slept with a gang of young toughs that night, instead of in his own bed, and before morning he

was involved in the robbery of a gunshop, to get revolvers with which he was to begin a career of freebooting. This is simply an illustration of "Cause and Effect." Wise parents will guard against such causes.

✠
What Women Can Do.—Our contemporary, *Forward*, hits the nail on the head when it remarks: "Perhaps the boys of to-day are not as courteous as their grandfathers, but do the girls and women of to-day expect them to be so? This sounds like Adam's excuse, it is true, but the fact must be faced that the manners of men—and, in a large degree, their morals too—are determined by women. A young man will be just as chivalrous as his mother, sister, and girl friends, expect and require him to be."

✠
Vacation Time.—The time for vacations is here again. Such seasons of rest and recreation are necessary and profitable. But only those who have studied faithfully and who have wrought earnestly in the various departments of industrial and professional life, are entitled to such a beneficent period. Those who work may play. Many claim the annual vacation who have not earned it. Before we contemplate a pleasure trip or a season of rest let us ask ourselves conscientiously, if we deserve it. Many talk about the vacation who have never done an honest stroke of labor in their lives. The toiler earns his rest.

✠
About Planners.—Mrs. Margaret E. Sangster, on success, has the following good advice for young people: "It is worth while to cultivate sedulously the rules which govern civilized beings in their social intercourse. A boy cannot too early learn to be at ease with his own hat, to take it off automatically when he meets a lady, his sister or his mother, for instance, on the street; cannot too carefully be trained to rise when a lady enters a room and to remain standing until she is seated; cannot too soon form the habit of refraining from interruptions when others are conversing, and of attending deferentially to the talk of his elders. These customs of agreeable behavior should be insisted upon in daily life at home, so that when the hour arrives in which the young man steps from the home into the arena, he will not then be found wanting in repose and in distinction. One must not belong to the awkward squad when he has to apply for a position, when he is to recommend himself to the notice of others. By that time, he must have reached that facility of movement, that

air of good breeding which is a distinction, and which imperceptibly breaks down resistance and aids him in winning his way."

✠
Large Possibilities.—Youth is a field of large possibilities. There is no class that offers larger returns for the labor expended. To train ambitious, energetic, aspiring youth is indeed an exalted mission. Think of training the young people so that their energies and their talents will be employed throughout their lives in the upbuilding of the church and, through this channel, to the spreading of the Master's cause! There is no end to the possibilities of consecrated young lives. It is by the young that reforms are accomplished, new ideas are advanced and great movements carried into execution. The League purposes to develop the spiritual nature of the young and to keep their activities turned into channels that will prove most profitable to them and to their fellow men.

✠
Charging Losses to the Lord.—How frequently Christian people make their disasters or disappointments an excuse for cutting short their benevolent contributions! This is usually the first place where retrenchment begins, but it is both ungenerous and unjust. The following incident, related recently in the *New York Evangelist*, is a fine illustration of true Christian spirit: A benevolent man had made up his mind to give \$100 to the Lord's work, but before it was paid over he suffered a disaster by a destructive hailstorm. An extensive conservatory just completed and designed for floriculture, as a business, was damaged to the extent of hundreds of dollars. "I met him," says the narrator, "a short distance from his home, and was again invited to call and receive his donation. While walking toward the house, he said, 'I had intended to give this time \$100, but,' pointing to the greenhouse, 'in view of this calamity, I shall be obliged to reduce it to \$60.' I said nothing, but followed him into his dwelling. He gave me a seat, and then called Mrs. Penneck out; and after an absence so long as to excite my wonder, he returned and handed me his check for \$100! Thinking it possible that it was so written by a slip of the tongue, I said, 'So you meant this for \$100?' 'Yes,' he replied, 'my wife and I have talked it over a little, and we have concluded it best to bear the loss ourselves, and not charge it to the Lord.' Thus spoke the cheerful givers, such as God says he loves; and it was a spirit, which, if carried out, would make all our Christian enterprises "panic-proof."



Notable Canadian Monuments



VI.—The Fenian Raid

In Queen's Park, Toronto, just east of the Parliament Buildings, there stands a monument erected to the memory of the soldiers who lost their lives during the Fenian raid of 1866. As a work of art, it is not entitled to rank very high, but it commemorates an interesting part of Canadian history, and once a year the children of the public



THE SOLDIERS' MONUMENT IN QUEEN'S PARK, TORONTO
Erected to the memory of those who fell in 1866.

schools decorate it with flowers, and assemble around it in great numbers to listen to speeches.

The inscription on the monument reads as follows :

CANADA
Erected this Monument
as a memorial
of her brave sons and volunteers
who fell at Limeridge,
or died from wounds received in action,
or from disease contracted in service
whilst defending her frontier
in June, 1866.

The "Fenians" were, for the most part, disgruntled Irishmen, residing in the United States, who conceived the idea that to capture Canada would be a good way of getting even with Great Britain. During the winter of 1865-66 they formed an organization, and made extensive preparations for the invasion of this country. This "invasion" was not a very formidable affair, and if the Dominion military authorities had been well prepared it might have been instantly repelled, but, notwithstanding alarming indications of danger, nothing was done.

Rev. Dr. Withrow, in his valuable "History of Canada," gives the following particulars :

"The main attack was on the Niagara frontier. The city of Buffalo swarmed with lawless ruffians, and before daylight on Friday, June 1st, some fourteen hundred of them, under the command of 'General' O'Neil, crossed from Black Rock and took possession of the village of Fort Erie. O'Neil was, however, utterly disappointed in any Canadian demonstration of sympathy, if such were expected. During the night, leaving a guard at Fort Erie to cover his retreat, he advanced ten miles south-westward towards the Welland Canal, probably with the intention of destroying the locks and cutting the railway. He halted under cover of some woods near the village of Ridgeway, and threw up a slight breast-work of logs and rails.

"Meanwhile the tidings of invasion aroused the country. The volunteers rushed to arms, and active preparations were made for the repulse of the enemy. The citizen soldiers of Toronto, Hamilton, and other places near the scene of action, promptly mustered in force, and were despatched by train or steamer to the appointed places of rendezvous. The Queen's Own Rifle Brigade—a Toronto volunteer corps—the Thirteenth Battalion of Hamilton, and the York and Caledonia volunteers under command of Colonel Booker, concentrated on Friday evening, June 1st, at Port Colborne at the Lake Erie entrance to the Welland Canal.

"Colonel Peacock, with a thousand volunteers and seven hundred and fifty regulars, with a battery of artillery, took post, late the same night, at the historic village of Chippawa, near the Falls of Niagara.

"Early on Saturday morning Colonel Booker's force, ignorant of O'Neil's whereabouts, were conveyed by train to Ridgeway, and thence advanced towards Limeridge, with the intention of joining Peacock's command. About eight o'clock they discovered the enemy securely posted among the trees on a rising ground. The volunteers pressed the enemy steadily back for more than a mile under a heavy fire. Some mounted Fenians now came in sight, and under the apprehension that a force of cavalry was at hand, the order was given to form squares. The skirmishers, having exhausted their ammunition, also retired on their supports. This double movement threw the volunteer troops into confusion, soon converted into a retreat, which, however, was gallantly covered by the Queen's Own and the Thirteenth Battalion, who kept up a steady fire on the advancing enemy. In this disastrous affair seven Toronto volunteers were killed. The Fenians at once retreated on Fort Erie, and during the darkness stole across the river in canal boats, tugs, skiffs and every available means of transport. On Sunday morning Colonel Peacock's advance guard marched into Fort Erie, but only in time to capture a number of Fenian stragglers.

"That Sabbath-day was one of unwonted excitement throughout. In many of the churches bulletins announcing the names of the killed and wounded were read from the pulpits. Towards evening the city of Toronto was moved by a common sorrow as it never was moved before as the bodies of her slaughtered sons were received in silence by an immense concourse of people. Two days later they were borne, amid the mourning of a multitude, to their early graves.

"The country was now thoroughly aroused. The volunteers were called out in force and were massed at convenient centres from which to move to whatever point seemed menaced with attack. At the military depôts long railway trains, laden with batteries of artillery, and with shot, shell and other war material, stood on the sidings, awaiting with steam up the summons to the point of danger. Hundreds of Canadian youth employed in the United States threw up their engagements and hastened home to defend their native land.

"Several points on the frontier were threatened with invasion. A large body of Fenians assembled at Ogdensburg, as if for a dash across the St. Lawrence and a raid upon the capital. But regular and volunteer troops, rapidly massed at Prescott, and a gunboat which patrolled the river, effectually prevented an attack.

"The would-be invaders now moved eastward to Malone, opposite Cornwall, but a force of three thousand Canadian troops at the latter point made them prudently desist from their designs. The spirited remonstrance of the British Minister at Washington compelled the United States Government at length to interfere and to restrain this wanton violation of international right and comity. General Meade, an able and honest United States officer, seized a large quantity of Fenian arms, ammunition and military stores at Ogdensburg, and effectually paralyzed the movements of the marauders.

"On the 8th of June, however, 'General' Spear, with some two thousand Fenian ruffians, crossed the frontier near St. Alban's and took up a position three miles from the border. They forthwith began to plunder and ravage the neighborhood, but the prompt rally of the Canadian forces compelled

them to retreat precipitately to the sheltering territory of the United States, where they were disarmed and dispersed by General Meade.

"So ended in ignominy and disgrace to all its actors, aiders, and abettors, the wanton and unprovoked Fenian invasion of Canada. The result was not an unmixt evil. The expense to the country of the transport and maintenance of troops—of whom forty thousand volunteers alone were at one time under arms—and the cost of guarding its extensive frontier, was great. The sacrifice of precious lives was irreparable and lamentable; but the glow of patriotic enthusiasm which was kindled in the hearts of the people made the country realize its strength, and developed a national feeling that was a guarantee of its ability to assume the new and important national duties to which it was about to be summoned."

Church Music

BY REV. THOMAS MANNING, B.A.

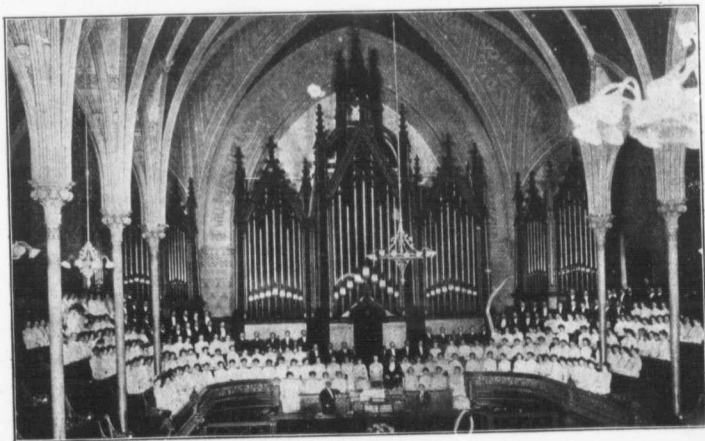
I SEE that some one proposes that church music be taught in our theological colleges. This is in order that the pastors may help to direct the praise of the congregation. Such a suggestion shows that we put more value on the music in the service than we used to. This is what one would expect. We will give it more attention later than we do now.

Once Wesley's hymns sung by all the people was all we needed. And yet, even yet, nothing is finer in all church melody than a spiritual congregation joining in "Jesus, the name high over all," or "How firm a foundation, ye saints of the Lord." There never can be any approximate substitute for all the people singing. We must repudiate the notion

grand anthems. Some day the people will be able to live with them and then our song will be better than now. There are some congregations capable of doing this already. I commend it to them.

What, however, I have in my mind is simply this: Let us pay attention to our church music. I say pay attention. Let us not sing either hymns or tunes at random. Let us know our hymn books. A hymn should have poetry and high sentiment. Many of our hymns are execrable poetry, and should go to the waste basket.

Then let the public sing the hymn, all the hymn as a rule. I saw a letter some time ago from a young man, who, greatly annoyed, wrote about a service in a Toronto Church: "The



THE GREAT ORGAN OF THE METROPOLITAN CHURCH, TORONTO

that popular sacred songs are not aesthetic, and are, therefore, undignified in a Sabbath congregation. The ancient churches greatly err in supplying the music of the service. Ideal church music must include the voices of the people.

"They chant their artless notes in simple guise,
They tune their hearts, by far the noblest aim,
Perhaps "Dundee's" wild warbling measures rise,
Or plaintive "Martyrs" worthy of the name;
Or noble Elgin beats the heavenward flame
The sweetest far of Scotia's holy lays:
Compare'd with these Italian trills are tame:
The tickled ear no heart-felt raptures raise:
Nae unison hae they with our Creator's praise."

The perfect Church music will include the simplest melodies and the most classic oratorios. Our choirs now sing

pastor said, sing three verses of this hymn, then two verses of this hymn, then two verses of this hymn." One can neither fill one's mouth nor one's heart with a life like that. Let the people sing.

Windsor, Ont.

"As long as my boy sits at my table he must sit in the pew," said a father, whom we may assign to the old school—a wise school, was it not, after all, to which the church-going fathers belonged? Senator Hoar, a man of liberal faith in matters of religion, has deplored, in a public address, the laxity of discipline which has followed the softening of old, rigid lines. He would see the boys and girls in the pew with their parents every Sunday.—*Good Housekeeping.*

With Pencil and Camera in the West

II.

BY THE EDITOR

ON arriving in Winnipeg, the first thing to attract attention is the wonderful transformation that has been effected by the Canadian Pacific Railway. The old dépot has completely vanished and in its place there now stands a magnificent and capacious station, one of the finest on the continent. It is, however, none too big for the ever-increasing business of the C.P.R., and about train time is



C. P. R. HOTEL AND STATION, WINNIPEG

usually thronged with people of all classes and nationalities. One feature about the station arrangements is quite new. Men are not allowed to smoke in the general waiting room but must retire to the apartment specially reserved for them. This keeps the atmosphere of the main room much more pure and wholesome than is usually the case in such places. The new C.P.R. hotel is the largest building of the kind in Canada, and first class in its appointments.

Perhaps the most decided evidence of western progress is seen in the railway development. Schemes which, twenty years ago, would have startled the whole country, are now announced in the most matter-of-fact kind of way. Between Winnipeg and Fort William the road is being double-tracked at enormous expense, and the service rendered to the people west of Winnipeg constantly improved and extended. Between Calgary and Edmonton a few years ago a single train ran three times a week. Now there are two passenger trains daily each way between these two cities.

By the way, a story is told of a railway man being asked what was meant by the tri-weekly service which used to be maintained between Calgary and Edmonton.

He replied, "We go up one week and try to return the next."

The Canadian Northern, Grand Trunk Pacific, and Great Northern Railways are pushing their lines and spending large sums in development. At first sight it looks like overdoing the railway business, but the people say there is room for them all and business for all.

J. J. Hill, the Great Northern magnate, recently said in Winnipeg, "The possibilities of the Canadian West are almost without limit. All that Eastern Canada has done in the past one hundred years you should do in the next twenty-five." In speaking to the people of Manitoba he gave the following advice: "Take care of your public domain. Don't be afraid to give it to the man who wants to cultivate it, but don't give it away in blocks to anyone."

Many Eastern people have the idea that the prairie is one unbroken expanse of perfectly level country, but this is not the case by any means. In many sections there is much rolling land, fairly well-wooded, and the scenery is diversified with hill and vale, forest and plain. In their anxiety to secure immediate returns, many settlers choose the land where the plough can at once be driven from one end to the

other, while they have to travel fifteen or twenty miles to secure wood, but the far-seeing man prefers to get a farm which has at least a small percentage of timber. In many places in Saskatchewan and Alberta coal can be easily obtained. No mining of any consequence is necessary, but the farmer can frequently load coal into his wagon without the slightest cost. Along the Saskatchewan and Red Deer Rivers great seams of coal exist which will, in the coming years, be very valuable.

"Breaking" the prairie land is an interesting operation. The sod is tough, requiring the united strength of at least four horses to drag the plough through it; in some places, where the land is covered with bushes and small shrubs, six or eight horses are required, and the job of the man who holds the plough is no sinecure. In some places the steam plough is used, but it does not give unqualified satisfaction. What splendid soil is turned over by these prairie ploughs! It is, for the most part, a rich black loam that seems capable of growing wonderful fields of grain. Many cases are known of farmers who have paid for their farms with the proceeds of one crop.

For some years Brandon did not make any great advance, but now it is feeling the influence of the general awakening in the West, and is growing apace, having added several thousand to its population recently. It is really a beautiful city of nearly ten thousand souls, with fine business streets, substantial churches and schools and attractive residences. The location is admirable.

For a town to quadruple in size and population in two years and a half is a fairly good record, and this is claimed by Regina, the capital of Saskatchewan. Its citizens point with pride to a section containing many blocks of beautiful residences and say:

"Two years ago this was open prairie, with not a single house upon it. Now look at it."

And truly the transformation has been wonderful! Regina is becoming more and more a distributing centre for a large district of magnificent country, which is filling up very rapidly. I was informed that for months the Canadian Pacific Railway has been sending about sixty carloads of settlers' effects per day out on the Saskatoon line. The



A PRAIRIE FARM

people are pouring in in a steady stream, which cannot fail to mean great things for the country.

To be perfectly frank, there is no beauty about the prairie towns west of Winnipeg. They are remarkably like one another, built upon very much the same plan, and the build-

ings are for the most part frightfully monotonous. But then the people are not out there for the beauty of the scenery; they are after the dollar, and many of them propose to go elsewhere to live when they have "made their pile." As the years pass there will doubtless be a great improvement in the architecture of the towns.

Moose Jaw is one of the most flourishing of the towns on the C.P.R. It has the advantage of a very fine location,



MOOSE JAW

surrounded as it is by hills on every side, and the country all about it has great agricultural possibilities. I was informed that land which was sold four years ago, in the neighborhood of Moose Jaw, for three dollars an acre, has recently changed hands at thirty dollars per acre. Settlers are flocking into this locality in great numbers, many coming from the United States. Things seem to be moving on all sides.

The Methodists are planning for a new church. In a town of similar size (population 6,500) in Ontario a church costing about \$20,000 would probably be undertaken, but these optimistic Western followers of John Wesley have their plans out for a building worth \$50,000, and \$30,000 of this amount has already been subscribed. It seems that living in a big country gives the people big ideas.

* * *

English people are very much in evidence throughout all the West. You see them everywhere—on trains, in hotels, on streets and in stores. Their dress, tongue, and even their manner of walking, betray them. It is particularly easy to pick out an English girl, as she usually walks with a swinging gait which indicates that she is accustomed to pedestrian exercise. Of course, everybody knows that people from over the sea walk very much more than we do.

At the Glacier Hotel I asked the proprietor about taking a trip up to the Great Glacier. He told me that the snow on the trail was still quite deep, and the tramp would be tiresome and disagreeable. Just then I happened to hear an Englishwoman say that she had been up to the Glacier before breakfast, and when astonishment was expressed she replied:

"Oh, I do not think anything of a journey like that. I frequently walk twenty miles in a day."

"A magnificent view for a city," is usually the remark made by the visitor as he looks upon the City of Edmonton for the first time. Situated on the banks of the Saskatchewan, it shows off to the best advantage as seen from the adjoining town of Strathcona, and the latter looks almost as attractive when viewed from the opposite bank. The main street of Edmonton is a splendid thoroughfare, lined with business blocks, banks and stores that look as if they were put there to stay, and as elsewhere the population is growing at an astonishing rate. What is there to prevent this when the place is surrounded by such a magnificent country?

* * *

Forty years ago, Rev. George McDougall, the pioneer missionary of our Church, stood on the banks of the Saskatchewan River where Edmonton is now located, and said "Some day

there will be a great city here." His prophecy is likely to be fulfilled.

It may not be known to the younger generation of Methodists that George McDougall "homesteaded" one hundred and sixty acres of land here in the name of the Methodist Church in 1866, and the business section of Edmonton is now built right in the heart of this property. It is worth millions of dollars now, but the Missionary Society sold most of it for very moderate prices years ago.

A few lots remain as the property of the local Methodist Church and Alberta College.

Mr. McDougall might have taken up this property in his own name and made a fortune personally; but he was a missionary enthusiast, and all his powers were given to the Methodist Church, which owes to him and his son, Rev. Dr. John McDougall, a debt which it never can pay.

On the way from Calgary to Edmonton the train passes within a mile or two of the spot where the body of George McDougall was found frozen stiff in the snow of the prairie.

One evening Dr. John, in his own home, told me the thrilling story of his father's death. He said that his father's two subjects of conversation upon which he dwelt most constantly, were missions and the future of the Northwest. He was a seer who, many years ago, prophesied the coming of the tens of thousands who are now peopling these fertile plains.

* * *

The people of Edmonton, Methodists and others as well, are justly proud of Alberta College, the splendid educational institution which has had such unparalleled success under the administration of Rev. Dr. Riddell. It is admirably situated, within a stone's-throw of the main street of the city, and quite close to the McDougall Methodist Church. During the past winter it has had 300 pupils, the boarders numbering about a hundred, crowding every corner of the beautiful building. Now it has become a serious problem what to do with the young people who are anxious to secure an education, but who cannot be accommodated. High Schools are not very numerous in this new country and for many young men and women an institution of this kind affords the only chance of obtaining an education without going a long way from home. It would pay the Methodist Church to expend a few thousand dollars in helping Alberta College just now.

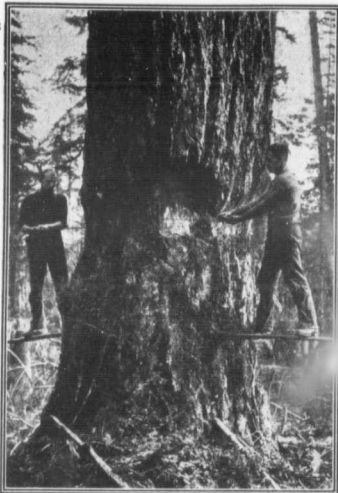


BREAKING THE PRAIRIE SOD OF CENTURIES

What shall be said of Calgary, the stirring young metropolis of Alberta? Its population has quadrupled during the past four years; streets wide and attractive; buildings substantial and beautiful; people alert and aggressive; real estate going up by leaps and bounds; an atmosphere of pro-

gress and development everywhere. The people expect that it will become a great city, and certainly its prospects seem to be very bright.

Red Deer is the principal town between Calgary and Edmonton, and an enterprising place it is, with plenty of good land



BRITISH COLUMBIA FIR TREE

about it. This is the place where Rev. Dr. Gaetz settled some twenty-two years ago, and now he is surrounded by his sons and daughters, and grandchildren, many of whom are occupying prominent positions in the community. One element in the prosperity of Red Deer is the number of intelligent and public spirited citizens who are interested in the material and moral development of the town and surrounding country. A new Methodist church will soon be commenced to which seven men have subscribed one thousand dollars each, and several young fellows who have their fortune to make have pledged five hundred dollars apiece.

"Sunny Alberta" the people call this beautiful province, and certainly it deserves the name, as, for a good part of the year, one clear bright day succeeds another for months at a time. There is so little dampness that cellars are always dry, and moths are unknown. There are other things, too, conspicuous for their absence, as there are no rats, no fishworms, no potato bugs, no Canada thistles, and, except in low places, no mosquitoes.

Those who live here all the year round speak in the highest terms of the climate, and declare that they suffer very little from severity of cold. I met a young preacher who had recently come out from Ontario, and he declared that he had never enjoyed a winter so much as the one he had spent in Alberta.

The Chinook winds are a wonder. The thermometer may be twenty degrees below zero when the people go to bed at night, but if the Chinook starts in, it may be fifty degrees above by morning.

Most of the settlers who have come in recently seem to be very well content with their choice of a home. I took tea one evening in the humble home of a family from California who had spent only a few months in

Alberta. They had a very good house, fair log outbuildings, with quite a number of horses, cows, etc., and seemed contented and happy. By their influence several others had come from California and England.

The immigrants, however, are from almost every part of the world, but most of them are doing well.

The Eastern visitor hears some strange and characteristically western expressions in travelling over the prairies. The Albertan seldom speaks of starting out on a journey, but solemnly declares that he is going to "hit the trail;" if he wants those around him to hurry he exhorts them to "rustle;" when he is anxious to get a number of people together he "corals" them; even the preacher when warning the people concerning some bad practice, is very apt to tell them to "cut it out." These and other phrases are drawn principally from the cattle ranchers. There is much freedom in the west in regard to language, and altogether too much profanity.

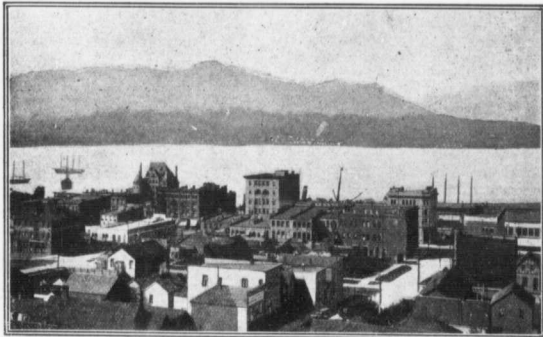
The West is a country of immense distances, but the people soon become accustomed to them. They travel the two hundred miles between Calgary and Edmonton as freely and about as frequently as the inhabitants of Hamilton and Toronto journey between these two burgs. A drive of twenty or thirty miles is thought no more of than a five-mile jog in Ontario. One afternoon I drove fifty miles over the prairie with the roads in very bad condition, and the bronchos seemed as fresh at the end of the journey as at the beginning.

"I defy you to look at a block in this city in which there is not some building going on," said a Vancouver man to me as we were walking about the streets. Really it would seem as if the statement were almost literally true. The sound of the hammer and the trowel are heard in all directions and new houses and stores are springing up like mushrooms on all sides. The growth of Vancouver is quite as remarkable as that of Winnipeg. The population is now 45,000 and a club has been formed with the avowed purpose of bringing the figures up to one hundred thousand by 1910. It is called "The 100,000 Club."

The main streets are lined with substantial structures which seem to indicate that the people have great faith in the future of their city. Real estate is worth something here. An example or two will illustrate this:

Three years ago our Missionary Society purchased three lots for \$4,500 and recently sold them for \$9,000, as they were not needed for the purpose at first intended. Two months after this the lots again changed hands at \$20,000 and since that have been sold again for \$30,000.

Nine years ago our Chinese Mission property was obtained for \$14,500. A short time ago it was deemed advisable to



A PORTION OF VANCOUVER, B.C.

change the location of this mission. The old property was sold for \$35,000, a new site purchased for \$10,200, a building put up, costing \$12,700, much more commodious than the old

one, and about \$10,000 will be returned to the Missionary Society.

Values have been jumping up at a frightful rate during recent years and many fortunes have been made.

Victoria is one of the most beautiful cities on the continent, which is deservedly popular with tourists. It is a city of

Talk Up

A FEW nights ago, says the *Epworth Herald*, a Chicago lawyer who had served long as an alderman of the city, delivered an address before a class of men who are members of a Methodist Sunday School.

Now Chicago is much berated of envious citizens who live in less favored places, and even some of its own citizens have been known to say things derogatory of the town. Such is the influence of persistent harping on one string that other Chicago citizens have come to accept all the talk about civic wickedness and backwardness and blindness at its face value, and have hung their heads for shame because they had the misfortune to be citizens of so mean a city.

But this man who had been through years of tireless struggle for better things, and who had seen and fought the very worst evils that have ever afflicted Chicago, brought no wail of despair, but a ringing message of progress and cheer.

He told of the miles of new streets, of the better sidewalks, of the new small parks, of the improvements in sanitation, of the constantly increasing restraints put upon the liquor business, of the transformation of the city council until it was no longer a den of grey wolves, but according to expert opinion

the best city council possessed by any great American city, and of other signs of municipal progress.

An eminent judge, who spoke after the lawyer had finished, and who had lived long in Chicago, being active in all movements for the good of the city, expressed his surprise at the showing which had been made. Said he, "I have known of all these things and have even had a part in some of them, but not until now, when the moral and material assets of our progress have been arrayed in order before me, have I realized



MAIN STREET, CALGARY

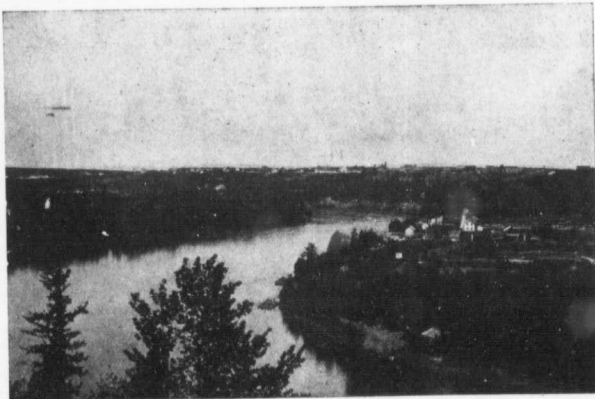
Courtesy of Sunshin.

charming homes, with lovely lawns and delightful gardens. Many of the residences are quite palatial, indicating both wealth and good taste in their architecture, and the grounds are usually spacious and well kept.

Tvy-covered walks and the city quite an English appearance. In company with several other visitors to the British Columbian Conference, I had the pleasure of a trolley drive around the resident section and out along the surrounding bays. If there is any prettier drive in Canada I have never seen it. It seems to be quite equal to the famous sixteen mile drive at Monterey, California. Victoria is evidently destined to be the Pasadena of the Dominion.

LET us learn to value prayer more. We have read a description of a picture. There is represented the steeple of an old Church. In the steeple is a bell and a rope hanging down toward the earth. Beside the bell calmly sits an owl, suggestive of the fact that the bell has not been used for a long time. Through a casement of the steeple one can see down below a little corner of a graveyard, and running by it the street full of hurrying people. As a motto under the picture are the words: "Why Don't They Ring?"

Why don't we ring? Why do we permit the cord of prayer to hang all unused in the steeple, when if we would only ring we might have our lives all flooded with the harmonies of heaven? Let us pull the rope! Let us value prayer more! Let us use it more as a means. We can have the music of heaven falling down and filling our lives with the sweetest melodies of comfort and peace and joy if we will. Why don't you ring?—*Rev. G. B. F. Hallock, D.D.*



EDMONTON, ALTA., AS SEEN FROM THE EAST SIDE OF BOW RIVER

Courtesy of Sunshin.

the great advance which has been made in the last decade. I confess to a surprise as great as it is inspiring."

The incident is worth recording, not because Chicago needs any special advocacy just now, but because it illustrates a method and habit of looking at life which we cannot afford to neglect. There is a good side to life; all is not graft that glitters, and the republic still lives. Cheer up. And talk up!

Stokers

BY REV. J. MARVIN NICHOLS

A STRONG gale was blowing across the broad expanse of water. A heavy mist bathed my face. Along the far-away water's edge a dark cloud hung low. The lurid lightning leaped and played across its bosom. The waves were restless and lashed themselves into fury against every obstruction. The magnificent and palatial steamer, *Eastern States*, rocked and tugged impatiently at her moorings. I listed for the long night's passage from Buffalo to Detroit. No finer steamer plies the waters of the Great Lakes. It is a perfect floating palace. The register was filled with names of travellers from almost every State and Territory in the Union. Scores of my fellow-workers were on board.

I walked upon the upper deck until the glimmering electric

storm, and the throbbing of the ship's big heart, no sound broke the stillness of that floating palace. I could not sleep—drowsiness had gone. I resolved on a tour. Chatting with the steward, I watched the pilot control the destiny of that great steamer. The old captain told me of his many miraculous escapes. The sailors enthralled me with the recitation of superstitions that live among them on that chain of lakes.

But the lesson of that night was learned far down in the hull of the steamer. Massive the machinery that turned the great side-wheels. I noticed with what familiar ease the engineer touched that wondrous piece of mechanism and made it throb with power. On and on, down and down, until I was far below the water-line. There I stood in the presence of



CHERRY RIPE! O!!

lights faded from my view. Nothing lay before me except the lowering storm-cloud girding a horizon toward which we were rapidly moving. I could hear nothing but the whistling wind, save when I caught the sullen mutterings of distant thunder. I saw nothing but the waters of Lake Erie making their wild leap to greet the gathering storm. It was one vast battle-charge of tempestuous waves. They outlined themselves in animated fury against the sky. I felt nothing but the great *Eastern* as she trembled in the contest for every inch of water through which she passed. It would be folly for me to say that no sense of dread possessed me. I felt myself at the mercy of the angry deep.

The kind-hearted captain saw evidence of my inner dread. He quieted me by saying: "You rest in perfect calmness; we've been this way many a time a time before. About two o'clock in the morning a storm will strike us. Rest assured, if our engines keep going and the pilot stays at the wheel, we'll all be in Detroit to-morrow morning." Something in the old captain's weather-beaten face inspired me with perfect confidence. My fears subsided. Amidst the thunder's roar, the worried lake, and the electric blaze, I felt a serenity born of perfect safety.

Till a late hour in the night I whiled the time away in the steamer's great saloon. Here and there, on the soft velvety carpet or lounging on the great settees, groups told their stories charming and inspiring. One by one, drooping eyes were warned of the bedtime hour. But for a few wakeful spirits the vast hall seemed deserted. Except for the raging

men that had not been seen, and of whom many would never think—much less know. Almost nude, because of the awful heat, they toiled between the bunkers and the roaring fires. On the upper deck the appointments and regalia were faultlessly perfect; here, scant and dirty. And yet their very obscurity made all the outer beauty and power both possible and available.

How much depended on those stokers! Deep in the vessel's hold—burned and besmirched with fire and soot—unseen and unknown, yet without them no steamer passes through Lake Erie. O, the stoker! How the world needs the essential art of willingness to be obscure. Am I willing to count myself as nothing? It may be in that great day, the stoker on *Zion's* ship will far outrank us. Does not honor come with self-abandonment? I learned a profound lesson in the hull of the great *Eastern* that stormy night.

Do you remember the apocalyptic vision of the beloved John? His eye swept the whole range of the blood-washed throng. "Who are these?" said he, as his vision rested on one company in that celestial encampment. "These are they who have come up through great tribulation." Long before, Israel's singer declared he would be satisfied if he could but awake in His likeness. What likeness? How am I know to Him? By the brow all pierced with many a thorn. By the prints of the nails in His hands. But will He know me if I bear no marks of the conflict? These scars shall make us worthy to share in the glory that's coming by and-by.

Terrell, Texas.

X In the Garden of the Hesperides

A PERSON brought up in the old European notions concerning the Canadian climate would receive something like a shock were he without due beforehand warning to find himself on the Ontario high road which runs between Hamilton and Grimsby. A pleasant shock indeed, but none the less a shatterer of preconceived ideas concerning that little bit of what he had considered the arctic zone. Peach orchards by the quarter section block; grape vines by the mile; cherries, apples, plums, growing with a luxuriance characteristic almost of the tropics. To a Britisher more particularly accustomed to seeing grapes in hothouses, and peaches only on a favorite southern wall, the sight must be bewildering.

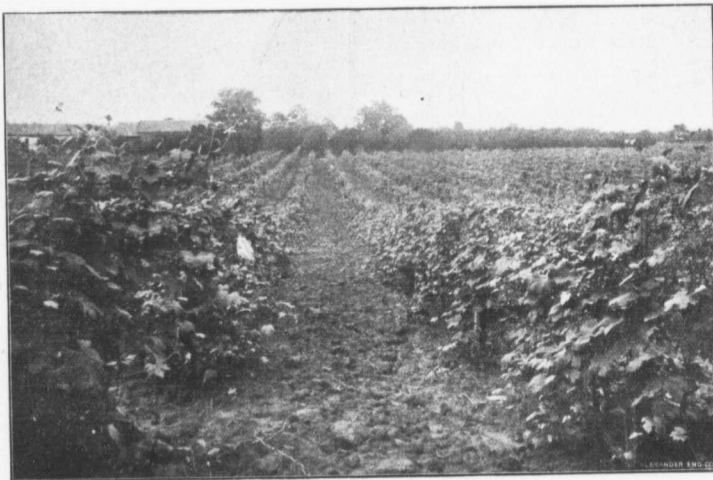
It is not only the profusion with which these choice products of a supposedly semi-tropic clime grow, however, but the high order of art and skill with which they are cultivated, and with which some at least of the growers carry on their work, that makes Canadians proud. If to make one blade of grass grow where before there was a desert or a weed, be a work approaching the divine, how much nearer is that creative art which, in combination with shower, sunshine, and the beneficent salts of Mother Earth produces those luscious juicy tissues which from the Niagara region are sent to so many parts of the Dominion and elsewhere. And think of the wondrous range of human thought and knowledge required to turn out the finished products of the horticulturists' art. Botany, chemi-try, entomology, and a dozen other

world presenting an ever-moving market, with ever-varying full and lean stocks, with ever-varying requirements. Monotonous, with the degree of perfection of the growers' creation assuredly in direct ratio with his own care and skill in reaching the foothold of an understanding of the inner secrets of nature.

There is reward almost enough in itself, for any pains and penalties which a strenuous course in this study may incur, but in addition to the reward which comes from the consciousness of difficulties surmounted, of a welcome finally gained from the Nature which is friendly only to those who manfully seek her friendship, there is, as our Grimsby growers could tell us, a reward of even a more tangible nature in sight, in actual possession. A visitor has only to glance at the beautiful homes dotting either side of that aforesaid road, homes beautiful in their interiors and their exteriors, their winter equipments and their summer gardens, to realize that this sort of success is the kind that has come to the happy tillers of the soil in the Niagara district of Canada. May all good luck attend them.—*Canada First.*

Sacred Solos So-called

THERE is urgent need of a change in the class of solos that are sung in many of our churches, and if singers themselves have not the good judgment to avoid the trivial and unsuitable in this line, it is the duty of choir-



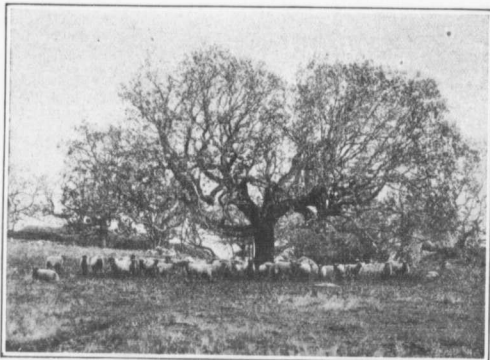
A FIELD OF RASPBERRIES IN THE GRIMSBY SECTION

ologies; soil management which teaches judgment as to when to smite the reluctant earth, and when to humor her, or to leave her severely alone; all these things and others enter into the problem. And then, when all these factors have been duly allowed for and the result is a triumph of man over nature, or rather is a triumphant partnership of man with nature, there is the business problem to tackle, the mercenary but very important and complicated question of how and where to sell the most perishable manufactured goods on earth, getting the price which perishability calls for, but which a right degree of durability alone warrants. And yet we unseeing city men label the profession of farming monotonous! Monotonous, when every question to be solved changes in its premises and consequently its answer with every variation in season, in soil, in variety, in specific treatment—changes with kaleidoscopic rapidity with almost every shower of rain! Monotonous, with practically the whole

masters to put a check upon them. The fault lies primarily with our song-writers and the drivelling, insipid trash they inflict on a long-suffering public. Of the thousands of new songs that are put out every year, you can count on the fingers of your two hands the really meritorious ones. Most of them are written for the gallery, on the line of the sentimental ballads of the day, and must have a swinging, ball-room rhythm and end up with a strong, high-note climax. They are as far removed from serious sacred music as the rag-time two-step is from a Beethoven sonata. And what of the words! They are usually a nice little "storiette" by some fellow about a dream he has had, and it is really wonderful the things he saw and the voices he heard. After chasing around through two or three verses telling these startling things he manages, by hard straining, to weave in the word "heaven" or "paradise," when he winds up and thinks he has composed a great sacred solo. Trash and nonsense!

What is there to uplift in that kind of thing? Such songs are merely to tickle the ear and to provide a little cheap entertainment for the thoughtless, and have absolutely no religious value.

While the majority of the newer songs are of this style it is not necessary to use them. There are lots of good things in the standard oratorios, or songs set to Scripture words or to strong hymns whose value has been proven. These are elevating and always in good taste, and singers will not have to apologize to themselves for having used them in the service—*The Church Choir.*



A PASTORAL SCENE NEAR VICTORIA, B.C.

The Art of Winning Men

ABIDING in Christ is the true secret of saving men. "He that abideth in Me, and I in him, the same bringeth forth much fruit." At Jesus' feet we must learn the art and mystery of saving men; to live with Christ is the best education for usefulness. It is a great boon for any man to be associated with a Christian minister whose heart is on fire. The best training for a young man is that which the Vaudois pastors were wont to give, when each old man had a young man with him who walked with him whenever he went up the mountain side to preach and lived in the house with him and marked his prayers and saw his daily piety. So also was it in the early days of Methodism, when the young man was always placed on the circuit under an older preacher; in those days when soul saving was the special work of the ministry. That was a fine course of instruction. But it does not compare with that of the apostles, who lived with Jesus himself and were his daily companions. Matchless was the training of the twelve. No wonder that they became what they were with such a divine Teacher to fill them with his own spirit. His bodily presence is not now among us, but his spiritual presence and power are perhaps more fully known to us than they were to the apostles in those two or three years while the Lord was with them in person. "Greater works than these shall ye do because I go to my Father," is the marvelous announcement Jesus made to his disciples on the eve of his departure. In that promise is implied the endowment of power that is the heritage of every true believer under the dispensation of the Holy Spirit. There are those to whom the Master is intimately near. They know more about him than they do about their dearest earthly friend. They have never been able quite to read their friend's heart in all its twistings and windings, but they know the heart of the Well-beloved. They have leaned their head upon his bosom and enjoyed fellowship with him such as they could not have with any of their kin. This is the surest method of learning how to save men. Live with Jesus, follow Jesus, and he will make you fishers of men. See how he does the work and so learn how to do it yourself. Live in fellowship with Christ and there shall be about you an air and a manner as of one who has been made in heart and mind apt to teach and wise to win souls.—*Christian Uplook.*

How I May Know That I Am a Christian

BY REV. E. N. BAKER, D.D.

Not by the judgment of man. They may pronounce absolution on one God rejects, and refuse absolution to one whom God approves. "Man looks on the outward appearance, but God looks on the heart." Nor, on the other hand, is it by the persecution of the world that we know that we are God's child. We may be persecuted and deserve it.

Only those "who are persecuted for righteousness' sake" are in the Kingdom of Heaven. Nor is it by having no fear. Some think because they have no fear of God or of death they are all right. This very thing may be a sign that they are not all right. It may only be a sign of a seared conscience. "The fear of the Lord is the beginning of wisdom." The child of God "works out his own salvation with fear and trembling." Nor is it by feeling. We may say we feel all right, and not be right. My friend, the Rev. Wm. Blair, a godly man, once said in a college class service, "If you ask me to-day if I should die, do I feel would I go to heaven? I would say, No, I do not feel like it, but if you ask me if I should die do I know I should go to Heaven, I would say 'Yes. Yes, because God says so, and I take God at His word.'" Nor do we know we are Christians because we are praying and devout persons. Cornelius was a God-fearing heathen, one that feared God and worked righteousness, and yet he was not a Christian, and knew that he was not one. His fearing God and doing right did not save him, but it put him in a condition to be saved.

By what means, then, may we know? God's word tells us, 1 James, 2 and 3 to 5—"Hereby we do know that we know Him if we keep His commandments." Obedience, prompt, cheerful, with all the heart. "He that saith I know Him and keepeth not His word, is a liar and the truth is not in him." No matter what his feelings of life may be, if his foot does not run in the way of God's commandment he is not a child of God. Again, 1 John, 2 and 6—"He that saith he abideth in Him ought himself also to walk as He walked." To walk in His paths, and with His companions. Walk with the children out into the fields to "consider the lilies of the field how they grow." Walk with the poor into the desert, that He may help them in their distresses. To



BEACON HILL PARK, VICTORIA, B.C.

walk with such people, and in such ways that it may be said of us as of Him, "He went about doing good." Again, 1 John, 1 to 13—"Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit."—His Spirit of love and light. We love the things which He loves, and hate the things which He hates. Once more, Romans 8,

and I to 16—"There is therefore no... who walk... flesh... not spirit... If any man hath not the Spirit of Christ he is none of His." These are God's answers to your question. They are simple, full, complete. Comply with the conditions, claim the promises, and all the blessings of sonship are yours. "Heirs of God and joint heirs with... to an inheritance... reserved in Heaven for you."

Toronto, Ont.

Have a Hobby

BY REV. H. J. HARNWELL, B.D.

EVERY man and every woman should ride a "hobby," both for their own sake and for the sake of those with whom they reside. The "hobbyless" person is to be dreaded as much as the one who allows a hobby to ride him. There is nothing serves better for pastime or diversion than the pursuit of some sort of employment which is conspicuously foreign to one's regular occupation.

It is the balance-wheel which has kept many from turning old and ill-humored while yet young, and is an alleviation congenial and soothing to the mind.

A "hobby" is a most beneficial recreation. If it were not for hobbies, many of the most interesting and influential institutions of our land could not have been originated or maintained. Love for artistic possibilities has led to the endowment of art museums; musical fancies have devised and reared great concert halls; pleasure in sport has created baseball leagues, tennis courts, etc.; and both land and sea bear testimony to fads which entertain both autocrat and plebeian.

There are none so financially crippled but they can enjoy some suitable hobby, for the rich are not alone in the pursuit of enjoyment in this manner.

No diversion has so captivated the hobbyist of recent years, in so short a time, as has amateur photography. This amusement has become so widely extended, and the recreation so health-giving, that it not only has an artistic bend, but also a profitable one.

Many find a hobby in horticulture, poultry, the apiary, and so forth, and follow it solely because of a love for that sort of thing, for the instant one is actuated by other impulse it becomes work. A man's make-up demands that he have a hobby. Something is required to take the mind away from business and professional cares, hence his choice of recreation must be of form to appeal only to his tastes and interest.

One word of precaution might be: never let the hobby absorb too much time and attention, for then the hobby would be riding the man, and become both detrimental to himself and a nuisance to all his friends.

Dereham Centre.

Epitaphs on Some Faces

MANY people are walking tombstones. Written on face and form is the visible epitaph of a grace or a goodness which died and was buried in their lives. In the hard lines of a face one reads: "Here generosity departed years ago." Another countenance, with its sensual heaviness, tells, so that all may see: "Parity came to an untimely death in me." A woman's face, in the look of pettishness or bad temper fixed there, announces: "All pleasantness departed this life when the first burdens and discouragements began to come."

Indeed, it were possible, if one chose so to do, to go through a city street as old-fashioned folk used to visit cemeteries, and spend our time reading the epitaphs written in the tombstone faces we pass there. Life was meant for life. Men must fight against making spiritual graveyards of themselves. The old command, "Therefore choose life," we must apply not only to the heavenly life of a resurrection day, but so as to urge men away from the death and burial of their souls in their bodies.

We must be guided by it, so that our lives may not become cemeteries of dead hopes, dead gifts, and dead graces. Rather, in the words of the patriarchal benediction, may our lives become as "a fruitful field which the Lord hath blessed."

Hear the Word, which says: "I came that they may have life, and may have it more abundantly."—*Sunday School Times.*

How Christ Makes Something of Us

AN English preacher used the following illustration: "Once there was a brier growing in the ditch, and there came along a gardener with his spade. As he dug round it and lifted it out, the brier said to itself, 'What is he doing that for? Doesn't he know that I am only an old worthless brier?' But the gardener took it into the garden and planted it amid his flowers, while the brier said, 'What



GOVERNMENT STREET, VICTORIA, B.C.

a mistake he has made, planting on old brier like myself among such rose trees as these!' But the gardener came once more with his keen-edged knife, made a slit in the brier, and, as we say in England, 'budded' it with a rose, and by and by when summer came, lovely roses were blooming on that old brier. Then the gardener said, 'Your beauty is not due to that which came out, but to that which I put into you.'

This is just what Christ is doing all the time with poor human lives. They seem to be of no use, with no hope that they will ever be of use. Then Christ takes them in hand, pours His love upon them, lifts them up out of the dust, puts something of His own life into them, and by and by they begin to be like Him, little branches of His own beautiful life.

The Contented Herd-Boy

GERMAN literature contains many beautiful pieces. Here is one: In a flowery dell, a herd-boy kept his sheep; and because his heart was joyous he sang so loudly that the surrounding hills echoed back his song. One morning the king, who was out on a hunting expedition, spoke to him and said, "Why are you so happy, dear little one?"



RESIDENCE IN VICTORIA, B.C.

"Why shall I not be?" he answered. "Our king is not richer than I."

"Indeed!" said the king; "tell me of your great possessions."

The lad answered: "The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand thalers for my hands; my eyes are of more value than all the precious stones in the world; I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king, with a laugh; "but your greatest treasure is a contented heart. Keep it so, and you will always be happy."—*Texas Christian Advocate.*

Quiet Hour

True Amid Temptations

God will not be hurried. The building of a Christ-like character is not work for a day. Experience cannot be acquired without experiment. It is not innocence God has in view for us, but growth by overcoming. Patience must have her perfect work. Triumph now would be premature and petty; but the way of faith and patience is the way that leads to victory, which shall be part and parcel of the final glorious triumph of the Son of Man.—*Isaac O. Rankin.*

Fight On

Life is not victory, but battle. Fight on, fight on! The perfect character shall come at last. What will it be to fight no more? Shall we then forget the battles? Shall we then forget our sins? Why should we? Hatred, renounced, subdued, let them hang on the walls of memory like the shields of vanquished enemies. Be patient a little longer. Be and by in our hushed and waiting chambers, each in his turn, we shall hear the sunset gun.—*Roswell Dwight Hitchcock, D.D.*

Prayer an Art

Prayer is an art, an holy art, to be acquired by diligent and persistent effort. "Lord teach us how to pray," is a petition that we may well and frequently offer. "For we know not what we should pray for as we ought." Our vision is dulled by sin. The weight of material things press us down to the earth, and forbids us to rise into the presence of God. Right praying is thoughtful, reverent, humble, sincere, persistent. It is a wise thing to study the prayers of holy men of all ages, and especially wise to study the devotional passages of the Book of books. So shall our souls be kindled by contact with other souls.

Patient Waiting

It is impossible to rush into God's presence, catch up anything we fancy, and run off with it. To attempt this will end in mere delusion and disappointment. Nature will not unveil her rarest beauty to the chance tourist. Pictures which are the results of a life of work do not disclose their secret loveliness to the saunterer down a gallery. No character can be read at a glance. And God's best cannot be ours apart from patient waiting in His holy presence. The superficial may be put off with a parable, a pretty story, but it is not given to such to know the mysteries of the kingdom of heaven.—*Rev. F. B. Meyer.*

The Power of Prayer

Prayer is the key to open the day, and the bolt to shut in the night. But as the clouds drop the early dew and the evening dew upon the grass, yet it would not spring and grow green by that constant and double falling of the dew unless some great shower at certain seasons did supply the rest; so the customary devotion of prayer twice a day is the falling of the early and later dew. But if you will increase and flourish in works of grace, empty the great clouds sometimes, and let them fall in a full shower of prayer. Choose out seasons when prayer shall overflow like Jordan in time of harvest.—*Bishop Taylor.*

Seeds that Grew, and Seeds that Didn't Grow

"I have noticed that when the green leaves have appeared, and have lifted themselves a little above the soil, it often happens that a bit of soil adheres to them and seems to weight them. But, as the plants go on growing, they cast off these specks of earth and push on valiantly. Some of my seed must have been dead, for though they had abundant time for sprouting, they did not all appear; they lay there inertly amid the earth.

"Which things have been a kind of parable to me. Though the living seeds in their growing have carried on their leaves

some of the soil as they grow they are flinging it off, while the dead seeds are helpless under the earth. A Christian may be carrying some mean and unseemly earthiness. But if he be really athrill with the new life and growing, he will be quite sure to slough it off in time. Let me be patient with him and give him a chance. God does. The hopeful fact is that he is alive and growing. Dead seeds are powerless. So are dead souls."—*Dr. Wayland Hoyt.*

Be Not Envious

Be not envious at the prosperity of the wicked. Let the gold, and the silver, and the scarlet, and the purple, and the fine linen, be to those who make them their god. We have quite another Saviour, and quite another calling. They that worship these things shall lose them, and perish with them; but they who, for the kingdom of heaven's sake, deny themselves and refuse to be beguiled and swayed by the deceitful glitter and sumptuous allurements of wealth and fortune, shall live to enjoy a far sublimer estate—one which shall never fade away. Yet a little while, and they shall come forth in a city whose gates are pearl and its streets gold, themselves as pure as the gates through which they pass, and as excellent and glorious as the streets on which they tread; immortal parts of a new and everlasting system of God, when Babylon has gone down into perdition, as a millstone cast into the midst of the sea.—*J. A. Seiss.*

Suggestions

Let no day pass without personal secret communion with God.

Begin each day by taking counsel from the Word of God, if but one verse while you are dressing.

Put away all bitter feelings and broodings over slights or wrongs, no matter from whom received.

Have on your heart some person or cause for which you are pleading God's blessings each day.

Let no opportunity pass to say a kind word, do some kind deed, or at least smile upon those you meet. Do this, not affectedly, but sincerely, as unto the Lord.

Guard well the door of your lips, that no unchaste word, jest, or story, no slander or cutting remarks, no irreverent or untruthful statement, shall pass out.

Remember each day that Christ will surely come, suddenly come, quickly come; and it may be this day will determine how His coming will find us, as it must to thousands.

Danger of Inconsolable Sorrow

One of the most serious dangers of inconsolable sorrow is that it may lead us to neglect our duty to the living in our mourning for the dead. This we should never do. God does not desire us to give up our work because our heart is broken. We may not even pause long with our sorrows; we may not sit down beside the graves of our dead, and linger there, cherishing our grief. "Let the dead bury their own dead," said the Master, to one who wished to bury his father, and then follow Him; "but go thou and publish abroad the kingdom of God." Not even the tender offices of love might detain him who was called to the highest services. The lesson is for all, and for all time. Duty ever presses, and we have scarcely laid our dead away out of sight before its earnest calls which will not be denied are sounding in our ears, bidding us hasten to new tasks.—*J. R. Miller, D.D.*

The Presence of God

Henry Martyn, who won honors at Cambridge University, and was socially one of the finest men that Cambridge has ever had, was naturally a very wild beast in temper. But Henry Martyn became so well acquainted with Jesus Christ before he left Cambridge that wherever people met him, whether in England, in India or in Persia, they said, "This is a man who is with God, and with whom God is," and the secret of it we find in his diary where he says, "My principal enjoyment is the enjoyment of God's presence."

Stonewall Jackson was a man that literally carried the saintliness of the cloister into the turmoil of the camp. How did he do it? He began every day with unhurried commun-

No doubt there are many who feel just like this teacher and they should have encouragement and commendation rather than blame. We have a noble army of teachers, and no one is more quick to see their failings than themselves. Whenever any plan is proposed whereby their efficiency may be increased they are usually interested and ready to co-operate. Let us not dishearten them by harsh criticism but rather cheer and help them by friendly suggestion and kindly commendation.

An Evangelistic League

In connection with Brunswick Street Church, Halifax, there is an Epworth League that makes a speciality of evangelistic work in which wonderful success has been realized. At the close of the sermon, every Sunday evening, some of the members go down to the basement and surround the piano, so they will be ready to begin a song service the moment that the benediction has been pronounced; others are scattered through the congregation for the purpose of extending personal invitations to the after-service, which is of an evangelistic character in charge of the League, with the co-operation of the pastor. This meeting is conducted during the whole autumn, winter and spring, and there is scarcely an evening when conversions do not occur, some of them having been of the most remarkable character.

Why cannot more of our Leagues do work of this kind? They have been organized for exactly this purpose, and no amount of activity in raising money to send missionaries to China or Japan will take the place of direct effort for the salvation of those around them. The home and foreign mission work of the League should go hand in hand, neither one nor the other being neglected. Pastors should realize that in the Epworth League they have the finest evangelistic agency available, which, rightly directed, can be made a wonderful power for good. The young folks of the church will usually do anything that the pastor may suggest. All they need is wise and enthusiastic leadership.

An Instructive Incident

An instructive incident occurred in an Epworth League missionary meeting not long ago. After a short talk on the topic the pastor asked for a season of prayer. The first person to respond was a man of over sixty years who had never prayed in public or confessed Christ before. He cried to God to have mercy upon him and save his soul. At the close of the meeting two young men came forward to ask for baptism and admission to the Church.

The instruction comes from what lies behind this incident. In January last the pastor referred to attended the Torrey-Alexander meeting for ministers. He was greatly impressed with the exposition of a minister's business as described in Eph. iv. 11, 12, "And he gave some to be apostles; and some prophets; and some pastors and teachers; for the perfecting of the saints into the work of ministering unto the building up of the body of Christ."

Those who heard the address will remember that Dr. Torrey strongly insisted that the passage meant that the minister is a teacher as well as a preacher and his special business as a teacher is to train his people in Christian service that they may minister "to the building up of the body of Christ."

With that thought upon his heart the minister already referred to returned to his charge. Straightaway he announced that he wished to see, privately, all persons who felt moved by the Spirit of God to engage in personal work for Christ

No other persons were wanted. No committees were formed. No organization was effected. No concerted action was aimed at, except that the pastor sought to instruct and encourage his workers, and had them report privately to him from time to time. The volunteers having selected the persons for whose salvation they intended to labor, set to work, speaking, praying, expecting, waiting. Nor had they to wait long. Before many weeks went by, the first fruits of their efforts and those of the pastor appeared in the manner already described.

Here is a hint to any pastor who desires to make full proof of his ministry; here is a plan for any League that aims "to look up and lift up for Christ and the Church."

REV. DR. JEFFERSON, of New York, thinks that if a pastor has five hundred members in his church, he ought to have five hundred assistants in his work. That sounds well, and is doubtless correct, but we are quite a long way from it yet.

✕

An English exchange remarks of a certain book that it is characterized by "uncommon common sense." This is rather a peculiar expression, but there can be no doubt that plain, unvarnished common sense is by no means a "common" commodity. And yet there is nothing of greater value, especially for the minister, the Sunday-school superintendent, and the League president.

✕

The public schools of this country are making a serious mistake in not giving more attention to the "three R's," especially the second. Not one boy in ten who graduates from the schools can write well. When these lads apply for a position in a business office, they are usually asked to give a specimen of their penmanship, which is very often so bad that all chance of securing the place is gone. Nothing can be more important than for a boy to be able to read, write and speak well.

✕

At the Manitoba Conference, in Neepawa, on Sunday afternoon, an open-air service was held, under the direction of the Laymen's Association, and several of the ministers joined with the Salvation Army in their street meetings. Why should not more of this kind of thing be done? There are many people who will not come to church, and yet will listen to the truth when spoken on the street. Surely this work is in harmony with the command, "Go out into the highways and compel them to come in."

✕

There is nothing in which the secular papers "fall down" so completely as in reporting church affairs. The reporters are usually men who know little of ecclesiastical matters, and they make the most ludicrous mistakes. The sporting page of the daily paper is always placed in charge of "an old sport"; the financial page is written by a man thoroughly familiar with the business world; the political discussions are carried on by one who has had large experience in party warfare, but for gathering religious news the youngest and greenest member of the staff is usually assigned. A collection of even a small portion of the blunders of these scribes would make interesting and humorous reading. The *Review of Reviews* gravely announces that the union of the Methodist, Presbyterian and Congregational bodies is "an accomplished fact," under the name of "The United Church of Canada." There are only two errors in this. The Union has not yet been "accomplished," and the name has not even received consideration.

Practical Plans

Old Folks' Sunday

Some Sunday in the fall decorate your church and bring in the old people near you and have the service "all for them." Ask the pastor to preach an appropriate sermon and close the service by having an "old-fashioned class meeting." It will do them a world of good, will teach you many valuable lessons and will bind the old and the young closer together. Try it!

At 3 p.m. of the same Sunday send out small committees to the homes of elderly or unfortunate persons who could not attend the morning service. Sing and read and pray with them. Make this day a real "Old Folks'" holy-day.

Variety

Variety is often the sesame to success. Not variety pressed to the extreme of oddness or the indulgence of freakishness, but a wholesome change of programme and methods of presentation cannot but add to the attractiveness of the services. Jesus himself, the great Teacher, was constantly changing his method of approach. One time he speaks in parables, again by precepts, now it is an object lesson that holds the attention. Study the young people. Find out what they like and how long they like it, and be always ready to meet the situation. Jesus did not chide men for studying the signs of the times; it was for a failure to add to their knowledge of passing events the higher knowledge of things that pass not away.

Self-Forgetfulness

A gentleman visiting a lighthouse said to the keeper: "Are you not afraid to live here? It seems like a dreadful place so exposed to storms and waves." "No," was his reply, "we never think of ourselves here, for we know we are perfectly safe. We only think of having our lamps brightly burning, and keeping the reflector clear, so that those in danger may be saved." Such a spirit of helpfulness is Christlike. It is what every Christian ought to have. We know we are perfectly safe, for our house is built upon a rock which all the powers of the universe cannot disturb. Our only concern should be for those who need our light whether they are in the house with us or in the dark waters of sin about us. Someone is always in danger. Someone is always needing our help. Christ's concern was for that "someone."

Vacation Advice

In the early part of summer, Rev. Russell H. Conwell, D.D., pastor of the Temple, distributed slips with the following practical advice, which the members of the various societies put into practice during the summer vacation months:

- "Attend services somewhere every Sunday.
- "Seek out and visit the bereaved, the sick, the sorrowing, the destitute, the 'shut-ins,' etc.
- "Send flowers, comforting notes, cards, or messages even to those who cannot walk.
- "Draw out diet kitchens, dispensaries, ice and milk distributions for the comfort of the needy sick.
- "Gather children into temporary classes for Bible study.
- "Hunt up raised-letter booklets for the blind, tramps for the deaf, crutches for the lame, dainties for the sick, perfumes, disinfectants, and other useful appliances.
- "Hunt up toys for the children, and invent amusements and games for them.
- "Get up lawn parties, clipping parties, phonograph parties, straw rides, omnibus parties, etc., for children whether rich or poor.
- "Send baskets of provisions to needy ones about you.
- "Encourage summer kindergartens."

Be a Help

"One thing helped me very much in my preaching to-day," said a minister. "It was the attention of a little girl who kept her eyes fixed on me and seemed to hear and understand every word I said. She was a great help to me."

Paul enumerates a splendid list of folks in the church. He says, "God hath set some in the church: first, missionaries; secondly, prophets; then gifts of healing, helps, governments, divers kinds of tongues." Who shall say which gift is the greatest? A "help" differs from a "helper" in that the former keeps behind his work, losing his own identity and rejoicing in the glory that comes to the one he helps.

Every member of the League should be a help and not a hindrance. One who does not help is a dead weight that must be carried. An inactive member is like a spectator at a fire-

generally in the way. What one has a right to do all have a right to do. Suppose every Christian should stand with arms folded? The Church would soon be wrecked, there is no place in the Epworth League for drones.

The idea that the topic should be studied only by leaders is a very dangerous one. Our League work should correspond to our Sunday-school work in this regard, every one studying the topic and not the leader or teacher alone. If everybody knows something about the topic it ensures a freedom and vivacity about the service that a talk by one who possesses a monopoly on the knowledge about the subject can never secure.

There may be some difficulty in securing this general preparation on the part of all the Leaguers, but its beneficial results on the meeting cannot be overestimated.

The Flower Committee

Every flower committee should keep a birthday book. You will always have flowers that you can send to the honored members of the congregation, wreathing thus their annual mile-posts and making the day memorable to them. What pleasant little letters may go with the flowers—letters packed with kind words for the past, and cheery hopes and prayers for the future! Your pastor, of course, and your pastor's wife,—they should receive these birthday greetings. Then there is the hard-working Sunday-school superintendent, and there is kind Mother Fulton whom all the children love, and there is timid Miss Greymouse, who is so discouraged about her Sunday-school class,—don't you see a delightful vista of happy usefulness through these anniversary blossoms?

Be ingenious.—The flower committee has it in its power to give the most delicate compliments, and to act as a sort of "Cheer-em-up" committee. It cannot do this, however, unless it keeps its wits on its work, and is all the time on the lookout for opportunities.

For example, send a bouquet to the next meeting of the Juniors, accompanied with a cordial message expressing interest in their work and prayers for its success. Christian Endeavor stock would at once take a leap of many "points" in that Junior society. Captain Skinner has given one hundred dollars to the church debt. Send him a bouquet, with a jolly letter of thanks from the pastor.

That new church-member who joined last Sunday, or that awkward boy who became an Endeavorer at the last consecration meeting,—flowers for them, if you please. The Simpkins have just returned from Blackville to the Dawson house. Send them some flowers, with a warm invitation to the church and Endeavor services and Sunday-school.

Adopt the Hindoo custom, and, making a chain of flowers, do honor to each social to your pastor or to your Christian Endeavor president by flinging it around his neck. At the next church supper surprise the church-members by placing a fine carnation at every plate.

John Lamson was present at Sunday-school every Sunday the last year; why not some flowers for him? He deserves them. The lookout committee has done this term the best work a lookout committee has ever done in the history of the society. A basket of flowers for the committee. Present it with a little speech, and let each member take some home.

Wouldn't all this be worth doing, and wouldn't it bring rich returns in increased zeal and deeper consecration? How little appreciation there is in the world, anyway!—Amos R. Wells.

Comrades of the Morning Watch

Q. What is it?

A. It is not a new organization. It is simply an enrollment of members of the Epworth League or others who will sign and endeavor to get others to sign a card reading as follows: "Trusting in the Lord Jesus Christ for help, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation, Scripture reading, and prayer."

Q. Why should we enroll as Comrades of the Morning Watch?

A. Because a deep spiritual life demands quiet communion with God. Because a fuller knowledge of God's Word is the great need of His people to-day. Because this plan provides for quiet communion with God and systematic study of His Word. Because experience has proven that if we leave our private devotions until later in the day, God is likely to get crowded out of our busy lives. Because Christ's example commands it. Because we need to put on our armor before we go into the battle. Because we must listen to God before we can do His will. Because it will give a new meaning to prayer and make the Bible a different book to us. Because all who have practiced it faithfully have brought joy and sweetness into their lives, and power for service. Early morning is pre-eminently the quiet hour, when we can hear most clearly the voice of God speaking to us.

Q. Why should one sign the enrollment-card?

A. (1) To give definiteness and fixedness to his own purpose; (2) To give the movement the strength and inspira-

of numbers; (3) To place himself in a position where he can consistently urge others to form a similar perfunctory.

Q. How much time is required to be spent under the pledge?
A. By common consent, "at least fifteen minutes." Better still half an hour; enough time genuinely to realize the presence of God and to hear Him speaking to us out of His Word. It should always be remembered, however, that it is not so much the amount of time spent as it is the reality of the communion. Better five minutes, if it be face to face with God, than an hour of perfunctory study.

Q. At what hour of the day should the "Morning Watch" be observed?

A. The first moments of the day, immediately upon rising. The soul is then most open to spiritual impressions; the mind is clearest; the cares of the day have not been taken up. A few moments then are worth much more than at any other time of the day. Busy men and women will find this almost the only time of which they can be sure. This hour is not insisted upon if there are good reasons for choosing some other, but the matter should be well considered before varying from it.

Q. How should the time be spent?

A. Each one must decide for himself. Part of it will be put in reading and studying the Bible, part in petitions for special blessings, but some part should also be spent in sitting quietly before God in meditation, "practicing His presence," opening the soul to Him, listening to His voice.

Systematic Visiting

This work requires an amount of tact and wisdom largely in excess of that demanded by most other forms of personal service. The emphasis must be placed upon the systematic character of this visiting, and yet it must have all the warmth and spontaneity of personal and interested concern for those who are visited. It will be advisable in most cases to district the community, and to hold each member of the visiting committee or committee accountable for prompt and sustained work in his or her particular district. Perhaps it may be found advisable that visitors go two by two, rather than singly. In that case, of course, people who are entirely congenial, and who understand each other, as well as the work they are doing, will go together.

The great requirement of a good visitor is naturalness. The great temptation in the systematic visiting is the Epworth League or of any other organization, is to make it a perfunctory or formal, and therefore very unprofitable affair. Whoever can solve the problem of making these visits full of friendliness and warm personal interest, will have accomplished large things for chapter and church, as well as for the "visited."

There are, roughly speaking, six classes of people to whom visits may be made—the aged, the sick, the strangers, the shut-ins, residents who are not connected with any church, and those who, because of misfortune, are in need of special help. The same methods cannot be used, without discrimination, in visiting these different classes of people. Each class must be considered by itself, except that, for the purpose of this work, the aged, the sick, and the shut-ins may be counted as being practically in the same class.

The Stranger in Your Town

In visiting strangers it is possible to make the call a real pleasure to its recipients. Do not try to disguise the object of the visit. Let it be understood that you came, first, because these people are strangers; second, because you believe that your church and chapter can be of some service to them. Very few people will resent a call made thus frankly. Most people, indeed, will gladly and gratefully welcome visitors. By tactful and considerate inquiry learn a few facts about the new-comers. For example, are they regular church attendants? If not, do they attend church occasionally? Where? Are the children of the home in the Sunday-school? Are the older children also in the young people's society? If not, can they be secured? Is there any sickness in the family? Are there any needs which can be supplied by the officers or the chapter? This information will give you your bearings. It will disclose the conditions surrounding the new-comers.

Getting Acquainted

It is sometimes difficult to know how to make the approach when calling upon strangers. It must be confessed that the house-to-house method, except in small communities, where people are well known to each other, is not a great success. In the first place, it advertises itself as a wholesale method of doing business, and people do not like to be dealt with by wholesale. The sight of two visitors, plainly official, parading solemnly upon one side of the street and down the other, is sufficient to dispel all feelings of welcome from the hearts of those who live on that street.

But, fortunately, it is rarely necessary to resort to this mechanical method. On nearly every Sunday strangers may be found in every church in a town of any considerable size. A greeting at the close of the church service gives an admirable opportunity for the expression of a desire to call, if such attention would be appreciated. It may be that there are children in the Sunday-school whose parents do not attend any church. In such a case the children's relation to the Sunday-school will furnish a natural and suitable introduction. Common sense can often bring together church people and the people they are seeking to help. The past may have been notified when church members changed their place of residence. Of course, he will call, and he may furnish the name and address to the visiting committee. In such cases the simple statement that this has been done will be sufficient introduction.

Do not visit the members of other churches in any sort of official fashion. You may disclaim all intention of influencing them, but you are almost certain to be misunderstood, your actions are likely to be misinterpreted, and not much, if any, good, can be accomplished.

Visiting the Sick

A call in cases of sickness is largely enhanced in value if it is promptly made. The weary days of themselves slowly and, as day after day passes, without any sign of interest from the people of the outside world, the invalid is inclined to feel that all interest in him ceased when he became helpless. As soon as you know of a case of sickness notify the pastor. Arrange matters with him so that if he learns first of any case he will notify the chapter's visiting committee. Except in cases where the nature of the sickness makes visiting unwise and undesirable, it will be a kindness to the friends of those who are sick, and to the sick ones themselves, if the information of the illness is passed around the circle.

In visiting the sick there is a happy medium between boisterous levity and fearful solemnity. One can be cheerful and yet sympathetic, serious and yet hopeful, bright and yet concerned for the patient's truest welfare. But let there be no incitement to tears, and no needless nervous strain.

The ordinary call should be brief. No matter how the patient may urge visitors, it is usually best that the strain of receiving visitors be ended as soon as it is likely to do harm. Of course there may be cases where the illness does not forbid long calls.

After the patient has recovered, the impressions that were made during the visits of the days of sickness may be deepened and strengthened if the case is followed up. Do not give any excuse for the notion that your interest in people begins only when they are sick, and ceases when they get out of bed and become ordinary people once more.

Of course visiting the sick will have real religion in it. You will not go to the bedside expecting to hold a sort of premature funeral service, and you will do nothing at all to depress or alarm the patient. But you can and should take the promises and consolations and encouragement and invitations of the gospel, and so make use of them that your presence in the sick-room will be a benediction.

A word of warning should be spoken concerning contagious and infectious diseases. It may seem brave and self-forgetful to go where such diseases are. Moreover, it may seem cruel and unfeeling to stay away. But the safety of the many ought to be considered before the feelings of the individual, and for the sake of other families and of the community at large, all who are not directly concerned should be kept away from cases of contagious disease.

Correction

There was a typographical error in the book review of Mr. D. B. Brummitt's book, *Epworth League Methods*, published in last month's *Epworth Era*. The price was said to be \$1.90, whereas it is but \$1.00, and good value at that.

Napoleon, than whom no greater conqueror ever lived, made the shrewd observation once, when asked about the victories of the world's famous warriors, that "when one seeks the cause of the successes of the great generals, one is astonished to find that they did everything necessary to insure them." Cause and effect, not luck, lie behind everything.

The same consideration which Jesus showed for the health and comfort of His toilers He still feels for those who, in this latter day, are engaged in His service. Seasons of respite are indispensable for the highest effectiveness. A Church imitates the Master when it gives an industrious pastor a vacation. It says, "Go apart and rest awhile."

Prominent People

Rev. John Watson, D.D., well known as "Ian MacLaren," is to reside in Pittsburgh next year, where he will lecture at the Western Theological Seminary and preach in one of the leading churches in the vicinity.

Rev. R. J. Campbell, of City Temple, London, is scheming to establish in London a Free, Church Ministers' Club to which properly accredited British, Canadian and American clergymen may have resort while in London.

Dr. Oaler, celebrated for his remarks on old age, has written a book of "Counsels and Ideals," among which is this nugget of wisdom: "Remember that happiness lies in absorption in some vocation which satisfies the soul; that we have here to add what we can to, get what we can from, life."

Father L. L. Conrady, who was the companion of Father Damien in his last days at the Hawaiian leper colony of Molokai, and who succeeded him in his work there, is completing plans for establishing leper colonies in China. He spent eight years on the island of Hawaii and attended Father Damien in his last illness.

Gladstone was noted for his power of work. In youth he sometimes studied seventeen hours a day. But in all his long life of tireless labor and achievement, it is recorded of him that "no pressure of work made him fussy or fidgety, nor could anyone remember to have seen him in a hurry." The calm, strenuous life accomplishes the most, every time.

It is not generally known that the Dowager Empress of China has the finest collection of pearls in the world. The pearl, being the symbol of the Manchu dynasty, is worn by the Dowager Empress more than any other jewel. In the diadem which she wears over her straight black hair is a large gem of great beauty, called the "flaming pearl," from which light and fire are supposed to radiate. The empress also owns a coat or jacket falling a short length below the waist, which is woven of pearls and rubies and bits of jade.

"Nothing on earth but death or President Roosevelt can keep Mr. Bryan from being the next President of the United States." The great audience in the Central Presbyterian Church held its breath for a moment as Dr. Robert F. Coyle ceased speaking, and then occurred something, the like of which probably never had been seen before during the delivery of a sermon in Denver—the audience stood up, cheered and yelled, forgetting they were in church. Dr. Coyle is not a sensation maker. He had told a story about Mr. Bryan illustrative of a trait of his character, and then spoke as he did.

In an interesting article on Edmont on the Toronto Globe speaks thus of Rev. Dr. Riddell's address at a recent banquet:

"A really brilliant speech was delivered by Prof. Riddell, of Alberta College, who lifted the proceedings instantly to a high and serious level by his eloquent appeal to the western men there present to remember that it was not, after all, wheat or cattle or mines or timber that made a nation great, but the development of a higher life and the progress towards a noble ideal, and to this he urged his hearers to turn their minds between whiles. They were timely and courageous words, and while men like Dr. Riddell can be found in the west to utter them the west is not likely to give itself over wholly to the production of wealth."

Literary Lines

Books have a wonderful influence over our lives. One cannot read the biography of a great and good man without being made better.

The good book is the one that inspires you with a desire to be purer, stronger, and better. It is the one that sets these ideals before you in a clear and certain light.

Macaulay said that if the "Pilgrim's Progress" had never been written, "The Holy War" would be our greatest allegory; and Froude declared that, apart from all else, it would have given John Bunyan a high place in English literature.

A woman once said to Marion Crawford, the novelist: "Have you ever written anything that will live after you are gone?" "Madam," Crawford replied, "what I am trying to do is to write something that will enable me to live while I am here!"

Books are a delightful society. If you go into a room and find it full of books, and without even taking them down from their shelves, they seem to speak to you to bid you welcome. They seem to tell you that they have got something inside their covers that will be good for you, and that they are willing and desirous to impart to you.

If all the writings of Rudyard Kipling should be destroyed with the single exception of the poem, "The Recessional," his fame would be assured. That noble poem, simple enough to be understood by the humblest and appealing to the most cultured, fairly took the world by storm. Yet it was not achieved at the white heat of inspiration, as we might fancy, but was painstakingly, even toilsomely, written.

While the authorship of the Waverley Novels was still a question of great literary curiosity, Sir Walter Scott was one night dining in company with a number of other gentlemen. Before long, the talk turned upon these novels, as it was apt to do then among cultivated people, for the popularity of the series was immense. After a great many incidents and characters had been discussed, someone at length proposed that each gentleman present should write on a slip of paper his favorite volume of the set and throw it into a hat, that it might be seen where the vote of the company lay. The hat was passed, the slips read, and it was found that every man present had made a different choice. Sir Walter always declared that this was the greatest compliment he ever received.

Pertinent Paragraphs

The Christian on his knees sees more than the philosopher on tiptoe.

Be at war with your vices, at peace with your neighbors, and let every year find you a better man.—Franklin.

The saddest failures in life are those that come from not putting forth the power and will to succeed.—Bishop Whipple.

For everything you have missed you have gained something else; and for everything you gain, you lose something.—Emerson.

The world is held back from true progress so much by the badness of bad men, as by the obstinacy of good men who have stopped growing.—Anon.

Men who live near to God, and are ready to suffer anything for Christ's sake without being proud of it, these are the men we want.—Adoniram Judson.

"All virtue lies in strength of character or of moral purpose, for the gentle winning qualities rise into virtue only when pervaded and sustained by moral energy."—Channing.

As a ray of light in a pure drop of water is divided into seven colors, so is it with love in a pure heart; it divides into more than sevenfold virtue: yea, rather, all virtue springs from it alone.—Tholuck.

"What you can do is important," said a merchant to a young man who was telling him his qualifications. "But if I give you a position, it is not what you can do, but what you will do, that will count."

God hides some ideal in every human life. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Robert Collyer.

Nothing is sweeter than love, nothing stronger, nothing higher, nothing broader, nothing tenderer, nothing better either in heaven or in earth, because love is born of God, and rising above all created things can find its rest in him alone.—Thomas a Kempis.

Take Christ for your strength, dear soul. He'll give you power. Power to overcome the world, the flesh and the devil; power to crush every besetting sin, passion and lust; power to shout in triumph over every trouble and temptation of your life: "I can do all things through Christ which strengtheneth me."—D. L. Moody.

Woman's Work

The principal and several professors in Isabella Thoburn College at Lucknow are American ladies. The vice-principal is a native lady of India, yet she is the professor of English in the college.

Mrs. Margaret Bottome, the founder of the King's Daughters, said, when asked about the dinner question, that "mothers should rear their daughters so that they can be fully trusted to chaperon themselves."

Miss Mary A. Byrd, for nineteen years Professor of Astronomy at Smith College, has resigned because of the acceptance by the institution of gifts from John D. Rockefeller. She considers the Rockefeller gifts tainted.

An evangelistic deaconess in Nebraska recently took charge of a church in a small town where there is no pastor. The church building had been offered for sale before she came. There is now a membership of sixty, a flourishing Sunday-school and an Epworth League with forty members. A recent mid-week prayer service was attended by eighty persons.

"If it is a woman's duty to see that beautiful pictures are hung on the walls of the parlor, why is it not her duty to see that the pictures or billboards in the store windows of the city shall be sweet and uplifting, too? Her children have to look at them. If it is a woman's duty to keep the children and the home clean, why is it not her duty to keep the streets clean? Every city needs a mother to keep it clean. Life in all its undertakings is a problem for the solution of men and women working together. There is too much separation."—The Rev. J. S. Thomas.

In 1836 Ann Wilkins went to Africa and soon after opened the Millersburg Academy, where she labored for twenty years with two intervals in the homeland. Bishop Hartzell says, "Two years ago when

a surveying party was fixing the boundaries between Liberia and the English colony of Sierra Leone, they came to a large native tribe which they found would not permit any Mohammedan teacher to come among them, or any Mohammedan prayers to be said in their midst. On inquiry it was found that a pupil of Ann Wilkins had come to them years ago, had read the Bible to them and told them of the true God, and ever since they have been waiting to know more about the true God.

Christian Endeavor Notes

"Christian Endeavor," says Rev. L. B. Chamberlain, missionary to India, "is not a shibboleth; it is not an end; it is not a form—Christian Endeavor is a force."

A Christian Endeavor society in the Punjab, India, has a "stirring-up" committee, which goes out into nearby villages to spread the principles of Christian Endeavor.

During 1905 the number of Christian Endeavor societies in India increased from 567 to 613, and from 18,297 members to 24,656. This is a growth worthy of that great empire.

President Walden, head of the Australasian Christian Endeavor Union, has set before Australian Endeavorers the definite task of raising their numbers from 85,000 to 100,000 in two years.

A newly formed Christian Endeavor society in Stettin, Germany, went right to work among the cab-drivers and the conductors of the street cars. Tracts were given them systematically, and they were heartily invited to the regular meetings of the church.

"When the Endeavor society," says Dr. Smith Baker, "does not bless you and make you a stronger Christian, and help you to live during the week, and increase the joy of your life, then it is because you do so little for it; for you get out of it just as you put into it."

Temperance

The Pittsburg and Western Railroad forbids the use of cigarettes by the attaches of passenger trains, and notifies travellers that they must not smoke cigarettes in the passenger coaches of the company.

The cigarette smoker lives in a constant state of nervous excitement, which reacts upon his poisoned brain and makes him incapable of serious and consecutive thought. His body is weary all the time, except when it is being stimulated by the alcohol which cigarette slaves inevitably seek and find, and at last cannot do without.

The Norwegian authorities have conceived an original method of curing drunkards of their vice. The "patient" is placed under lock and key, and his nourishment consists in great part of bread soaked in port wine. The first day the drunkard eats his food with pleasure, and even on the second day he enjoys it. On the third day he finds that it is always the same thing, and on the fourth day he becomes impatient, and at the end of eight days he receives the wine with horror.

Paying a visit of inspection one day to a large English school, an inspector found a teacher exercising a class in the subject of definitions. One question was, "What is teetotalism?" One tiny girl, whose pinched face and shabby

clothes bespoke hard times at home, put up her hand and cried out: "I know, teacher!" And the answer came in a thin, piping treble: "Teetotalism means bread and butter." With tears welling in her eyes, the teacher said: "You must explain that." And the small demsel promptly replied: "Because when father's teetotala we get bread and butter, and when he is not we have to go without."

One of the finest deliveries favorable to temperance and against drunkenness, moderate drinking, and use of alcohol in any form which have ever emanated from a Christian authority has just been sent forth to Canadian Roman Catholics by Archbishop Bruchési. It re-enforces the argument from religion with the facts of science. He calls on the clergy to give over the habit of setting forth liquor on pastoral visits and gatherings for retreats and missions, he requests families to have ideas of hospitality which do not make the use of liquors necessary, he implores youth to absent themselves from saloons and from the foolish habit of treating, he calls on priests and teachers in educational institutions to refer to intemperance in class-rooms, and he orders all parishes to establish temperance leagues; and the same order applies to colleges and Laval University.—Congregationalist and Christian World.

Once more do we give a statement of the good work done by prohibition in Kansas. It is from Leslie's Weekly, as follows: "Kansas has been under constitutional prohibition for twenty-one years—a period long enough, it would seem, to give the law a fair test. As to what the test shows, statistics recently published are illuminating. In five of the one hundred and five counties of Kansas, the prohibitory law is generally ignored. These five counties have seven-tenths over thirty per cent. of the crime. The population of the State in these twenty-one years has increased from 996,616 to 1,470,495, while the number of prisoners has decreased from 917 to 788. That prohibition appears in the fact that the United States still collects a liquor tax from Kansas of only \$7,700 for each 100,000 inhabitants, while in Nebraska, not a prohibition State, it collects \$252,000. In the last ten years Kansas has gained three cities of over 10,000 inhabitants, while Nebraska has lost three."

"What is the use," one asks, "of abolishing saloons unless you change the nature of human hearts, and take from them the desire to drink? As long as men's hearts are intemperate there will be saloons."

Who would be as reasonable to say, "Who seek to abolish swamps till you have changed the nature of water? Take away from water the tendency to stagnate, and then talk about abolishing swamps." The water would not stagnate if it had no place to.

Who, in the metaphor, even as it is, is incomplete, because hearts are changed by their surroundings, while water is not; except, to be sure, as a rapid current tends to purify it. Bring up a generation without the taste or sight of liquor, and they will reasonably desire for it. There is no way to bring up such a generation except by abolishing the saloon.

While the lowlands exist, the water will run in and make swamps. While the saloons exist, the boys will run in and make drunkards. Saloons mean ruined boys, and always will as long as they exist. There is no way to stop the ruin of the boys but by stopping the saloons.—Bible Bulletin.

Interesting Facts

A railway station is soon to be built at Minn. It is said, that will cost the large sum of \$6,500,000.

Baron Takaki says four-fifths of the Japanese boys are now studying English, and that it will soon become the language of Japan.

The British and Foreign Bible Society put forth last year six million copies of the Scriptures, including translations into eleven new languages.

There is one constable to every 27 people in the City of London, while in the counties and boroughs of England and Wales there is only one to 942 people.

Dainty little India rubber boots are now offered for sale in London for the "feet" of toy terriers or other dogs that may be the pets of wealthy mistresses. These are tied round the legs with silk cords.

An African elephant is of value only for its ivory, of which a full-grown animal yields from \$250 to \$300 worth. On the other hand, a working Indian elephant cannot be bought for less than \$2,500 to \$3,500.

It is said that Gibraltar, instead of being a hard, durable stone, is really rotting away, becoming soft and friable at many points. The British, who hold the famous rock, have strengthened it at many places with cement.

The deepest lake in the world is believed to be Lake Baikal, in Siberia. Nine thousand square miles in area or nearly as large as Lake Erie, it is 4,000 to 5,000 feet deep, so that it contains nearly as much water as Lake Superior.

The largest cab-stand in the world is situated in London at Waterloo Station, the terminus of the London and South-Western Railway. It is a quarter of a mile in length. More than 1,000 cabs are called in the course of twenty-four hours.

The distinction of being the oldest living thing is claimed by Mexican botanists to belong to a cypress tree of Chapultepec. Its trunk is 118 feet in circumference, and from the annual rings it is assigned an age of about 6,200 years.

As one evidence of the rapidity with which the output of the Western fields is growing, it is stated that in 1901 the Grand Trunk Railway system received at its Lake Huron ports 9,662,000 bushels of wheat. Last year the receipts reached 29,764,000 bushels.

The highest bridge in the world is soon to span the Royal Gorge of the Arkansas River, at a height of 2,627 feet. It is to be a foot-bridge with a glass floor, and at a dizzy depth below it in the bottom of the gorge will be the railroad bridge, swung on steel trusses.

London has 1,000 ships and 9,000 sailors in its port every day. It has upwards of 75,000 persons annually taken into custody by the police, 27,000 persons living in its common lodging-houses, 25,000 persons annually arrested as drunk and disorderly, and one-third of the crime of the country is committed within its radius.

A Melbourne clerk has achieved a great feat in penmanship. With a steel pen, and without the use of a magnifying glass, he has inscribed on a post-card 10,161 words. The writing consists of selections from the works of Shakespeare and Dickens, a chapter from Genesis and the song "Home, Sweet Home." The work is so beautiful and so neat that many people have been able to read the writing with the naked eye.

Missionary

Nashville Convention Report

The report of the Students' Volunteer Missionary Convention at Nashville, is now ready. It is a bulky volume of over 700 pages, containing the addresses and sermons delivered on this remarkable occasion. The book is a marvel of cheapness at \$1.50. It is a compendium of fresh and valuable missionary information. Orders may be sent to Dr. F. C. Stephenson, Wesley Buildings, Toronto.

A Striking Testimony

I have seen in China missionaries' houses thronged from seven o'clock in the morning till dark by those who were anxious for Christian instruction, pleading and begging for it; men who have Manchuria, begging that Christian teachers might be sent to them, having heard from colporteurs and those who had been in medical missions enough to make them long to know the way of God more perfectly, and always the answer is given: "We have neither men nor money."—Isabella Bird Bishop.

Won a Continent

Dr. Parker once said: "The man who won Robert Moffat won a continent." Moffat was converted when a boy at a Methodist meeting held in the dairy of a farm near the place where he was working as an under-pastor. A meeting is still held in the dairy. His first interest in foreign missions came from seeing a placard upon Warrington Bridge announcing a missionary meeting. Never omit to advertise as widely as possible the missionary meeting, or any other meeting which you wish people to attend. The silent messenger may catch the eye and touch the heart of some young Moffat.

Wholeness of Devotion

What but the Spirit of God can kindle in our hearts a love for the souls of men, such as filled the heart of St. Paul when he was willing for his brethren's sake to be accursed from Christ?

"O to save these; to perish for their saving.

Die for their life, be offered for them all!"

Why should we not be offered for them all? Men are offered for other things. It is to be expected as the natural thing in the building of railways in Africa human lives should be laid down in sacrifice without reserve, but be denied to Jesus Christ? The Holy Spirit is the Spirit of holiness, of wholeness of devotion. When he controls the wills of those whose life comes wholly from himself, they will be ready to yield themselves, with contempt for the cost, to his ministry of world redemption. And they will not do it until then. The missionary enterprise waits for the day when the Holy Spirit shall pervade and dominate the Church of Christ, and the Holy Spirit waits for the day when the Church shall be willing.—Robert E. Speer.

Progress in Japan

There are about 8,000 in the schools of Japan, over 500 in the military academy. Japanese professors teach in the university at Peking, and have charge of the military academy at Wuchang. They are drilling the Chinese army, teaching schools in nearly every province, editing many newspapers, preparing text-books,

and helping to open up the country. The Celestial Empire seems ready for a great upheaval.

Japan has in fifty years come out of seclusion and hiding as a hermit nation and taken her place among the foremost nations of the world. There has never been any like instance of rapid progress. Forty millions of people made the Chinese Empire, with four hundred millions, sue for peace, and actually made the Russian Empire, with over one hundred millions, stagger. There is not a power on earth to-day that would like to cope with the Sunrise Kingdom. And Japan offers the grandest opportunity for missions that the Orient supplies. If that nation, so impossible, could be thoroughly evangelized and made a missionary people, it might become the witnessing nation of the East and mold the continent of Asia!—Missionary Review.

The Value of the Missionary's Work

Many of our British readers will have followed with interest the letters which were published recently in the London Times, discussing the value of missionary work. At the request of the editor of the *London Field*, Sir James Bourdillon, one of India's prominent statesmen and the resident in Mysore, kindly sends the following for publication:

"I have seen a good deal of missionary work for over thirty years in the north of India, and for something less than two years in the south of the peninsula, and I have no reason whatever to doubt the value and efficiency of the work. In the letters published in the Times the question of education by missionary societies has been discussed, and I confess that I am entirely on the side of those who place a high value upon it. It is not pretended that all, or even a large proportion, of those who read in mission schools openly embrace Christianity, but it is undoubtedly true that in an immense number of cases the influence of the Christian school remains potent through life. I have repeatedly met natives of India who have stated to me that though they are not themselves professing Christians, yet they still read the Bible, and that they have never forgotten the teaching of the school and the high standard of morality, truth, and purity which they there learned to admire.

"And again, whether the missionary is successful or not—as some men count success by selling over the number of converts—yet his life and conversation are always there to bear testimony to the truth of the religion which he professes. In hundreds of dark places in India the Christian missionary proves that the life is the light; that the logic of prosperity he is perhaps not heeded overmuch by the people among whom he dwells, but in times of trouble and distress, when plague, earthquake, famine, flood, or epidemic disease scourge the land, it is he to whom the villagers turn for help, comfort, and advice; and man's calamity is his opportunity, and his conduct and bearing in trouble and sorrow are often more eloquent evangelists than the words of himself and his pastors, be they ever so earnest. I believe that Christian missions are making remarkable progress all over India, and one proof of this progress may be found in the bitterness with which they have been attacked of late years by hostile parties pressing for this or that form of Hindu revival or anti-Christian activity."

When men evil at the progress of foreign missions, we may well appeal from their logic of prejudice to the logic of events.

The Work at Home

God has packed His American storehouses with riches of righteousness for every foreign child of His, but a home missionary carries the key.—John A. Sheild.

We can hardly expect a great blessing upon the work of our representatives who go to the heathen, if we despise and neglect the heathen who come to us.—George Alexander, D.D.

The future of the world is pivoted on the question whether the Protestant churches in America can hold, enlighten, and purify the people born or gathered into its great compass.—Richard S. Storrs, D.D.

We have sent missionaries at great expense to many foreign lands. Now God is sending representatives of these lands to our shores. We must Americanize—those from heathen lands—will, to some, or they will, to some degree, foreignize us; we must Christianize them, or some of them—those from heathen lands—will, to some degree, heathenize us.—R. S. McArthur, D.D.

There is no way to lift up Europe so fast as to evangelize her sons who come to us. Sixteen per cent. go home to live, and these can never forget what they saw here. Did we but teach them right, they would be an army of foreign missionaries, fifty thousand strong, preachers of the Gospel to the people in the tongue in which they were born, and thus creating a perpetual Pentecost.—W. G. Puddefoot, D.D.

Mile Posts

Ex-Minister Charles Denby wrote to General Shackelford, of Indiana: "I have seen missionaries go hence a hundred miles, into districts where there is not a white person of any nationality, and they do it as coolly as you went into battle at Shiloh."

John Williams taught the natives of Raiatea, in the Society Islands, how to build houses, make chairs, tables, sofas, and build boats without nails. He also showed them how to get a building-plaster out of the coral. But he taught them something better—how to build Christlike lives.

Rotuma is an island 300 miles from Fiji, which was entered in 1841. It is now entirely Christianized, and the foreign missionaries have withdrawn, leaving self-supporting churches in the hands of native pastors. They contribute to foreign missions ten times as much per member as do the Christians in America.

Less than twenty years ago, when a missionary went into a city in one of the Chinese provinces, he was not allowed to stay, but some of the officials took him out again. It was not until fifty years ago that it was possible for missionaries to hire a place for their work in that city. Now the governor of the province has given \$1,300 toward a Christian hospital there.

It was said of the far-famed Gregory of Caesarea that when he went to his diocese he found only seventeen Christians, and when he died there were only seven hundred heathens. When Dr. John Geddie of the New Hebrides died, it fell to Dr. Robert Steel, of Sydney, N.S.W., to prepare his epitaph, and, adopting the account of Gregory, he recorded regarding Dr. Geddie that when he went to his missionary sphere "there were no Christians, and when he departed there were no heathens." This simple record is painted on a tablet of wood beside the pulpit of the missionary church at Anelgnahot, Anetynun.

Sunday School

Pells Notes

This is an excellent Sunday-school lesson help, published monthly in the form of a little book that can be slipped into the vest pocket. Price, 75 cents per year. Another edition is published quarterly at \$1.00 per year. It gives the lesson text in the authorized version, and also in modern English, from the Twentieth Century New Testament. For busy people it is a valuable help.

A Faithful Teacher

Not long ago, in Astoria, Long Island, a Sunday-school teacher was buried who had taught her class, without missing a Sunday, since 1853. It was a largely-attended funeral, and a lesson in faithfulness to everyone who was there. With such a record goes an abundant reward, in honor, respect, and love here on earth and how much more hereafter!

Is it Drudgery to You?

Much of Sunday-school work seems like drudgery and routine, at least to some workers. They scarcely realize the beauty and importance of the structure they are erecting. An old horse was seen in a shed-like building going round in a circle with his head down, and to every appearance greatly discouraged. But he was hoisting beautifully-carved stones, which were being built into a temple of God. He did not realize what he was doing. If he had he would have worn such an air of discouragement. So it often is with the teacher.—Marion Lawrence.

Beginning in Time

It is most helpful to begin the study of the lesson in time at the beginning of the week. Too often it is put off until the end of the week, or even until the Sunday of the lesson. Then there is a brief hurried preparation with no time for reflection. The teacher is ill at ease because not sure of a mastery of the lesson. The practical teachings are not made with that adaptation to the scholars which reflection enables us to give. It is easy to talk; it is not easy to talk well. They that teach well always take plenty of time to prepare the lesson and begin early. Then all the week they gather thoughts, topics, and illustrations that may suit and help the class.—Augsburg Sunday School Teacher.

Gaining Attention

Speaking of the teacher's part, Dr. Hamill gives the following valuable suggestions:

1. The teacher's thorough preparation is his first step toward attention. The liberty and confidence which this will impart will do more than anything else to attract the scholar. Not knowing thoroughly what he is to teach, a cloud is upon him, and he is nervous and often irritable and obtuse.
2. Let the teacher use tact in dealing with his scholars, especially in drawing out the dull scholars and in engaging the bright ones. The way to a boy's mind is by way of his heart, and the short cut to a boy's heart is the teacher's personal interest in him and in what he likes and dislikes.
3. The teacher must have enthusiasm and make use of it. Like begets like. "The letter killeth, but the spirit giveth life." Boys and girls are full of life, physically and mentally. Nothing drives a class into listlessness and stupidity

like the dull, leaden face and voice of a perfunctory teacher who comes to his task without energy or enthusiasm.

4. Some scholars need the bit; some, the spur. A bright scholar will need to be kept busy to hold his attention; a dull scholar will need to be led step by step. As a rule, it is more difficult to hold the quick-minded than the dull. The teacher must feel his way until he has learned to know the mental condition of each scholar. Attention is not arrested or maintained en masse. There will be as many problems to solve as there are scholars in the class.

5. Some teachers waste time and lose opportunity to secure attention by starting tediously and haltingly into the lesson. Let not a moment be wasted. Plunge at once into the lesson. Plan the opening words to catch eye and ear. Make the best impression first. Look into the eyes of the scholars, and begin without hesitation or preface.

Use of Helps

"Don't bring your skilllets and saucers into the pulpit!" said quaint Dr. Stephen H. Tyng to some students preparing for the ministry. What people want is a savory morsel; they do not care to see the utensils with which it has been cooked. Suppose when dinner is served the cook should come running to the table with the reeking griddle, or dripping brier, or smeared cullender. That would be all out of order. It would tend to take away even a good appetite. But that is what preachers do when they name authorities, quote commentaries, introduce Greek and Hebrew words—give their derivation and translate them. All such technique offends. Results of scholarship are always acceptable, but naming the workmen and describing the processes by which results have been attained, detract rather than add to the effect desired. The brusque caution of Dr. Tyng can well be heeded by Sunday-school teachers also. Some quote one authority, and some another. The bibliography of the lesson may well be omitted. The Truth is what is to be impressed upon the scholar's mind. In detailing the processes by which facts have been arrived at, the edge of the fact itself may be blunted. It is well enough to know where the honey-holding flower is; but you need not tell. By all means, don't attempt to bring the flower itself before the class. Like the bee, have the honey of it in yourself. What the class wants is the honey of which David sang—not a treatise on entomology and botany, or bees and flowers—but the honey and the honeycomb of the Word. One step further. Not only do not quote or name your authorities and helps in the class, but do not depend too much upon them in your home-study. A severe following of the "helps" is the death of originality. And when originality dies in the teacher the class puts on double mourning. Notes and commentaries should spur to original thought, rather than crutches to idleness.—Western Christian Advocate.

A Critical Time

A critical time in the experience of a Sunday-school scholar is when he is taken from the primary department into the large room. The method of teaching will be quite different, the government will not be the same, and the surroundings changed. That childlike familiarity which has been part of the life in the department from which he came will be, to a large extent, wanting. A teaching tact and skill will be required on the part of the teacher and the management of the school in breaking him into the

new relations and conditions. Very often it happens that the scholar is not held. He is repelled by the circumstances. Tact is wanting on the part of those who have him in charge. He feels lonely and soon bolts the school. Observation shows that while a leakage occurs when the scholar reaches the age of from fourteen to sixteen, not a small number get away at the age of promotion from the primary grade.

Written in the Heart

There was a message which God sent to his people again and again, and it was this—that his word should be written in their hearts. It is impossible that anything should be written in our heart unless it is first held in our memory. Again and again wise men and great have given as the secret of their success the study and memorizing of God's word; more than once—many times, perhaps—we have met and felt the power of some soul that lived close to God. Yet, though these things are so, how much time do we give to memorizing God's word? People say, "I don't know what to do with Sunday afternoon: I can't read all the time." Do they ever think, those who know not how to use that precious gift of time, of spending ten minutes in making some part of God's word theirs forever?—Westminster Teacher.

A Religious Service

We would appeal to all Sunday-school workers to place a higher estimate upon the value of the session of the school as a religious service, and to make the most possible out of each session of the school. Some seem to regard it as a place in which to entertain the children, and in some cases, to amuse them. This cultivates a spirit of irreverence to the house of the Lord, the day of the Lord, and the word of the Lord. We would not have this service less bright and happy, but the character and possibilities of the work demand that it shall be conducted in a manner consistent with the sacredness of the time, place, and occasion. Teachers should feel that they are led of the Spirit to teach the word of God, and the superintendent should feel that in a very important sense he is minister of Jesus Christ, and all should seek to qualify themselves accordingly and to magnify their respective offices.—Sunday School Work.

Some Truths Tersely Told to Teachers

This school does not depend on you, but somebody's soul may.

The Teacher who is late starts with an obstacle harder to overcome.

The Teacher who does not interest himself about his pupils during the week will not interest them on Sunday.

The Teacher who begins the study of the lesson after he gets into school will not fool his pupils.

The Teacher who skins over the lesson will have no cream for his pupils.

The Teacher who does not give the Bread of Life is starving his pupils.

The Teacher who uses his lesson help in the class need not complain when his pupils read the answers.

The Teacher who does not follow all the services of the school leads his class astray.

The Teacher who follows all the services of the school leads his class straight.

The Teacher who does not come must go.

The Teacher who does not feel will never be felt.

Anecdotal.

Mark Twain Was Responsive

A friend wrote to Mark Twain, asking his opinion on a certain matter, and received no reply. He waited a few days, and wrote again.

His second letter was also ignored. Then he sent a third note, enclosing a sheet of paper and a two-cent stamp.

By return mail he received a postal card, on which was the following: "Paper and stamp received. Please send envelope."

What He Needed

A Muscatine County farmer received a note from a young man who had been "going with" his daughter, recently, which he read as follows:

"Dear Sir: Would like Jessie's hand in marriage. She and I are in luv, and I think I nede a wife Yures, Henry."

The farmer replied by letter, saying: "Friend Henry, you don't need a wife. You need a spelling book. Get one and study it a year. Then write me again."

What the Ailment Was

A New England statesman was referring to the dry humor of the late Senator Hoar, when he was reminded of the following:

One day Hoar learned that a friend in Worcester who had been thought to have appendicitis was in reality suffering from acute indigestion.

Whereupon the Senator smiled genially. "Really," said he, "that's good news. I rejoice for my friend that the trouble lies in the table of contents rather than in the appendix."

Why the Plaster Didn't Stick

For the first time in his life, says Tit-Bits, poor old Daddy O'Alligan felt very ill, and Dr. Squills had sent a porous-plaster to ease the pain in his back:—

"Well, Daddy," he said, on his visit next day, "and did the plaster do you any good?"

"It's early days to talk yet, doctor," replied the patient. "O' can't say that it has helped me much up to now; but you know O' only took it last night."

"Took it? What do you mean?"

"Mame? Why, sure O' mame that O' chewed and chewed for half an hour on the ould thing, and then I had to send it down hill. Seems to me if they'd bile the plasters a little more, and not put so much pepper in, they'd be easier to chew up, and wouldn't scorch a body's inside so."

A Long Stretch

An amusing story is told in The Romance of Modern Electricity, in connection with the early days of the telegraph:—

One Scottish Highlander is said to have asked another how the telegraph worked, whereupon the second one replied that he didn't understand it, but thought he could explain it, from which remark one would infer that he had some Irish blood. Finding a convenient illustration in his faithful collie, he asked his friend to imagine the dog stretching itself and stretching itself until its head reached Glasgow, while its hind quarters remained in Oban. If he were then to tramp upon the dog's tail it would bark at the Glasgow end, but he was careful to add that, as it was not very convenient to stretch a dog so great a distance, the telegraph folk put up a piece of wire which seemed to act just as well.

While the Highlander's explanation may not make the details of electric telegraphs very clear to us, yet there is one point in the story which cannot be too well emphasized, and that is, that there is a medium of communication between the two places, and this there always must be, even in the case of wireless telegraphy.

Couldn't See Him

An Ohio man tells in Harper's Weekly of the sad case of a young fellow, the son of a wealthy Toledo manufacturer, who, against his father's wishes, insisted upon going to Chicago to make his way, whereas the parent desired that the son train himself in the Toledo business house.

At first the lad did very well in the larger city, but it was not very long before he was making urgent appeals to his father for financial assistance. To this the old gentleman, who had himself been trained in a hard school, turned a deaf ear.

Finally, the desperate boy wired his father in these words: "You won't see me starve, will you?" The old man's telegram:—

"Not at this distance."
Then the boy decided to return to Toledo and go to work for the old man.

One Way to Riches

It is sometimes said that almost any one may be rich if he is not particular about the means he uses. By way of illustration the following anecdote is given in the Kansas City Journal:—

Not long ago an old friend of mine died, leaving a barrel of money. He had a full set of children—ten or a dozen. It cost considerable to feed them. The old man evolved a scheme.

He would say to his children in the evening, "Now, how many of you will take a nickel and go to bed without supper?"

They all took nickels and went to bed hungry.

The next morning the old man would say: "Now, children, you all look hungry. How many of you will give me a nickel for a rice, hot breakfast?" and, of course, they would all hand over their nickels. The old man simply saved the cost of the children's supper.

This is just one of his little schemes. He had others. That's why he died rich.

Minding the Bible

Bobby Chase was a bright little fellow five years of age, and ordinarily very obedient. His one fault was an overfondness for playing in water, and despite his mother's repeated orders, he would slip away into the bathroom, and with a few pieces of wood and some matches, he would play ships.

Whether a great deal of splashing was necessary in playing ships, or whether Bobby added this feature of his own accord, is not known, but the inevitable result of the game was that the boy was wet from head to foot. Mrs. Chase, after trying several ways to enforce obedience, became weary of disobedience and reported the matter to her husband:—

Mr. Chase told his son not to play ships any more, and said he would punish him if he disobeyed.

The next morning as Mrs. Chase was passing the bathroom she heard a great noise. Pushing open the door, she saw her son standing in the bath tub, intent upon his favorite amusement.

"Bobby, aren't you ashamed of yourself? Didn't your father tell you last night not to play in the water again?"

"Yes'm," replied the boy meekly.

"I'm going to tell your father as soon as he comes home," continued his mother. "Don't you know the Bible says, 'Children, obey your parents?'"

"Yes'm," returned the little culprit as meekly as before, "but mother, if you tell father about me, you'll not be minding the Bible either."

"Why not?" asked Mrs. Chase, somewhat surprised by the statement.

"'Cause,'" replied the young hopeful, his eyes twinkling with mischief, "the Bible says, 'Blessed are the peacemakers,' and if you tell father you'll make a trouble."

Over the Telephone

As the light from number 349-M flashed up, the telephone girl sighed impatiently. Even "helo girls" are tired sometimes, though we are apt to think of them as part of the electric apparatus. To-day Central was tired, but her hand ached, she had just succeeded, after repeated calls, in getting the number wanted by 349-M, and here they were, calling her up again!

"Can't that woman be quiet a minute?" soliloquized Central while she reiterated, "Number, please?" trying not to speak crossly. "Central," said a pleasant voice, "I want to thank you for taking so much trouble to get me that last number. You are always very kind and obliging, and I do appreciate it."

The surprise was so great, so overwhelming, that Central could only murmur confusedly, "I—O—yes, ma'am." Nothing like this had ever happened before. Suddenly her headache was better, suddenly the day was brighter, suddenly, too, there came a lump in her throat and she reached for her handkerchief. It was so good to be thanked.

Some Advantage in Being Dead

Colonel Henry Watterson tells in Success of the astonishment and chagrin with which a certain well-known citizen of Louisville, named Jenkins, read a long obituary of himself printed in a morning paper of that city. He at once proceeded to the editorial office of the paper, and after much difficulty succeeded in obtaining audience of the busy city editor. Laying a copy of the paper before him, he observed in a mild, almost humble, way that he had come to see if the city editor could "tell" him "anything about it."

With a snort of impatience the busy editor grasped the paper and hastily read the article. "It appears to be an obituary of one Jenkins," he growled. "What is there to 'tell' about it. What is the matter with you, anyhow?"

"Oh, nothing, especially," responded the mild Jenkins, "only I thought I'd like to know how the obituary came to be printed, that's all."

"Came to be printed!" repeated the editor, in irritated tones, "why, the man died, of course. My paper doesn't print obituary notices of living men."

"Perhaps not, as a rule," gently replied the visitor; "but in this case I happen to be the Jenkins referred to."

Thereupon the city editor began a profuse apology. "We'll print a correction at once," he said.

"Well, after all," observed the mild Jenkins, "perhaps 'twould be better to let it stand; I'll show it to my friends when they try to borrow money of me."

"I will now sing just one more song," said the amateur whose performances had severely tried the patience of the company, "and then I'll go home." "Forgive me," replied the hostess, "do you lay particular stress on the order of your programme?"

Hints for Workers.

Jewels and Mean Tasks

"There is nothing more remarkable today than the new use which has come to diamonds. In the old days, they were all put to dainty uses, kept for the choice and the splendid. It is astonishing how they have turned to utilitarian purposes. To-day they furnish dentists' drills, glazier's tools, instruments with which engineers make tunnels in the heart of the mountain—tooth for granite saws; and I saw the other day that they are being used in meters for measuring electricity. Splendid jewels! mean tasks! but the jewels are splendid and precious as ever."

The Best of Life

Many a man misses the best of life, not because God withholds it from him, but because he neglects or turns his back on it. It is God's will that every human being should have the best things—love and joy and faith and growth. But by chasing the wrong kind of success or happiness, these may be caricatured and lost. Discontent and bitterness do not change the fact that in earth's complaining crowds.

"No man but in his hand
Holds some great gift misunderstood,
Some treasure, for whose use or good
His ignorance sees no demand."

Wonderful Transformation

Follow Me, said Jesus to a man, and he arose and followed Him. That reads easily. But it wasn't done of hand, you may be sure. It took a forceful purpose to break away from the passion of money-getting, then as now. Nor did it then appear that a pen sold under the spell and trickery of the stone could would some day be writing the first Gospel. It did not yet appear what honorable place or work or life any one may arrive at if with intelligent decision he gives himself, his tools, his business, his abilities, to the service of the Lord.—Edward Taylor Fairbanks.

Christ Needs Us

Phillips Brooks has a beautiful illustration of the sculptor and the chisel. The chisel says, "I carved that statue." In a sense that was true. But the artist was back of the chisel. The chisel might have lain against the stone for ages and never have made any impression upon it. But when the artist seized the chisel and his hammer, the beautiful ideals of his brain and heart were wrought into form in the stone. Christ needs us in his work. He does count all his work through us. But apart from Christ we can do nothing. It is only when we so believe on him that his life flows through us and does the beautiful things that we are permitted to do.

The One Talent

In the ideal church the lowly and obscure worker have equal recognition with the great and renowned. The most unknown of the apostles are placed in line with the best known. No one would be surprised to find name of Paul in the foundation-stones. We should look for that writ in largest characters of gold. But we should hardly look for the names of Andrew, and Thomas, and Philip and Bartholomew, and the rest, or, if we did, we should expect to find them writ in letters so small and indistinct as to be scarcely legible. For the part which

they took in the great building, if measured by visible results, was quite insignificant. James suffered martyrdom almost as soon as he had put his hand to the work. Andrew was not retiring to do great things. But our text shows that the Divine Master has a grand disdain of all these differences. The great and small, the known and unknown, are equally recognized. The world measures men by their visible triumphs. But, thank God! the gospel of our Lord Jesus Christ is the gospel for common and obscure men. Its promises are given to the humblest. All that Christ requires is that the one talent should be used as faithfully as the five; that being done, the honor at the end is equal.—J. G. Greenough.

A Fine Resolution

I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interest of that kingdom, it shall be given up or kept, as by keeping or giving it shall most promote the glory of him to whom I am all my hopes, both of time and eternity. May grace be given me to adhere to this!—Livingstone's resolution made in young manhood.

The Ideal in Everyday Life

Let us now go for a walk, during which we will observe the people who are pursuing their callings. Let us note their mood.

We shall come upon persons whom we cannot see sweep, hammer, or dig the earth without experiencing a desire to take from them their broom or hammer or spade in order to show them how they ought to use it. This sort of worker is to be met with quite as often in the schools, in the church, in the studios of painting and sculpture, as in the fields, the mines, and the shops. Without ideals people are the same everywhere. When they teach, they make us weary of learning; when they make music, they cause us to hate music. They have no faith in their work. All the time they have the air of saying, "What a stupid trade I have chosen! Be sure my children shall not follow it."

Those who put the ideal into their work produce an altogether different effect upon us, whether they be manual or intellectual laborers. You see them at work, performing at times unpleasant duties, which you, perhaps, would not choose, but, with so much of good will of punctuality and fidelity, and such an appreciation of "the useful flight of days" that they appear great to us, and an envy seizes us to imitate them.—Charles Wagner, in Harper's Bazar.

A Stimulating Example

A Boston lawyer, who has for forty years been eminent in his profession and no less eminent in Christian work and in princely gifts to the cause of benevolence, tells this story of what fixed his course of life. When a young man he once attended a missionary meeting in Boston. One of the speakers at that meeting, a plain man, said he had a girl in his domestic service, at a wage of less than two dollars a week, who gave a dollar every month to missions; she also had a class of poor boys in Sabbath-school who never missed her from her place. And he said of her, "She is the happiest, kindest, tideliest girl I ever had in my kitchen." The young man went home with these broken sentences sticking in his mind: "Class in Sabbath-school—dollar a month to missions—

happiest girl." The first result was that he took a class in Sabbath-school; the second was a resolve that if this girl could give a dollar a month to missions, he could, and would. These were the immediate efforts of one plain girl's consecrated life. But who can count, who can imagine, the sum total? That lawyer, for what he has done in a century from this time, an increasingly active force in every good work within his reach.

To-Day

"To-day is the only assured opportunity we have for expressing our love to our dear ones. Yet few of us live and love in full recognition of this fact. The illness of a loved one is a reminder that speaks this message to us. To enter the home and realize that the familiar voice of welcome is silent just now, helps one to realize how precious whatever there would be longings for the return of unused opportunities if that voice should never speak again. To-day is filled with opportunities that are still ours. To use them to the limit of our loving powers, as though these opportunities were our last, is only to live as God would have us live. And if they are the last, what blessed memories they will make!"

Nuggets

God buses his rewards not on conspicuousness of service, but on fidelity to opportunity.—G. Campbell Morgan.

No one can efficiently work in the promotion of good whose mind is filled with distrust for the good intentions of his fellow men.—Wm. M. Jackson.

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

The common lot is the best thing that this life has to offer, and, luckily for us, the best of us are fit for nothing better—since there is nothing better this side of Heaven.—E. T. Fowler.

Obey Jesus with cordial loyalty and you will understand Jesus. Not by studying Him, but by doing His will, shall you learn how divine He is. Obedience completes itself in understanding.—Phillips Brooks.

When we turn away from some duty or some fellow creature, saying that our hearts are too sick and sore with some great yearning of our own, we may often sever the line on which a divine message was coming to us.—Annie Keary.

"The great thing in life is to keep up full enthusiasm always, for everything we undertake to do, and to do it right heartily, and never in a half-hearted way, nor to judge our life by present moods or depressions, for they will pass away."

Here is my work to do, to worry over . . . "My work," I say. "But if I can know that it is not my work, but God's should I not cast away my restlessness, even while I worked on more faithfully and untiringly than ever?"—Phillips Brooks.

If you could once make up your mind in the fear of God never to undertake more work of any sort than you can carry on quietly without hurry or flurry, and the instant you feel yourself growing nervous and like one out of breath would stop and take breath, you would find this simple, common-sense rule doing for you what no prayers or tears could ever accomplish.—Elizabeth Prentiss.

Devotional Service

(The Missionary Text-Book for this year is "Methodism in Canada," by Rev. A. Sutherland, D.D. The missionary topics correspond with the chapters of this book, which can be secured from Dr. P. C. Stephenson, Wesley Building, Toronto. Price, postpaid, in cloth, 50 cents; in paper covers, 35 cents.)

AUG. 19.—"WHAT IS THE SIN OF PHARISEISM?"

Luke 11, 42-44.

DAILY READINGS.

Mon., Aug. 13.—Pharisees and Publican at Prayer. Luke 11, 37.
 Tues., Aug. 14.—True Purity and Real Defilement. Mark 7, 14-23.
 Wed., Aug. 15.—Hypocrites Warned. Luke 12, 1-4.
 Thurs., Aug. 16.—Making Void the Law Through Tradition. Mark 7, 1-13.
 Fri., Aug. 17.—A Candid Pharisee. Jno. 7, 40-53.
 Sat., Aug. 18.—Final Preach with the Pharisees. Matt 23, 13-33.

WHO WERE THE PHARISEES?

Originally they were a company of religious and patriotic Jews banded together for the purpose of emphasizing and perpetuating Jewish peculiarities at a time when those peculiarities were in danger of being lost owing to the Grecianizing influences by which the Jews of the second century B.C. were surrounded. Their object, in itself, was a noble one, and the original Pharisees did their country a real service. But they were not content with emphasizing the distinctive badges of the Israelite. They multiplied them. Their zeal carried them to preposterous lengths. They added rule to rule until their devout followers were under a burden that was too heavy to be borne. Further, as formalities increased, spirituality died. They then invented subterfuge by which they sought to escape from the burdens of the law, obedience to which was their glory and boast. The result was a condition of affairs in which the most elaborate ritualism was combined with the most nauseating hypocrisy. Such was the state of Phariseism when our Lord began to preach. Inevitably He and this sect came in collision.

PHARISEES AND PHARISÆES.

It does not follow that every Pharisee was a deliberately bad man. Joseph, of Arimathea, and Nicodemus seem to have been candid though timid men. Saul, of Tarsus, lived in good conscience although a Pharisee of the strictest sort. But Jewish history and the words of Christ justify the assumption that the Phariseism was a thoroughly bad system, and that the bulk of the Pharisees were anything but men after God's heart.

In seeking light upon our topic we cannot do better than to examine

CHRIST'S INDICTMENT OF PHARISEISM.

(Topic Hints for Expansion.)

Jesus accuses the Pharisees of setting the traditions of men above the Word of God. (Mark 7, 7-13.) The charge was literally true. It was a fundamental article of faith among the Pharisees that God gave to Moses, an oral law in explanation of the written one, and that this law was passed on by word of mouth until the scribes reduced it to writing. But the oral law also needed explanation. Accordingly, the learned and wise men of Israel added explanations. In time the explanations of the explanation and a new set of commentaries came forth. Generation after generation of expositors added their quota to the pile until the original and divinely inspired word was buried and lost beneath a mountain of

comment, inference and deduction. This literature was called the Mishna, and finally it came to be prized and revered and studied more than the original sacred text. It is worthy of note that the burden of the Pharisee's charges against our Saviour was not that he broke the law of Moses, but that he transgressed the traditions of the elders. Jesus never denied the charge, but showed that by their adherence to the traditions of men His critics had made void the law of God.

Time after time Jesus accuses the Pharisees of hypocrisy. The classic instance is his last denunciation of them, when He "routed over their astonished heads the thunder of His seven-times-repeated woe." (See Matt. 23, 1-33.) Cruden gives the following analysis of that awful Philippic: "1. They say and do not; their practice is not agreeable to their doctrine. They impose many heavy strict injunctions over and above what the law required, and severely exacted obedience thereof, but they did not observe the least part themselves. (v. 3-4.) 2. What things they did were only for ostentation to be seen of men. (v. 5.) 3. They ambitiously affected titles, vain applause and the precedence at entertainments. (v. 6-12.) 4. They hid their crying sins under the colorable appearance of virtue, and pretended to holiness that they might sin with less suspicion and more security. (v. 14.) These our Saviour compares to whitened sepulchres that within contained sordid dust and rotteness. (v. 27-28.) 5. They were zealous in the outward parts of worship, and neglected righteousness and mercy, thinking to compensate for defects in the one table by strictly observing the duties of the other. (v. 23-24.) 6. They studied rather an external show than the purity of the heart. (v. 24-25.) 7. They pretended to a great deal of respect for the ancient prophets and disallowed what their fathers did to them, and yet they were as ready to practise the like to Christ and His apostles. (v. 29-32.)"

Jesus accuses the Pharisees of making religion an outward thing, whereas He teaches that it is an inward thing. The Pharisee was painfully solicitous to avoid impurity by contact with "unclean" persons, or by eating "common" food. He thought that the only thing that defiles man is the evil condition of his own heart. What He demands is not outward correctness, but inward moral life. (Matt. 15, 11; 15, 17-20.) No action is of any moral worth unless it is the expression of the inward disposition.

Jesus accuses the Pharisees of divorcing morality and religion. Ethically indifferent precepts were made as important as those bearing on really moral duties, simply because they were contained in the law or tradition. (Matt. 15, 11; Matt. 23, 11; Luke 23, 23; compare Matt. 5, 23; 12, 10-11.) Justice and mercy are opposed by our Lord to a false way of serving God; mercy is better than sacrifice; duty to parents takes precedence of so-called religious duty; to be reconciled to our brother is more necessary than coming to the altar; the Sabbath is sanctified by doing good; genuinely ethical deeds are more important than the observance of ceremonial prescriptions." This is the exact reverse of the Pharisaic position.

Jesus accuses the Pharisees of religious pride and ostentation together with a sense of merit before God, all of which are inconsistent with the spirit of the religion Christ came to teach and establish. (Matt. 23, 5; Mark 12, 40; Luke 16, 15; Luke 18, 9ff; 17, 17-19; Matt. 23, 1-18.) They sounded trumpets before them when they prayed; they made wide their phylacteries; they were censorious; they despised the unlettered, saying, "This people which know not the law are cursed"; they trusted in them-

selves that they were righteous. The typical Pharisee who went up to the temple to pray had no sin to confess and no favor to ask. He simply "read his prayer, so-called, into an occasion for the review of his good deeds. Such men put themselves outside of the class whom Jesus came to save.

ILLUSTRATIONS AND APPLICATIONS.

Does any section of the Christian Church to-day make void the law of God by the traditions of men? How about the Roman Catholic Church, with her infallible councils inventing doctrines unknown to Holy Scripture, and setting up an infallible Pope to take the place of the risen Christ as the Shepherd and Guide of faithful souls? Do we tend to the tendency of ceremonialism to overlay and choke out real religion is one of the most persistent dangers to which the Church is exposed. Some ladies were lamenting the death of an excellent woman who had spent most of her days conducting mothers' meetings, Bible classes and similar institutions, when a young curate who was present exclaimed, "Yes, but what a pity that she took no part in really religious work, such as embroidering an altar cloth."

One of the healthy signs of our times is the eagerness to get back to Christ and the gospel as He and His apostles preached it. This is the surest cure for the evils of Scribism that would sit like an old man of the sea on the shoulders of the free children of God.

The Pharisee of to-day may be just as proud of the absence of religious symbols as the old time Pharisee was of his phylactery.

A Pharisee may be proud of his humility. "Thus I trample on the pride of Plato," said the Cynic, as he trod on the philosopher's sumptuous carpets; and Plato justly retorted, "You do it with greater pride."

The word Hypocrite once meant a man who played a part on a stage wherein he assumed the guise of one whose sentiments and person he simulated. The modern hypocrite is an actor who plays a part for effect. Men usually see through his disguise. God always does.

Spiritual descendants of the ancient Pharisee are still scandalized that "this man receiveth sinners." The legalist, the whole world over finds it hard to believe that he and the confessed sinners should stand on the same ground before God. A refined and educated Hindoo told an Englishman that he hated the native Christians. Why? Because they presumed to believe what the missionary taught, viz., that the Pariah could enter the kingdom of God on the same terms as the Brahmin.

The almost incredible spiritual pride of some Pharisees is seen in the words attributed to Rabbi Simeon ben Jochai, when, if there were two righteous men in the world he and his son were these; and if only one, it was he.

The immoral casuistry of the Pharisees was shown by their dealing with the subject of vows. If a man had rashly vowed that nothing of his should ever be given to his parents, the Rabbis often allowed the literal to override the ethical. "It is hard for the parents, but the law is clear. The vow must be kept," they said. Jesus ruled that duty to parents is a far higher law than the fulfillment of a rash vow. (Mark 7, 11.)

SIDELIGHTS.

To master the precepts of the Rabbis would require a lifetime of study, and yet those who could not afford the time for this study were despised by the Scribes. The people who knoweth not the law are cursed.

A Rabbi would not eat with a common man lest by some accident or negligence of the host, some part of the food had

not been tithed. Thus they strained out the gnat.

An ordinary Sabbath journey was 2,000 cubits, but if on Friday a man had deposited food for two meals at the boundary of the "journey," that boundary became technically a dwelling, and the Rabbi might go 2,000 cubits farther.

Concerning the unlettered common people the Talmud says: "Their testimony is not to be taken in court; no secret is to be intrusted to them—no testimony is to be borne in their favor; nothing is to be told to them if what they lose be found; no one is to be seen in their company, and no one is to put them in any place of trust." Yet Jesus made Himself the friend of Publicans and sinners.

The blasphemous exaltation of the elders went so far that a Rabbi is represented as being called to settle a dispute in heaven.

No less a person than the great and in many respects noble Hillel, one of the best of the Rabbis, allowed himself to say that "no ignorant person could save himself from sin, and that no man of the people be pious."

Seven classes of Pharisees are described in the Talmud, six of which are characterized by a mixture of haughtiness and imposture. The Shechemite Pharisee, who obeys the law from self-interest; the Tumbling Pharisee, who is so humble that he is always stumbling because he will not lift his feet from the ground; the Bleeding Pharisee, who is always hurting himself against the walls, because he is too modest to walk with his eyes open lest he should see a woman; the Mortar Pharisee who covers his eyes with mortar for the same reason; the Tell-me-another-duty-and-I-will-do-it Pharisee—several of whom occur in our Lord's ministry; and the Timid Pharisee, who is actuated by motives of fear alone. The seventh class only is the class of "the Pharisee from love," who obey God because they love him from the heart.

AUG. 26—"MISSIONARY MEETING,"

Subject—"How the Methodists in Canada Became One Body."

Chapter VIII. Text Book—"The Methodist Church and Missions in Canada and Newfoundland."

SUGGESTED PROGRAMME.

Hymn 415.

Prayer for the Methodist Church, that God may use it to extend His Kingdom; for the meeting of the General Conference in Montreal in September.

Hymn 27.

Reading of the Scriptures—St. John xv. 1-14.

Address—"An outline of Methodism in Canada at the time of the Union in 1854."

Address—"How the several Methodist bodies united."

Discussion—"Why union was desirable. Has the Church developed under the new conditions?"

Hymn.

Make announcements.

Doxology.

Benediction.

WHERE TO FIND HELP IN PREPARING FOR THE MEETING.

1. Read Chapter VIII. carefully and study the Analytical Index, pages 296-300.

2. Chapter I. of the Text Book and the Analytical Index, pages 262-268, will furnish material from which to prepare for the discussion as to the development of the United Church.

3. Use a map of Canada showing the extent of the operations of the Church.

4. Go to your pastor and ask his help in making clear any point you do not understand.

5. The Discipline will furnish the rules of the Methodist Church.

6. In praying that we may realize that the union meant responsibility as well as strength.

7. Read Chapter IX. It shows the missionary work of the Church at the time of the union.

The names and forms of government of the Methodist Church at different periods.

1. Methodist Episcopal: Because its preachers were appointed by, and under the jurisdiction of the American bishops.

2. Wesleyan Methodist, 1832: When the Canadian Conference united with the English Wesleyan.

3. The Methodist Church of Canada, 1874: When the Wesleyan Methodist, the Methodist New Connexion, and the Conference of Eastern British America united.

4. The Methodist Church, 1884: When the Methodist Church of Canada, the Methodist Episcopal Church in Canada, the Primitive Methodist Church in Canada, and the Bible Christian Church of Canada united.

"The solemnities of this hour, the tremendous responsibilities of the undying future, alike call upon the Church to ad-



REV. GEO. DOUGLAS, LL.D.

vice," were the words of the late Dr. Douglas as he accepted the terms of the union of 1884. As young Methodists they appeal to us to-day.

In 1861 two branches of the Presbyterian Church united.

In 1875 all the Presbyterian forces united, with the exception of a few isolate congregations.

In 1866 the Canadian Conference adopted a resolution in favor of union.

In 1870 the resolution was again endorsed and committees appointed.

In 1871 the following item of the report of the committees was adopted at the Conference of the Wesleyan Methodist Church meeting in June:

"That the Conference has heard with pleasure the report of the united committee appointed on the practicability of a union of the various Methodist bodies in this province, and rejoices in the manifestation of a growing desire for combined effort and united brotherly ministerial influence, for the more speedy and effectual diffusion of the blessings of our common Christianity. As this movement is intimately connected with the sympathies and privileges of the laity of our Church, and especially with the members of the quarterly meetings, therefore be it resolved, in order wisely to accomplish an object so desirable, which involves such grave and important subjects, the proposal be again remitted to the considera-

tion of a committee to be appointed for the purpose."

1872. The question of union was submitted to the quarterly meetings and voted upon. A majority was returned in favor of union.

1872. The Methodist New Connexion favored union.

1872. The Conferences of Eastern British America accept terms of union.

In 1874 the union of the following branches took place: The Wesleyan Methodist, Methodist New Connexion and the Conference of Eastern British America.

PREPARATION FOR THE UNION OF 1884.

It is more than probable that the marked results following the union of 1874, and the rapid growth of the united Church during the first quadrennium, revived in many minds a desire that a union might be brought about embracing all the branches of Canadian Methodism, and by the beginning of 1882 a spirit was abroad in the churches which made it impossible to longer ignore the union question. But between the former movement and this there was one point of difference. Proposals for the first union originated with the ministers, and it was chiefly on their initiative and by their advocacy that it was carried through; but in regard to the later movement a strong desire for an undivided Methodism seemed to spring up spontaneously among the people, while its staunchest opponents were to be found in the ranks of the ministry. At this time laymen had not yet been admitted to membership in the Annual Conferences, and in the Conference debates the ministerial elements alone appeared. This of itself is sufficient to account for the fact that when the second basis was under discussion it was defeated by a small majority in one Annual Conference, and carried by only a small majority in another. When it came before the courts of the Church in which the laity predominated (quarterly meetings) and in district meetings and General Conference where they were present in equal numbers with the ministers, a different result was obtained. To the credit of the opposing ministers be it said, that a personal interview with them loyally accepted the situation, and co-operated most heartily in the future work of the Church.

The General Conference of the Methodist Church of Canada met in the city of Hamilton on the 6th of September, 1882, and the General Conference of the Methodist Episcopal Church met in the same city at the same time. It was ascertained, also, that arrangements had been made for the Union Committees of the Primitive Methodist and Bible Christian Churches to assemble in Hamilton at the same date for conference with other bodies in the interest of union. It was evident, therefore, that this was now a live question that could not be ignored, nor could it be settled by vague resolutions that meant nothing. A time had arrived when a simple yes or no would be demanded, for there was a general conviction that union must be now or never. At an early period in the sessions of the Conference of the Methodist Church a large committee was appointed to which all matters pertaining to union were referred. This committee met the committees of the other churches, and by a unanimous vote the discipline of the Methodist Church of Canada was accepted as a basis of negotiation.

In 1884 the Methodist Church of Canada was organized by the union of the Methodist Church of Canada, the Methodist Episcopal Church in Canada, the Primitive Methodist Church in Canada, and the Bible Christian Church of Canada.

SEPT. 2.—"SPIRITUAL BLINDNESS."

John 9, 35-41; Acts 26, 12-19.

(CONSECRATION MEETING.)

HOME READINGS.

- Mon., Aug. 27.—Seeing they see not. Isa. 6, 10-13.
 Tues., Aug. 28.—Loving Darkness. John 3, 16-21.
 Wed., Aug. 29.—Knowledge and Sin. John 15, 8-25.
 Thurs., Aug. 30.—Blind Guides. Matt. 23, 16-26.
 Fri., Aug. 31.—Doubly Enlightened. Acts 9, 8-20.
 Sat., Sep. 1.—Light for all. Isa. 42, 13-17.

BLINDNESS LIKE SIN.

1. Blindness is like sin in that it is unnatural. Though a few men may be born blind, vision is one of the chief attributes of humanity. The world is full of beauty for us to admire, and to be blind is unnatural. So is sin.
2. Blindness is said in that it deprives us of many joys. So sin excludes from the soul the joy of peace, pardon and power.
3. Blindness is a condition of dependency. The blind man depends on others to guide him on his way. The sinner is a slave to the world. He is the servant of sin and has no true independency.
4. Blindness is a condition of peril. The blind man always feels himself in danger when alone. So the sinner is in constant peril.
5. Points of difference between natural blindness and spiritual blindness.
 - (1) One is a calamity, the other is a crime.
 - (2) One is to be pitied, the other is to be condemned.
 - (3) One can be turned to good account, the other cannot.

SOME BIBLE HINTS.

Christ is the Light of the world only to those that can see something besides themselves. No blindness so hopeless as pride (John 9, 39).
 No vision reaches so far into spiritual mysteries as the vision of humility. Here, as elsewhere, the last shall be first (John 9, 41).
 All whose eyes are opened to spiritual glories see worldly splendors thereafter as dull and cheap in comparison (Acts 26, 13).
 Every vision is a command, and its word is, "Follow me!" (Acts 26, 19).

SUGGESTIVE THOUGHTS.

Those that use their eyes habitually on distant objects gain great keenness of vision; so do those that gaze much on heaven.
 The skilled astronomer can see marks on a planet's disk that would be invisible to ordinary eyes. There is nothing like practice to quicken spiritual vision.
 Physical blindness, or any other physical misfortune, may actually increase the soul's power of sight and insight.
 One may as well try to see a landscape without the light of the sun as to get a knowledge of any spiritual truth without the light of Christ.

A FEW ILLUSTRATIONS.

After years of confinement in a dark dungeon, the prisoner finds light a torture to his eyes, and begs for his cell again. It is so with spiritual darkness.
 A needle's prick may blind us to the material universe, and the smallest sin to the spiritual universe.
 A blind man's touch and hearing become so keen as almost to supply the place of eyes; but spiritual blindness dulls all other senses.
 In ancient times a king's eyes would

be put out by his triumphant enemy, to destroy his hopes of ever reigning again. So Satan blasts our spiritual vision and thus debauches us.

TO THINK ABOUT.

Do others seem to see more in the Bible than I do? What use am I making of the spiritual light I have?
 Are the eyes of my soul growing stronger or weaker?

QUOTATIONS.

Beware of moral color blindness! Conscientious wrong-doing is never safe-doing.—H. Clay Trumbull.

There are some men to whom it is true that there is no God. They cannot see God, because they have no eye. They have only an abortive organ, atrophied by neglect.—Henry Drummond.

Every permitted sin encrusts the windows of the soul and blinds our vision, and every victory over evil clears the vision of the soul, so that we can see God a little plainer.—J. Wilbur Chapman.

What the eye is to the body, faith is to the soul. You don't dig your eyes out to see if you have the right kind, but you are doing that your faith.—D. L. Moody.

QUESTIONS.

How may prejudice blind us? Self-love? Pride?
 How has the Holy Spirit revealed men to themselves?
 How may spiritual blindness be removed?
 After we see the light, what next?

SEPT. 9.—"THE TRIUMPHS OF CHRISTIANITY."

John 12, 22; 1 Cor. 15, 20-25.

DAILY READINGS.

- Mon., Sept. 3.—Christ's Triumphs of Death. Eph. 2, 1-9.
 Tues., Sept. 4.—Triumph over Death. John 10, 17, 18.
 Wed., Sept. 5.—Triumph over Enemies. Ps. 110, 1-7.
 Tues., Sept. 6.—Christ's Crowning Triumph. Zech. 14, 3-11.
 Fri., Sept. 7.—The world's homage. Isa. 45, 20-25.
 Sat., Sept. 8.—For God's glory. Phil. 1, 19-30.

SOME BIBLE HINTS.

The goal of Christianity is "all men"; therefore the goal of each Christian must be, "all men whom I can reach" (John 12, 32).
 The triumphs of Alexander, Caesar, Napoleon, meant the death of thousands. Christ's triumph means life, life abundant, life eternal (1 Cor. 15, 22).
 The triumph of Christianity is the supremacy of law—the highest law (1 Cor. 15, 25).
 The majesty of Christianity is the majesty of humility, and its climax is to be in an act of divine humility (1 Cor. 15, 28).

SUGGESTIVE THOUGHTS.

Christianity is an organization, and triumphs as an organization; but the glorious result consists of the triumphs of individuals—of you and me.
 The triumphs of Christianity must be such as Christ would call triumphs—victories of humility over pride, of love over selfishness, of purity over sin.
 How Christ must long for us to make our longings the same as His!
 It is no accident that the Christian countries are the lands of civilization and the ruling nations of the world.

The triumphs of Mohammedanism were won by the sword, but the triumphs of Christianity are entirely moral. They are won not by carnal weapons, but by preaching Christ crucified.

The truth of Christianity is invested with the charm of a divine-human personality in Christ. No wonder there is such power in it.

A FEW ILLUSTRATIONS.

In the "triumph" of a Roman conqueror throngs of the captives he had made were led in chains. In Christ's triumph the captives He has released march in happy freedom.

One of the best illustrations of the growth of Christianity is Ezekiel's river, first covering only the feet, now grown a river to swim in, soon to cover the earth "as the waters cover the sea."

Christ's illustration is of a mustard seed, the tiniest of objects, now become a tree.

The water moves back and forth in an eclipse, but the wave moves on, so Christianity progresses in spite of the slowness of Christians.

QUESTIONS.

Tell of the triumphs of the Bible against unbelief.
 Tell of some missionary triumphs.
 What share have I in the present triumphs of Christianity?
 How much do I know about the progress of the church?
 Do I pray as I should for the growth of Christ's kingdom?
 How are men triumphing through Christ every day?

QUOTATIONS.

Tom Paine thought he had demolished the Bible; but after he had crawled into a drunkard's grave in 1809, the book took such a leap that since that time more than twenty times as many Bibles have been made and scattered through the world as were ever made before since the creation of man.—Dr. Madison Peters.

If we could only put ourselves into harmony with God, how easily the great work of carrying the gospel into all the world would be fulfilled.—W. E. Blackstone.

Work enough at home. There will be more work at home if we don't take hold of missions more in earnest.—John A. Broadus.

There is the great commission, "Go ye." Where men are ordered to enroll themselves as soldiers, it is their business to do so thereupon.—William Ashmore.

If your map has less than the world on it, then you cannot truly decide on your field of Christian endeavor.—W. H. Faunce.

Installation of Officers

In the installation of officers the pastor should take part, for thus the new officers will be made to feel that they are to work with him. His relation to the society will seem more intimate if he is prominently before the members on this occasion. In fact, he should generally install the officers.

A good programme would be: A brief address by the retiring president, followed by a prayer for God's blessing on the work done in the official term just closing. The address of the retiring president may include reference to things accomplished, and point out lines of work that should yet receive attention.

The installation proper may consist of a promise by the incoming officers faithfully to perform their duties, trusting in the Lord for strength, followed by a promise from the members of the society

faithfully to assist the officers in the discharge of their duties.

There should then be a season of prayer, participated in by officers and members, concluding with a prayer of installation by the pastor. The new president may now deliver a short address, mentioning lines of work that he thinks ought to be undertaken, followed by remarks by the pastor.

The whole may close with a hymn, and should be followed by a reception to the new officers.—Service.

A Summer Campaign

In one of the small churches in a large city the fourth vice-president planned a summer schedule, providing for a combination of four social and literary evenings. Themes of vital interest to young people were selected and the following addressed invitation was sent to all the young people in the vicinity :

You are cordially invited to meet with the young people of your neighborhood, to get acquainted with them and to hear the addresses on themes of interest to all young people.

Each evening there will be a short address preceded and followed by a good social time. No charges for admission or refreshments.

Thursday, June 25, Luther E. Lovejoy will speak on "Irrigated Brains, or Getting an Education."

Tuesday, July 10, Franklin B. Wallin, one of the city's successful business men, will speak on "Young People in Business."

Tuesday, July 17, William H. Phelps will speak on "What to Read, and How to Read It."

Tuesday, July 24, A Social Evening. Contest in guessing the origin of the common things of life.

The "contest" consisted in guessing the origin and habitat of twelve common things exhibited upon the table—vanilla, corn, tapioca, peas, and in interesting talks on the various things of twelve people previously selected. One copied from the encyclopaedia and "fizzled," but the rest were good enough to make up, and the man who spoke on peanuts brought down the house. The young people came too, and it was a great success from first to last, the chapter fulfilling its social mission.

"New Work We May Do for Christ and the Church"

BY MR. R. S. BOIRETON.

In speaking of the work we may do for Christ and the Church, we shall see that it is not so much new work as doing the old work in new ways. Is there any Christian work upon which the Epworth League has not entered? If there is, then there is new work to be done. But what is most needed is to infuse new life into the old ways. We need new zeal, new methods and new personal enthusiasm. We are not to give up the old work for the new, simply because it is new! There are some people so fickle that they do not remain long at one thing, but must be continually changing to something new; they are always wanting something different to do. Such people accomplish very little and never make a success in life.

When we speak of new work we mean more work, increased labor on an enlarged field of usefulness. We are not to neglect old work simply because it is difficult and try the new because we think it will be easier. God never calls us to neglect present duty, in order to move on. We prepare ourselves for future service by faith, fully improving the present. One

thing well done is better than many things poorly done. We should stop doing old work in a useless way. It is no excuse for us to say we have always done it in that way. Let us get out of the rut. One of the best new things for us to do may be to stop doing the old things; the old work in the old ways. Because we have always followed a certain order in our League meetings, always had the same persons doing some particular work, it does not follow that we should always have the same form, and no other person should do that work. Let someone else lead the meeting, so that other people lead in prayer. You may be that person; be willing to lead in prayer, be willing to lead the meeting, be willing to speak to some one about Christ. It will be new work for you, but you can do it if you will.

"May I Speak?"

Some one has said that, in moments of deep feeling, men of various nations have their characteristic way of giving vent to their emotions; with one nation of people the inclination is to sing, with another to dance, with another to eat and drink, while the average American under such pressure usually wants to make a speech. We have all heard of the character who wanted to talk simply because he wanted to hear himself talk. He speaks not because he has something worth while to say, but because he is enamored with his own particular way of saying it. For such orators the world soon tires of their speaking and their ability, and sets them down for what they are, mere sounding brass and tinkling cymbals. The highest type of orator is that which comes full of the belief that he has something which it is his duty to impart to others.

A minister had preached what was termed a trial sermon, and was asked why he had not given them his best production. He replied that he had given to the people the message which was needed to him they needed, and that, had he given them the one referred to at the time, it would have been mockery, because it was not in harmony with what his heart desired to say. The natural impulse of the Christian certainly may be at sometimes to make a speech. I pity, indeed, I fail to understand, that one who possesses the precious knowledge which the gospel imparts who does not feel at some time as did one of the prophets, that the word of the Lord is as fire shut up in his bosom and he cannot contain it. I fail to understand the Christian who has never felt the desire to preach Christ to the erring multitudes.

A Christian Endeavor once remarked that she did not speak in the Endeavor prayer-meetings because she felt that to do so would be proclaiming that she was wiser and better than those who would hear her, and that she would be trying to proclaim her own righteousness. Her idea of the matter was certainly a mistaken one. The impulse of the real evangelist is not to speak of himself, but of Christ.

The quotation which furnishes the subject of this article carries us back to that wonderful scene in the life of Paul when, surrounded on every side by his angry mob, he stood on the stairs leading to the castle, and asked of the soldier, "May I speak?" Paul was, measuring him by any standard, an orator, and he voiced his desire to speak upon this occasion, although not from a desire to display his power, nor yet to use his persuasive tongue in his own defence. When he was allowed to speak, he spoke as did Peter, as did Stephen, as did many others, not in his own behalf, but in behalf of the Master whom he served. It was not for the sake when he spoke an opportunity to defend himself before Felix

and again before Agrippa. He used the opportunity for driving home to the hearts of needy sinners the conviction of their own lost condition. Blessed is the man who uses his chance for self-defence in the defence of Him to whom he owes everything.—Lookout.

A "Year Text"

(2 Tim. 2, 19.)

What though of faith some men have made

A shipwreck on the sea of Time,
Yet still the under rocks of truth
Remain unmoved—a fact sublime!

The heart of him who trusts in God
May have repose—this seal he hath.
"The Shepherd knows his sheep," and
they
Are sure upon the smooth or rugged
path.

Then let me from iniquity depart,
Since on my face I bear as mine
My Master's name, and in my soul
That image is which is divine.

J. F. Kays.

Astonished

A Chicago business man who last year made a trip to the Philippines, brought back with him a Filipino youth, whose mental alertness had made quite an impression upon him. The Oriental was installed in the Chicago man's office as a clerk, and he did very well, notwithstanding the fact that he was a trifle shaky as to his English.

One day the Chicagoan handed the Filipino a bill for some goods purchased by a customer a long time previously. "As this gentleman seems to have no intention of settling this account," said the business man, "I want you to typewrite a letter to him, stating that an immediate adjustment of the indebtedness will soon be expected."

In a few moments the Filipino laid before his employer the following effort: "My dear Sir: This is to advise you that if you do not instantly send us the money you owe us, we shall be compelled to take measures that will cause you the utmost astonishment."

Successful Missionary Work

Writing of his work among the Japanese in Vancouver, B.C., Rev. Goro Kaburagi tells of the success that has not only enlarged the efforts put forth along evangelistic lines, but in the educational department, with the assistance of teachers from Wesley, Mt. Pleasant and Princess Street Churches, in the night school. Many of the young men have embraced Christianity. Notwithstanding the fact that the Japanese there raised a large sum on account of the recent war, and also contributed in a large measure to the famine fund, their missionary givings this year exceed those of any previous year in the history of their church.

Made Him Think

"I was a member of the Endeavor Society for two years, went to the meetings regularly, repeated my verse of Scripture and once in a while offered a sentence prayer, but somehow it did me no great good, but one night the pastor said, "We get out of a thing just as we put into it." The remark made me think and I decided to put more active work into the society and since then I have had a new Christian life." The pastor testified to the truth of the young man's confession.

Junior Department

Conducted by REV. S. T. BARTLETT, Colborne, Ont.,
 Vice-President in charge of the Junior League section of
 General Sunday School and Epworth League Board.
 He invites correspondence from all Junior League workers to
 add interest to this Department of the Era.

Grandpa's Way

My grandpa is the strangest man!

Of course, I love him dearly;
 But really it does seem to me
 He looks at things so queerly.

He always thinks that every day

Is right, no matter whether
 It rains or snows, or shines or blows
 Or what the kind of weather.

When outdoor fun is ruined by

A heavy shower, provoking,
 He pats my head and says, "You see,
 The dry earth needs a soaking."

And when I think the day too warm

For any kind of pleasure,
 He says, "The corn has grown an inch—
 I see without a measure."

And when I fret because the wind

Has set my things all whirling,
 He looks at me and says, "Tut, tut!
 The close air needs a stirring!"

He says, when drifts are piling high,

And fence posts scarcely peeping,
 "How warm beneath their blanket white
 The little flowers are keeping!"

Sometimes I think, when on his face

His sweet smile shines so clearly,
 It would be nice if every one
 Could see things just as queerly.

—Anon.

New Testament Study for Juniors at Home

St. Paul

IV.

Fourth group of twelve New Testament facts about St. Paul. Learn them with a Bible in hand. Write out the story in your own words (not more than 300), and mail your paper to Mr. Bartlett, Colborne, Ont., as soon as possible.

37. After their First Missionary Journey, Paul and Barnabas were sent to Jerusalem. Acts 15, 2-4; Gal. 2, 1, 2.
38. A Council of the Apostles was held there. Acts 15, 6-29; Gal. 2, 3-10.
39. Paul and Barnabas return to Antioch afterward. Acts 15, 30-35.
40. These two great Apostles separate in their work. Acts 15, 36-39.
41. Paul and Silas go through Syria and Cilicia. Acts 15, 40, 41.
42. They visit Derbe and Lystra. Acts 16, 1.
43. At this point Timothy is chosen to go with them. Acts 16, 1-3.
44. Several other cities are visited. Acts 16, 4, 5.
45. They also visit the parts of Phrygia and Galatia. Acts 16, 6.
46. They are directed by the Holy Spirit where to go. Acts 16, 7.
47. Come to Troas. The vision of a Macedonian man. Acts 16, 8-10.
48. They go over into Europe. Acts 16, 11.

This section of the Apostle's life is what is called his "Second Missionary Journey." It will be concluded in our next study. Review! Review!

The Bible for Children

In our last number we said that the privilege of the Junior Worker is to remove the dislike that so many Juniors feel for the study of the Bible. We say here that this will follow if the young child is taught that the Bible is a book of present day life, not just ancient history. Let the child realize that the Bible deals not merely with past events. Make it clear that the word of God is perennially modern. It matters not how old the world grows, this Book is ever new. No other book is so "up-to-date" as the Bible. We come to it, not just to learn of what has been, but what is, and is to be. It is pre-eminently the Book of Conduct. What men and women have been is there recorded, but more important: what men and women are to be is also there. It may be read in the light of present day experiences as no other book that has ever been written. We fear that to many of our Sunday-school teachers the Bible is simply historical record of what has been. That is wrong, and the child must be shown the appropriateness to him of the teachings contained in the Sacred Word. It is full of life. Living persons, stirring events, the active busy rush of soul-stirring incidents all replete with vital lessons for to-day, will come to make it real. Never think of the Bible as a dead book. Never give that idea to a child.

Juniors and Missions

We are often asked questions of method in missionary work. While too much attention, perhaps, cannot be paid to raising money for missions, too little attention may be paid to the true principles of raising money. Simply to interest the children in raising funds is not enough. Individual competition that encourages personal ambition to excel all the rest in the amount raised, by methods that may not after all be the best, is not the best thing for the Juniors. We would emphasize in this article several, to us, very important considerations.

1. Let the Juniors be taught the real purpose of the Church. "What is its object? What was the plan for it that our Lord had when he left this earth? Note: The real purpose of the Church's existence is the evangelization of the world. The Church lives for this purpose. There is no other design in the Lord's mind. There never was. There never will be any other justification for the Church's activity than her Lord's command, "Preach the Gospel to every creature." Give this idea to your Juniors and they will not be merely local Methodists, but connoisseurs, yes, universal in their interest and prayer for the success of God's work. It is not to be bounded by neighborhoods. Its field is the world. Teach the children that the church is for them; but for them to extend in all its privilege and blessing to others, until all the world shall know the truth of God.

2. Let the Juniors be taught the stewardship of money. To teach them to get out of somebody else, no matter how "good" may be the plan, is not as permanently beneficial as to teach them to give themselves. Teach them the sacred obligation of giving to God in a systematic and proportionate manner of whatever money they may possess. To instill into a boy's mind a desire to earn money that he may have it to give to God, is the best thing possible. If the child learns that what he has is not his own, that there is no such thing as an absolute individual ownership; but that what we have we hold simply as stewards of the goodness of God, he will not feel it a hardship to give. "That's mine," with a hard, selfish emphasis on the "mine," is too frequently heard as the result of wrong teaching about money.

3. Teach the Juniors the blessedness of self-denial. To give up what we feel disposed to call our own in the spirit just mentioned is the surest way to be abundantly blest. To cling to it may make us a few dollars the richer; but much the poorer in character and moral worth. The best thing that can happen many people in the church to-day would be to make just such self-denial as embodies the thought of sacrifice. There ought to be no sense of sacrifice, it is true; but there is, and it is the result of wrong training and thought about the ownership of money. The hardship of giving, the unwilling, reluctant, cheerless giving of many to-day ought to stir all Christian teachers to constant endeavor to train the children in better principles that there may be a more Scriptural generation of givers in a few years hence.

4. Teach the children the facts of Missions. There is no permanent work done without this. Intelligent knowledge of the field, its needs, its workers, its constituency, etc., are all imperative. With the wealth of material being supplied by our Young People's Forward Movement there is no apology possible for neglect or for ignorance. Mission Study Classes among the youngest of your Leaguers are the best paying ones. They are the most lasting and fruitful in results. First impression on a child's mind, first principles implanted, first resolves made, first lessons learned . . . these all unite to develop men and women who will find all necessary argument within themselves for giving to God's cause. The constant appeal for money that pauperizes the most truly noble work on earth to-day, and impoverishes too often the efforts of the most consecrated men and women in any field of human enterprise, will not be necessary if our children are all trained as it is our principle and privilege to train them.

But, N. B. If you, Christian Worker among the Juniors, are to do this work, you must be yourself a living exponent of your teachings. Do not tell the children to do what you are not doing yourself. Do not set before them in this Missionary Department any higher standard by word than you show them by example. If you are not yourself clear on the four points named above, get so before God, and then go to work to bring the Juniors under your charge up with you.

Weekly Topics

Aug. 19th.—"Harvest." 1 Cor. 9, 25.

The thought for the month is "Power." What we want to learn to-day is how we may have the power needed for abundant spiritual harvest by-and-by. What is the point that the Apostle has in view in the text set? It is represented under the figure of a "crown." He says that we may obtain this valuable possession. Elaborate the thought as much as you please under the following blackboard outline. First put the word on the board thus:

C
R
O
W
N

Whose crown does the Apostle speak of? That of the winner. Who wear crowns? The right answer from the illustration of Paul will be the word Conqueror. Then you have the words

Conqueror's
R
O
W
N

Where does Paul say that this Crown is "a crown of righteousness?" (Find

the reference.) It is not a crown representing merely outward worth; but inward. It is the worth of character, not cash. Hence put:

Conqueror's
Righteousness
O
W
N

Now the question is: will such a crown be mine. Notice that you have three letters left. They are O-W-N. What word do they spell? (Explain.) Yes, we may make this crown our o-w-n. But how? Paul speaks of a contest. There are racers. Life is a race. There are fighters. Life is a fight, etc. Whichever way we look at it these three little letters tell the story. This Conqueror's Crown of Righteousness will be my o-w-n only if it is w-o-n. It has to be won. To win I must do my best. God will help me; but He will not do my work for me. I may win! I want to win! By God's help I shall win! Make the Crown your O-W-N.

Aug. 26.—"Storms." Matt. 8, 23-27; Ps. 56, 3.

Both these references to-day show us the need of Trust. Only as we trust in God will we Triumph. If we trust and do not believe. Then make the lesson this week illustrate the truth that Trust Triumphs. On the board put:

TRUMPHS!

R
U
S
T

In elaborating the truth by story or precept you will have no difficulty in making clear the statement embodied in this finished acrostic which we have not room to work out in detail:

TRUMPHS!

Reliance on God's help
Under all trials
Strengthens us
To endure.

Scripture Biography is full of illustrative material to make this a most interesting and profitable study.

SEPTEMBER.

Thought for the month—"Our Likeness."

It is well to keep the general Monthly Topic in mind all the time. During August the thought was Power. The month's meetings should not close without a review of the teaching illustrated in Nature and in Human Experience, viz., that only as God works in these life and growth. The power of God about us brings abundant harvest to the earth. The power of God within us is absolutely needed for the harvest of the soul. This month's topics are all centered in God. They are intended to show the Juniors how high and holy God's thought for them is, and how that thought may be realized by them. Take for instance the following and see how this idea is plain:

Sept. 2.—"The image of God." Gen. 1, 26, 27.

What a sublime thought of the origin of man is given here. There is no other conception of man's origin and nature that elevates him as this does. Man by God, made like God, made for God, how high were His thoughts for us when we were created. Just here we wish to remind the teachers of a danger. It is that the children will reverse this Scripture and in their conceptions of God make Him after their own image. We must be careful to teach that God is a Spirit. To many of the little ones God is simply an infinitely enlarged man. Take care. Another point of danger. Many children, perhaps the most, are taught that they have a soul. Better will it be for the

teacher to give them the thought that each one is a soul. "Have you a soul?" "I am a soul and have a body." This was the question and answer propounded and given in the case of a sceptic and a devout Christian man once. It gives us a better truth than the too prevalent one that the body is the most important part. Not the body with a soul; but the soul with a body is the best way to put it. So say "I am a soul" rather than "I have a soul," in explaining this topic to the children. The likeness of man to God is within him rather than without. As God is a Spirit, so He made us to be like Him in our spirit. Not that God look like us; but that we, like Him, feel and desire and love like Him. This is the wise teacher's work. Let the children look at themselves from God's point of view rather than look at God from their point of view as is too often done. So will grave errors be prevented, and the loftiest desires of the youthful heart will be cultivated toward God for holy character and devoted Christian living.

Sept. 9.—"The Image Hidden." Rom. 3, 23.

The awful influence of sin is here declared. Why is it that so many people are willing to continue unlike God in character and conduct? The answer is found in the one word "sin." The spirituality that God desires in us is blurred and defaced by sin. What is sin? Do not let the children think that sin is "a little thing." Nor let them think of sin simply as certain acts that are placed in the inventory of sins. Sin is wrong thought of God, wrong relations to God, wrong purposes, wrong desires, in short,—anything that puts me into wrong attitude toward God is sin. Anything that hides God from me, anything that makes me less like God, anything that puts God and me into estrangement is sin. The pity of it that our young people are so anxious to have the whole inventory of "sins" drawn up for them that they may look at the catalogue and see if this, that or the other thing is there, and if not then they may do it. What poor weak Christians this style of living makes. What does God think of it? What will God think of me if I do it? What will the result of this be on me in my relations to God? These are the style of questions we would have our children learn to ask in all the practical affairs of life. God wants me to be like Him. I want to be like Him. I will endeavor to be like Him. Anything that makes me unlike Him I will refuse. Such thoughts are not "too deep" for the girl or boy. They are essential to permanence of moral goodness, and for lack of them many adults are at best but weak vacillating mortals. Sin is an awful thing indeed. And because it makes me unlike God, unable to enjoy God, unfit to be with God, useless before God, we should hate and avoid it in every instance. Be thorough in teaching the children of sin and its effects. Not hell in destiny as much as hell in character is most to be shunned.

Things You Have Often Seen Yet Never Seen

A house fly. A breakfast roll A plank walk. A floor paint. A town pump. A horse hide. A single nail. A machine run. A pin point. A chimney sweep. A boot polish. A pillow sham. A boat hook. A stone step. A sardine box. An apple turn over. A carpet tack. A night fall. A day rise. A bed spring. A man pull up a river. A cough drop.

Did You Ever Hear

A cherry blow? A tree bark? A fence rail? A wagon tongue? A lemon sauce? A stocking yarn?

Teddy, the Unready

I know a funny little dog,
Whose mistress calls him "Teddy,"
And when she wants to take a walk
That dog is never ready.

She's just a tiny little maid,
And fairly worships Teddy,
And so to tease her I inquired
Why he was so un-ready.

She gave me an indignant glance
And fidgeted the last fellow,
Says she, "He ain't no red-dy dog,
He's just a kind of yellow."

The Wiseness of Lady Belle

"I guess horses don't know much,"
Ellie said, thoughtfully.
She was on the front seat with Uncle
Colin. Aunt Faith and little Hop o'
Thumb were on the back seat.

Suddenly Uncle Colin pulled the reins
and said, "Whoa, Lady," and there
they were stopping right in the middle
of Nowhere—not a house anywhere
near, not even a store or a schoolhouse.

"Why, what are you stopping here for,
Uncle Colin?" cried astonished Ellie,
and Hop o' Thumb echoed, "Toppin'
here for?" from the back seat. Even
Aunt Faith looked surprised.

"For you to get out," answered Uncle
Colin, calmly. "We cannot take her any
further, can we, Lady Belle? Not a
young person that says horses don't
know mu—"

"Oh!" laughed Ellie, as if she understood.
But she hopped out and ran up
to the big gray nose and reached up on
tiptoes to rub it.

"I'm sorry I said it, honest I am,
Lady," she said. "You know something
now, will you let me ride the rest of the
way to town? She's bowing her head,
and Uncle Colin says I may!" And
Ellie came running gaily back and climbed
up on the front seat again.

A little way ahead there was quite a
steep hill—a "steepish" one, Ellie said.
Lady Belle crept down it very cautiously,
picking her steps with the greatest care.
She would not even near the bottom.
"Mercy! what a slow coach—oh, I
forgot! Excuse me, Lady Belle. But,
honest, I could run down such a little
hill as this is, even if 'tis icy—an I've
only two legs 'stead of four!" Besides,
Lady Belle's got 'creepers' on her boots,
hasn't she, Uncle Colin?"

"Yes, but they need sharpening. We'll
go to Shoemaker Ben's, Lady Belle.
Then we'll see!"

"Ho!" laughed Ellie, "Lady Belle
won't know they're sharp. That's what
I meant by saying 'honest' didn't know—"
"Mercy!" she said, but her little red
mitened hands over her mouth and laughed
again.

"Whoa, Lady!" began Uncle Colin
solemnly. Then he relented. "No, you
needn't this time. We'll go on and show
this young person in another way that it
ain't horses that don't know much."

In front of the blacksmith's shop there
was a very slippery place indeed, and it
seemed to Ellie that Lady Belle hardly
moved at all, she crept so slowly over it.
But when all four of her shoes had been
'sharpened,' and they were starting
away, horses that did fly over that long
slippery stretch of road! How she didn't
creep—mercy, no!—but held her head
high in the air and pranced along as
merrily as you please, not in the least
afraid of slipping! Just as if she knew
her shoes had been sharpened.

"Why, believe she does!" thought
Ellie aloud. "I b'lieve she knows it as
well as I do!"
And just that minute it almost seemed
as if Lady Belle turned her pretty gray
head and winked one eye at Uncle Colin!
—Farming World.

Summer Smiles

A little shoeblack looked up from his finished work, and brightly said: "There, they can't shine any more than that." Who can do more than his very best?

On a tombstone in Indiana is the following inscription: "This monument was erected to the memory of John Jenkins, accidentally shot as a mark of affection by his brother."

Lady (getting on a Thirty-Fourth Street car): "Conductor, do you stop at the Waldorf-Astoria?" Conductor: "No, madam. How can you expect me to do so on \$12 a week?"

Johnny said one morning as he looked out on the garden in early summer: "I know why the flowers grow. It's because they want to get out of the dirt."—Nice thought, was it not?

A teacher asked: "Tommy, if you gave your little brother six sticks of candy and then took away five, what would that make?" And Tommy, thinking of little Joe, said: "That would make him yell." Wouldn't it you?

Jack was caught throwing stones at another boy, and when his mother asked "When that boy threw a stick at you, why didn't you come to me?" Jack replied: "Cause I can throw stones back straighter'n you, ma." Wasn't he a bad boy?

"Willie, you'd better go right home, your mother is worrying about you," said a lady to a truant little boy. "Oh, she'll be a' right," said Willie; "she's near the end of her worrying, and I'm just beginning mine." What did he mean, anyway?

A little boy, hearing some one remark that nothing was quicker than thought, said he knew better than that: "whistling was quicker than thought. Being asked to explain, he said: "In school the other day I whistled before I thought, and got a whipping for it."

Little Mabel sat watching the coffee-pot one morning before breakfast. She asked her mother: "What is the coffee-pot singing, mamma?" "Oh, it's just singing," said mother. "I know, mamma," replied Mabel; "it's singing 'a not time.'" Wasn't she cute?

Mary was fond of the ministers, who was soon to leave for another circuit. One day when Mr. J. was at her home, she said quite dolefully, "I am sorry that we are going to have the pleasure of losing you, Mr. J.—" What did she mean, think you?

A small lad found it hard to keep awake during a long sermon on a hot Sunday, and becoming aroused and seeing that the minister was still preaching, he asked his mother quietly: "Mamma, is this Sunday or next Sunday?" A good hint to preachers, is it not?

Bob said to his mother one evening: "Charlie Brown wanted to fight me today, and I wouldn't do it, ma." The mother said: "That's a good boy, Bob, don't fight. It isn't nice for little boys to fight." "No," said Bob, "I won't, ma; I did fight him once and he licked me." Was Bob afraid, or good?

Tommy's parents thought it would be good for him to visit in the country, and told him lots of things about it. But when mother mentioned thrashing machines, Tommy said he didn't want to go. He said: "I'm not going where they thrash with a machine. It's bad enough by hand." He was surely a naughty boy.

YOUNG MAN

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A STUDY IN SPIRITUAL FORGES

BY W. H. FITCHETT, LL.D.

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