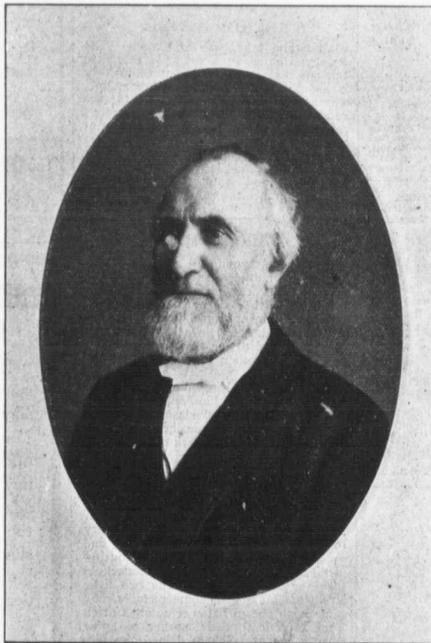


The CANADIAN
Epworth Era



REV. EDWARD HARTLEY DEWART

Vol. 5

Toronto, July, 1903

No. 7

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Pastor Felix**

By ARTHUR JOHN LOCKHART

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The late Theodore H. Rand, D.C.L., who read these papers in the original MS., wrote of them to a friend:

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C. W. COATES, MONTREAL, QUE.
S. F. HUENSTIN, HALIFAX, N.S.**What He Meant.**

LaGrand, an old negro, in the act of purchasing a coat from his employer, discovered a spot of grease on one of the sleeves, but remarked: "Guess I kin git dis out wid Hermonia." His employer laughed, and the small boy standing near said: "Father, don't laugh at Uncle Grand. He means pneumonia."

Lonesome.

When Cardinal Manning was rector of Lovington, he went to visit a parishioner, whose ten children had married and left her. Everybody's Magazine tells of the cardinal's effort to sympathize with her. "Dame, you must feel it lonely now, after having had so large a family." "Yes, sir," she said, "I do feel it lonesome. I've brought up a long family, and here I am, living alone. An' I misses 'em and I wants 'em;" but I misses 'em more than I wants 'em."

Slightly Astray.

Ministers, take care of texts! The Presbyterian says: A rumor is abroad in London that our minister at Canobury is about to remove to another sphere. There is no foundation whatever for the rumor. On the occasion of Mr. Craig's return from his holidays, and in view of his winter's campaign, he preached from the text, "I will go in the strength of the Lord God." An old lady who was present went home and said, "Mr. Craig is going." Hence the rumor.

Like the King.

Hall Caine's youngest son, Derwent, showed his mother a snapshot of a scene taken on the occasion of King Edward's last visit to the Isle of Man. The boy was a prominent figure in the picture, and Mrs. Caine said in a shocked tone: "I'm surprised to see that you kept your hat on. The other gentlemen are bare-headed."

All except the King, mother," he corrected. "I watched him, and when I saw that he didn't take off his hat I kept on mine, because, of course, he knows better than anyone else what's the right thing to do."

Many Like Him.

Rev. Mr. Haw, of Carnduff, N. W. T. tells the following story to illustrate the tendency to find a scapegoat:—A rather amusing instance occurred in my own household three or four days ago. The two little lads were looking at some pictures, and came upon one of Satan tempting Christ. They took it to their mother to know what it meant. She explained the picture, and incidentally gave them their first lesson in theology by telling them that when they wanted to do wrong it was Satan tempting them. I did not think much of the theology, but thought it would cure itself, and I said nothing.

It did so very speedily. Next day the elder little lad developed signs of kleptomania. He took something from the pantry he shouldn't have done, and when his mother proceeded to chastise him he said, "It wasn't me, mamma, it was Satan."

An Unpleasant Situation.

"I'll have to leave your service, sir," said the coachman to the trust magnate. "I'm sorry to hear that, John. Why?" "Every time I drive you out, sir, I hear people say, 'There goes the scoundrel,' and I don't know which one of us they mean."



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A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. V.

TORONTO, JULY, 1903.

No. 7.

Faith and Works.

Not in letter, but in spirit,
Doth the Lord our homage ask;
Give him not mere formal service
Rendered as a stated task.

Think no labor coarse or irksome;
Who art thou to judge or say?
Patiently perform the duties
That await thee every day.

Make toil noble, duty holy;
Consecrated, willing hands
Glorify the meanest service,
And fulfil Love's great commands.

By thy life preach thou the gospel;
By thy life prove thou thy creed;
Faith is dead disjoined from service,
Shew thy love forth in thy deed.

Lo, what blessed recognition
Ev'ry loyal soul shall see,
When there comes the tender welcome:
"Ye have done it unto Me!"

—Mabel Cronis Jones in *Pittsburg
Christian Advocate.*

A Veteran Gone.—In the death of Rev. Dr. Dewart the Methodist Church loses one of its oldest and best-known ministers. He was born in 1828, and entered the ministry in 1851. To obtain an education, he walked a long distance to school, and worked his own way, knowing something of the hardships of pioneer life. For twenty-five years he occupied the position of editor of the *Christian Guardian*, and exercised a great influence in moulding Methodist opinion on many great questions. He was a strong writer, being especially at home in controversy. The editor of this paper was associated with Dr. Dewart in the office of the *Christian Guardian* for a year, and had the opportunity of knowing him intimately. He had a kind heart and, while he sometimes gave hard blows, was possessed of broad sympathies. Having very decided opinions of his own on all questions, he was nevertheless tolerant of the opinions of others. His death was quite sudden and unexpected.

✂
"My Cannibal Friends."—None but a Christlike soul and a hero could use the phrase. But it is found in a letter of Chalmers, the martyr of New Guinea, just brought to light, in which he refers to his purpose to visit those whom he calls "my cannibal friends in the Namau district." He says: "The Akerave natives of that district killed 11 Maipans lately, and left nothing but their bones. We must get among them as soon as possible." There are those whose

first thought, in view of the savage nature of these cannibals, would have been to get well away from them. The Christian zeal of Chalmers led him to exactly the opposite conclusion. Men so wicked and cruel must be reached as soon as possible.

✂
Lies at the Root.—To a company of Christian Endeavor workers calling upon him at the White House, President Roosevelt said: "Yes, gentlemen, the work of Christian Endeavor is more important than the tariff or the trusts; for everything that promotes character and manhood lies at the very root of national prosperity."

✂
An Inspiring Outlook.—"It was striking and inspiring at the meeting of the Boston Methodist Episcopal Social Union the other week," says the *Congregationalist*, "to hear such unvarying expressions of confidence in the zest and volume with which goodness is to dominate over evil in the new century. Methodist Episcopal bishops in their speeches and letters, and Protestant Episcopal bishops in their letters of fraternal regard, all struck the same note of Christian hope and joy. The last century was one of analysis. This is to be one of synthesis. The last century was one of sectarianism. This is to be one of Christian federation."

✂
About Cheerfulness.—The following passage from "Lovey Mary" shows that Mrs. Wiggs, the sympathetic "Cabbage Patch" philosopher has lost none of her original charm: "If you want to be cheerful, jus' set yer mind on it an' do it. Can't none of us help what traits we start out in life with, but we kin help what we end up with. When things first got to goin' wrong with me, I says: 'O Lord, whatever comes, keep me from gittin' sour!' It wasn't fer my own sake I ast it—some people 'pears to enjoy bein' low-spirited—it was fer the children an' Mr. Wiggs. Since then I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid an' smile. . . . The way to git cheerful is to smile when you feel bad, to think about somebody else's headache when yer own is 'most bustin', to keep on believin' the sun is a-shinin' when the clouds is thick enough to cut. Nothin' helps you to it like thinkin' more about other folks than about yerself."

✂
Be Much in Prayer.—In one of his sermons John Wesley said: "Perhaps no sin of omission more frequently occasions spiritual blindness and decay than the neglect of private prayer; the want

whereof cannot be supplied by any other ordinance whatever. Nothing can be more plain than that the life of God in the soul does not continue, much less increase, unless we all use opportunities of communion with God, in pouring out our hearts before Him. If, therefore, we are negligent of this, if we suffer business, company or any avocation whatever to prevent these secret exercises of the soul, that life will surely decay. And if we long or frequently intermit them, it will gradually die away."

✂
Courtesy.—John Wesley was a Christian gentleman, who believed that courtesy was a part of Christianity. He said: "We are to be courteous to all men. It matters not whether they are high or low, rich or poor, superior or inferior to you. No, nor even whether good or bad, whether they fear God or not. A poor wretch cries to me for an alms. I look and see him covered with dirt and rags. But through these I see one that has an immortal spirit, made to know, and love, and dwell with God to eternity. I honor him for his Creator's sake. I see through all these rags, that he is purpled over with the blood of Christ. I love him and show him courtesy for the sake of his Redeemer."

✂
A Valuable Prescription.—Here is Dr. Torrey's prescription for men out of work, as he gave it to 4,000 men at the Sydney Town Hall during his evangelistic tour of Australia: First, get right with God; second, ask God to find you honest work; third, get out and hustle. He had never known it to fail. Once in New York he had offered a twenty-dollar gold-piece to anybody who could bring a man who had tried the prescription and failed to get work. One had accepted the challenge and got the money, but he brought it back and said he had not fulfilled the conditions. Gentlemen, try that prescription and you'll find it every time.

✂
How to Get Happiness.—The author of this incident and comment is Rev. Dr. Theodore Cuyler: "A millionaire once said to me: 'I never got real happiness out of my money until I began to do good with it.' Be useful if you want to be cheerful. Always be lighting somebody's torch, and that will shed its brightness on your pathway, too."

✂
The Sunday School.—The *Christian Economist* thinks that the Sunday School equals all other agencies put together as a feeder for church membership, and that churches make a vast and well nigh fatal mistake that slight this institution.

The Georgian Bay.

"THIS Canada of Ours" is greatly blessed with magnificent facilities for summer outings. The great lakes to the south of us, the charming "Thousand Islands" of the St. Lawrence river, the beautiful lakes of the Muskoka District, and the picturesque inlets, channels, and islands of the famous Georgian Bay are all easily available for the tired workers of the cities, and by the expenditure of a few dollars a delightful vacation trip may be enjoyed.

Our friends "across the line" are beginning to discover the scenic and health-giving attractions of Canada, and every



ISLANDS IN GEORGIAN BAY.

year sees a larger number of them seeking rest and recreation under the British Flag.

The Georgian Bay is a fine sheet of water about one hundred miles long, and fifty wide, which is traversed by all the steamers running to the northern lakes from Owen Sound, Collingwood, and Midland. To see its beauties to the best advantage the tourist should take the steamer that skirts the shore, and runs through the islands, past Manitoulin, on to Sault Ste. Marie. Another very enjoyable trip is by boat from Penetang or Midland to Parry Sound. The scenery is varied, wild, romantic, and charming. For a considerable portion of the way the route lies through narrow channels crowded with islands of all sizes and shapes.

Dr. Jesse Bowman Young, of Cincinnati, after a trip through the Georgian Bay, writes:

"One distinctive and not easily forgotten ministry of the Lake region is the tonic effect of the pure and invigorating breezes that sweep those vast watery spaces. One can breathe, and breathe, and breathe, until life becomes invested with new charms as the ozone exerts its bracing and recuperative powers upon skin, lungs, heart, nerves, blood and brain. It is a joy simply to live and to breathe! The growing appetite and the increased assimilative powers of the system find



TOWN OF PENETANG.

satisfying portions provided especially in the fish diet of that region. White fish, lake trout, black bass, and speckled trout, cooked in dainty and various fashion, combine delicate and substantial qualities with delicious flavor and the assured conviction that one is not only appeasing hunger, but supplying nutrition in needed quantities to his body. What a benediction to the land the vast fish product of these lakes and the adjacent streams and smaller bodies of water has become!"

Penetang is a pretty little town, situated on an inlet of the Georgian Bay, which is the Mecca of a large number of tour-

ists, during July and August. There is a large and comfortable hotel here, and it is usually crowded during the season. Boating, bathing, and fishing are the principal recreations.

The Triumph of the Real.

BY REV. C. W. WATCH.

THERE is no virtue in shams. The unreal may glitter in the present, but it is only the genuine that remains of value under the glare and X-rays of time. The ill-fated lighthouse, built by Winstanley at Eddystone, was splendidly



PROCESSION OF BOATS LEAVING PENETANG FOR THE CAMPS.

planned, a picture on the south coast; it appeared like a beautiful summer house, but it failed in its foundation and construction work. Three lighthouses had to be built before the one that would endure the storms was found. Adaptation and strength are the foundation stones of reality rather than external proportions and appearances. A lighthouse without real foundation stones is a mockery, and foundation stones have as much to do with character as with lighthouses. The ship, well painted, and lying at anchor in the harbor, may glitter in the sunshine, but she will need ballast as well as paint when she goes out to ride the waves of the great ocean. The astrologers of Babylon were as brilliant, doubtless, as any of their class. Their diplomas were all right, and their gowns were like unto the gowns of the scholars of that age; but the foundation stones of reality and truth were with Daniel, and in every conflict with the astrologers, Daniel triumphed. The genuine is the same one thousand years before Christ as two thousand years after and always conquers.

In 1791 John Wesley died, who by his life and labors left his impress on his age. The last half of the century is now known as the Wesleyan period. In France at that time was a young lieutenant of artillery, destined ere long to be the most remarkable man in Europe. For twenty years and more,



A TENTING PARTY.

after Wesley, Napoleon so attracted the attention and fear of Europe that he, too, left his impress on his age. But what is the estimate which time has placed on these two men. The brilliancy and courage, the selfishness and cheek of Napoleon's generalship is now called defeat. His name is not one on which to build lofty ideals. It is rather spoken of as the curse of those days; while the name of Wesley grows richer with time; a name inspirational, standing for the true in civilization, it is the blessing of those days.

Beau Brummell was born in England in 1778. Petted of royalty and pandered to by wealth; a dictator of fashion, a

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gambler, a fop. In 1801 Lord Shaftesbury was born. Born to culture, and wealth, and power. Laying aside all ease and selfishness he gives himself to the poor and helpless, the under-math of society. In recalling to-day these two men we think of the selfist as the man who "was blessed with a rattle, tickled with a straw." While we gratefully remember the philanthropist for the Christ he knew and loved. The chasm between Christ and the Pharisees of his day was not wider than is the cleavage to-day between the man of pure faith and life, and the man of no faith and indifferent convictions. The one is "absorbed with the surface and circumference of character," the other builds on its beginnings and springs; the one is pleased with earthly and sensuous delights, the other desires the things abiding for soul and mind. The foundation stones of character are not laid in the fleeting pleasures of a day, but in the "Rock of Ages." The eternal realities are in Christ. "The trees of the Lord are full of sap," and not like things ready to die. "I will set him on high," says God, "because he hath known my name." The real always comes to its coronation!

Shelburne, Ont.

The Pastor and the Boys, or How one Pastor Solved the Boy Problem.

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

IN our last chapter of "The Parting of the Ways," we gave an account of the origin and ending of a group of forty or fifty boys whose energies were unrestrained and misguided. We saw these boys of splendid prospects "Sowing



IRON CITY FISHING CLUB COOK-HOUSE, GEORGIAN BAY.

the wind, and reaping the whirlwind." In this chapter we follow the course of sixty boys banded together for helpful and holy purposes. The events and scenes in our last story belong to the pioneer days of a Canadian community. The events in this chapter took place in a community in England forty years ago. It is our hope that these two stories by way of contrast may prove on the one hand a warning, and on the other an incentive to every boy and young man who may chance to read them. It is also our desire that the reading of these "Life Stories," may help some parents, teachers and pastors, to a closer study and better understanding of the nature, need and possibility of the boy. How shall we save the boy is one thing? How shall we keep the boy saved is another thing? Both of these questions, we think, find an answer in the story which follows:

Forty years ago a most blessed revival occurred on one of the appointments of an English Wesleyan circuit. In those days a minister looked and labored for a revival every year on each appointment. At the time of which we write many adults were converted. The richest harvest, however, was in the Sunday School, where more than two hundred young people, mostly in their early teens, accepted Christ for salvation and service. If a boy is not saved in his early teens the chances are he will never be saved. "Here," as George A. Coe says, "is our nearest opportunity; here the problems are least complicated, and the difficulties smallest; yet, here we are least awake and least aggressive. The weakest point in

the church's campaign for bringing the world to Christ is the relation of the church to the young." The hopeful sign of the times, however, as he further states, is an increasing sensitiveness on this point.

The pastor on whose circuit the above revival took place, quickly realized that the only way to hold these young people



ISLANDS IN GEORGIAN BAY.

from spiritual decline, was to harness every one to some distinct personal responsibility. A number of the girls he organized for tract distribution and missionary collections. A group of boys were organized for cottage prayer meetings. Still another group of sixty boys were organized for carrying on missionary meetings. It is of this group of sixty boys we wish to write. The pastor put himself in closest touch with these boys. He invited them to the parsonage. He talked over plans of work with them. He made them feel that they were a necessity to his work. He asked for their help and he got it. It is wonderful what boys can do and will do if we only give them the right kind of a chance. The trouble is we do not half understand the boy. We forget what we were like when we were boys. Some ministers are so busy preparing their sermons and making their calls that they have no time to consider the boy problem. They ought to take time. It is a thousand fold better to save a boy than a miserable, wretched dying man. The pastor's plan in the case of these sixty boys was to get them to help him in carrying on a missionary "Forward Movement" on the circuit. The circuit had seven appointments. The idea was to have a missionary meeting at each appointment once a quarter. The minister made out a circuit plan on which definite work was assigned for each boy. If we do not help the boy in finding proper channels for his youthful energies we need not be surprised if his energies are dissipated and wasted. For these meetings three to five boys were made responsible for giving missionary information, under the care of a chairman of riper years. The group gathered at the pastor's study for prayer and counsel two or three times before the date of their appointment.



SCENE ON GEORGIAN BAY.

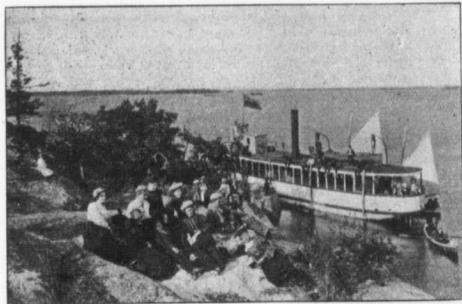
Books on topics assigned were lent from the pastor's library and their reading definitely directed. Counsel was given as to the best way in marshalling facts so as to

make them forces. At the final meeting the boys recited their speeches and arguments and received the kindly criticisms of the pastor. Then they went away to their engagements, guided by his prayer and benedictions. There are three things to be observed about this pastor—he understood the boys, he loved the boys and he gave them something to do. In these three things we have the key to the solution of the boy problem.

The boys often had to walk from seven to nine miles to the chapel. They did it cheerfully. Like the boy Christ they were "about their Father's business." Many a time, no doubt, in after years they thought of those walks and talks. They drank deep draughts of God's free, pure air. They communed with God and one another. We can believe that their hearts sometimes "burned within them as He talked with them by the way." The next best thing to being converted in the country is to make frequent pilgrimages to the country after conversion. When the boys reached the chapel, one of their number was left to light the fire and arrange the seats. The others went through the village, singing hymns and inviting the people to the missionary meeting. The crowds kept increasing like the snowball until, by the time the boys got back to the chapel, there were enough people to nearly fill it. Some of these chapel meetings will never be forgotten. They were epochal meetings both for some who listened and for some who spoke. There was hearty singing, enthusiastic speaking and earnest praying. Doubtless more than one young man received his divine commission in these chapel meetings to "go forth and preach the Gospel." That these gatherings did much to awaken missionary interest and scatter missionary information goes without saying. Not the least, however, of the good they did was their effect upon the boys themselves. This plan of the pastor gave the boys something positive and definite to do. It begat in their hearts a warm love and glowing zeal for missions. It brought the boys in practical touch with the real work of Christ and the true mission of the Church. It gave them a sympathy for souls and saved them from becoming narrow, selfish, one-sided men. It was, we believe, a chief factor in establishing every one of them in the Christian life.

Out of these sixty boys but five have been called home. Every one of the remaining fifty-five is standing to-day in some more or less important position in the Church of Christ. Six or eight are in the Wesleyan ministry. One of the five called to his reward was the Rev. Ernest Clapham, who, at the time of his death, was Home Missionary Secretary of the Wesleyan denomination.

The rest of the living boys are stewards, local preachers,



A PIC-NIC PARTY.

Sunday-school superintendents, several being missionaries in the foreign field. The one who gave me these facts is one of these sixty boys. He is well known in Canada. For many years he was the General Secretary of the Ontario Sunday-school Association. He is now the General Secretary of the Michigan Sunday-school Association, and doing a great work

with and for the young. It is the testimony of this gentleman, Mr. Alfred Day, that these sixty boys owed much, under God, to the wise pastoral care of that minister beloved, who watched for souls as "they who must give an account."

What may we learn from the facts on which this story is based?

First. That the age of greatest susceptibility and the best time for open decision and committal of the life to Christ is the earlier years of adolescence, say from twelve to sixteen or seventeen. Of these sixty boys nearly every one made their



GETTING READY FOR A SAIL ON THE GEORGIAN BAY.

decision in their early teens. This would seem to be the God-ordained time in a boy's life for adjusting himself to meet the claims of Christ and manhood. This is the time of opportunity for all those who would solve the boy problem. "Save the world in adolescence," says one, will be the new war cry of missions.

Second. The necessity of giving the boys something definite to do. There is nothing that will hold and intensify their interest more than this. It will strengthen and confirm them in their purpose and decision. It will tide them over the dangerous and delicate period of adolescence and send them out into life strong, healthy, full-orbed Christian men.

Third. The important and far-reaching work that may be done by the boys. They have the energy, the enthusiasm, the contagion and buoyancy of youth that, under competent leadership, will make them a real power and an aggressive force in any church and community.

Fourth. The need of a closer personal contact with the boys. The pastor about whom we have been writing studied the boys, knew the boys, loved the boys. This is the crucial point; if we fail here, we will very largely fail altogether in this work. The personality of the boy must never be neglected.

Toronto, Ont.

The recent discussion of spiritualism, in which we are told that the ghost of Henry Ward Beecher has appeared to a former friend, and confined himself in his message to complaining that a certain coin known as "the widow's mite" had not been returned to him, reminds us of an interesting incident in Mr. Beecher's life while he was still in the flesh. The great preacher was in England, as the story goes, and was being entertained by a gentleman who believed in spiritualism, and was himself a medium. One day he asked whether Beecher would like to talk with the spirit of his father, Dr. Lyman Beecher. Mr. Beecher replied that it would please him immensely. After the seance was over

he was asked how it had impressed him, at which, with a twinkle in his eye, Beecher responded: "All I have to say is that if I deteriorate as fast for the first ten years after I am dead as my father has I shall be a stark fool."—*Everybody's Magazine*.

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The Question of Amusements.

BY REV. GEORGE JACKSON, B.A.

"Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."—*Eccles. 11. 9.*
 ["Into judgment," not necessarily into condemnation; God will pass in review the use to which we put these things.]

THE question of amusements is one of our ever-recurring problems. Like the poor, it is always with us. In our Young Men's Guilds and Christian Associations, in our Church Assemblies, and in the Press, the subject is continually to the front; at times it becomes the question of the hour. Nor need this surprise us, for this is a question which every generation must settle for itself, and in which the decision of one generation can be but a very imperfect guide for the next. Finality is not possible here. The social environment is continually changing, so that, even though general principles remain fixed, our application of them is in need of constant revision. Hence the discussion is bound to go on.

Will the Bible help us? Yes, if we know how to use it; and I have quoted at the head of this paper one passage which will show us the kind of help we may look for in the Word of God. "Take what God has provided"—such seems to be the meaning of the words—"use it to make life bright and glad; youth was meant to live in the sunshine, but remember well, for this, as for every other gift of life, thy account is with Him." But, some one will reply, this is too vague and indefinite; it leaves us just where we were; what we want is practical advice, advice about card-playing, theatre-going, dancing, and the like; but all this does no more than place the matter in our own hands, leaving each to do what seems right in his own eyes. And, undoubtedly, the Bible does leave the matter in our own hands. That is its way, not to draft little rules, but to state great principles, which light up all our life. If, what you want is a code of regulations, you must go elsewhere. The Bible is not a book of religious etiquette, to tell us exactly what we ought to do under all conceivable circumstances; nor is it a kind of ready-reckoner to save us the trouble of using our own brains. It does, as I say, leave the matter in our own hands, and I am not going to take it out. I have no rules to give to anyone, not even the rules which guide my own practice. My aim is simply to indicate some of those facts and principles, which, whatever our final judgment may be, ought to be present when that judgment is formed.

I assume without discussing—for that surely at this hour

tion will sometimes supply all the recreation that is needed. "Whatever things are true; whatsoever things are honorable; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report"—let us fix our minds on these things, and we shall kill off most surely the desire for low or questionable forms of amusement.



A GOOD CATCH.

As for the rest, let me sum up what I have to say in two general statements:

1st. The *accent of life* must not lie on any form of amusement. We are not here to amuse ourselves. Life is not meant to be a playground, but rather a workshop, a battlefield. "Spill not the morning in recreation," says an old writer. "And on the seventh day God rested from all His work which He had made." Six days for creation, the seventh for recreation, such is the Divine order; but some will have recreation the seven days through. Such folly defeats its own end, amusement ceases to amuse, the cloyed appetite turns with loathing from the richest fare, and the satiated pleasure-seeker begins to feel "how tolerable life would be were it not for its pleasures!" The conclusion is obvious, at whatever cost amusement must be made to keep its subordinate place. If desire for it becomes like another Aaron's rod, swallowing up all the other interests of our life, we must put our heel upon it. To suffer it to become the ruling passion is to take the straight path to moral anarchy. However harmless a pleasure may be in itself, if it can only be kept off the throne of life, by banishing it from our life, so be it, it must go. If therefore our love of sport is fast developing into a mania; if novel reading or card-playing is filling us with hot feverish unrest, so that the performance of the ordinary duties of life becomes irksome, if not impossible, then there is only one thing for it, "cut it off, and cast it from thee."

2nd. But there is a further question. I must ask, not only, what is good for me, but also, how what I do may affect others. That this question ought to be asked, none will deny. The life of every one of us is hedged about by consideration of others, and no man may say, "Am I my brother's keeper?" Let me illustrate by a reference to the vexed question of theatre-going. I do not want to indulge in indiscriminate condemnation. I am not a theatre-goer myself, not even an occasional one; some of you who read these words perhaps are, but I assume no airs of superiority on that account. Of course, if our minds are quite made up, nothing I can say will make any difference. But some there are who are not wholly comfortable in the practice, and are sometimes troubled by sacred misgivings. To such let me put a few simple questions—

(c) Is your influence leading others to follow your example? Is anyone screening himself behind you? You "never countenance bad plays, or visit low theatres." Quite so; but we



BATHING IN FRONT OF THE PENETANGUISHENE HOTEL.

of the day would be wasting words—the necessity of recreation. But it may be as well to point out in passing, that we should often be rid of the problem in its acutest forms if the average young man and woman could be taught to enlarge their ideas of recreation. The ordinary Britain hardly knows what to do with a holiday when he gets one. To multitudes "amusement" suggests only "an hour of glorious life" upon the football field, or a dancing ballet girl behind the foot-lights. What is needed is the creation of as many healthy interests as possible so that a mere change of occupa-

have to deal with facts as we find them, and there are bad plays, and there are low theatres. Will those whom your example first leads to the theatres be as careful in their choice as you? You resent, perhaps, this method of argument. Why, you ask, must you give up an innocent amusement because some abuse it? Well, I do not enter further into the matter now, I only remind you that your example may lead others astray, and I ask you are you willing to face that risk?

(b) You tell me the amusement of the theatre does you no harm. Granted; but what of the harm it involves to those



"THE ROCKS," GEORGIAN BAY.

who provide it for you? Any opinion of mine as to the morality of the stage would be worthless; but I wish I had space to quote some testimonies which lie before me as I write, testimonies, mark you, not of ignorant and prejudiced "outsiders," but of men who have spent their lives behind the curtain. That there are pure men and women on the stage against whom slander can breathe no lightest word, goes without saying; but does not the very fact that these are so held up seem to show with what difficulty men keep their feet in this slipperiest of all slippery places? Before you spend another evening in the theatre, take heed that your pleasure is not bought at the price of "degraded men, corrupt women, and ruined children."

Unrest on this particular subject shows perhaps nothing so clearly as the number of lives that drift aimless and purposeless, mere flotsam and jetsam on the stream of time. Live for Christ, make Him your master. All these questions are best answered at His side. When we are living for Him many of our questions answer themselves, or drop out of sight altogether; we see things in their true proportion, they "sort" themselves, they fall into their right place, and all life gains an ordered simplicity it could never have before. "Learn of Me, and ye shall find rest unto your souls."

Edinburgh.

The Price of Promotion.

BY C. H. WETHERBE.

EVERY young person needs to keep uppermost in mind the truth that promotion in any department of systematized activity must be paid for by himself. And the price is not money, but it is unflinching energy, coupled with honest purpose and a gladness to welcome advice from all sources. No young person ever progressed unto high achievement without fighting tendencies in himself to slackness and indolence. The one dominant purpose has been that of making advancement beyond each day's accomplishment, however difficult the task in hand might be. Discouraging circumstances have not been allowed to defeat the main intention.

Thoroughness of work also enters into the purpose; and the sensible young person knows that this is as much for his own benefit, as it is for that of the one whom he works for. The story is told of a small boy who, a number of years ago, resided at Long Branch, New Jersey, and earned his living by blacking boots and shoes. Although he was well patronized, he determined to reach out for something higher. After a while he attracted the attention of an officer in an insurance company, who offered him the position of messenger at three dollars a week, although he made much more as a bootblack. He accepted the offer, and soon showed his employers that he

was a hard and honest worker. One who knew this lad's career says of him: "He was always ready to work, and when no work was given to him he usually found some on his own account. He spent his evenings, not at the cheap theatres, but in study. His early education was limited, but on his own hook he began the study of Latin, the modern languages, and history, making a speciality of insurance. In a number of years he became a highly educated man—much superior intellectually to the average college graduate of the day." He is now cashier of the company. He paid the price of his promotion in the coin of persistent hard work, with the stamp of honesty.

Holland Patent, N.Y.

How We May Work With God.

IT is a joyful thing to help God to do his great work in the world, for this is high and holy duty. God is always at work. When on the seventh day he rested from all the work which he had created and made, he entered on labors in which he works as he rests and rests as he works. But in these he needs our help. The branch can not bear fruit apart from the vine, and the vine can not yield her ruddy clusters apart from the branch. Let us consider some cases in which we may work with God.

God is eager to feed the teeming children of men, but he needs our co-operation in preparing the soil, sowing the seed and garnering the harvest.

He desires to clothe the nations and tribes of these northern climes, and with that intent prepares the wool on the sheep, the leather of the horse's skin, the silk and the cotton, the alpaca and the eider-down; but he needs our co-operation to shear the sheep, tan the skin, wind the silk, and spin the cotton, and presently the swift fingers to do what Eve did with the fig leaves.

God desires to house man, who has no power of weaving nests like the birds or burrowing holes like the foxes. For this purpose he has made clay for bricks, stone in quarries for the walls, slates for roofs, wood for beams and rafters, the silica for glass, and mortar for the interstices of the walls. But again he needs our co-operation.

We need not increase our enumeration, but it is impossible to look around our homes, our streets, or our great cities, with their telegraphs and telephones, their tram-cars and their railway trains, their motor-cars or their gas-engines, without encountering scores and hundreds of instances in which God and man have wrought together.

What a new complexion this would lend to life, if, as we stepped out from our homes, we could realize that we were going forth, not to make a living, not to earn our salary or stipend, not to amuse, instruct, or legislate for men, as our



MIRROR LAKE.

primary object, but to discover what God was doing in the world, and to give him such help as we could! It may seem a high and impossible idea, but the more one thinks of it, the more it grows upon the mind. We are bidden by the apostle to abide with God in every calling in which we were called. We know that he claimed to be a fellow-worker or co-laborer with God—and why should the significance of such a conception be reserved for the missionary or minister of religion alone?

Nothing so degrades our toil as the constant thought of the pay we shall receive for doing it. If this is liberal, we are

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apt to be cheerful and deft-handed; if it is meagre and stinted we grumble and move to it as slaves. But if we once realized that our work was with God, how eager, how quick, how strenuous would be our endeavors that we might not disappoint nor fail him. Since companionship with the great and good is always a joyful thing, it would put a song on our lips if we realized the blessed co-partnership in our toils of God.

—Rev. F. B. Meyer.

Laura, the Girl With One Talent.

A SIMPLE soul was Laura, our little neighbor who sits for her picture at this time and who, if she knew we were describing her, would be greatly annoyed and almost angry—at least as angry as amiable Laura ever gets. But she does not know it, and we intend to tell all we know



A HOUSE BOAT.

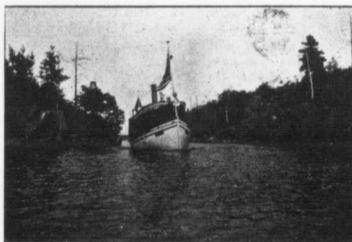
about her before she finds out that we have our pen in hand. Laura is a girl from whom you expect little, of whom people say little, and who says nothing about herself, and who expects little or nothing from herself. A quaint old Rhode Island woman once said, "Brass and brains mixed are a deal better than clear brains." Laura has not much brain and no brass. She is a fit subject for study.

Laura knows herself—her power, her weakness, her possibilities. She is one of those well-balanced souls not to be met in every morning's walk, who seem naturally endowed with power of just judgment, with willingness to accept a humble estimate, and, what is still more rare, with strong and steady purpose to make the most of themselves. As a good representative of this class Laura is a clear case of "one talent" with the good sense of five or ten. No "napkin" for the hiding of what little she has, through spite at Providence or mortification because of her friends. They all know her. She knows that they know her. And she does her best to make all she can of herself for her sake and theirs. With such gifts it is a serious question whether it is just to credit her with only one talent. Her common sense alone is a talent or more. But here she is as we have reported her, and to make good our estimate of her character we must sustain our theory concerning her by a few facts. She is what she says of herself—"a girl who can never be called smart." She is "not good at figures." She was low in "mental arithmetic," and even now she stumbles at her multiplication table, especially in the 9×8 and 12×9 . She could never see how anybody could make any sense out of algebra. She tried it and made up her mind to put her energies on something else. For geography she cared little at school and nobody ever made it endurable to her until a teacher from Boston connected geography with history in such a way as to make her interested in countries because somebody lived there whose life she had studied, or because of some fine descriptive passage in Irving or Scott which her Boston teacher had associated with the place on the map and in the book. She did remember the boundary of it because the man who lived there was a great hero in her eyes and the descriptive passage referred to was so graphic and beautiful. Laura was a poor speller and not much of a reader, and she did not wonder when, at fourteen years of age, she one day overheard her teacher say to a girl in the senior class, "That girl Laura is about the most stupid girl in the school. I wonder what she will ever do. Laura did not try to overhear that. And when it came it stung. Indeed it did sting. And it continued to sting.

Perhaps you think Laura made up for other deficiencies in her music. Sometimes girls poor at "suns" are good at "songs." But Laura couldn't sing any better than she could cipher, and she had so little taste for instrumental music that, after trying to handle the piano, she gave it up entirely. She soon found that there were some things that other girls could do that were impossible to her. She could never shine in society as a conversationalist. She could never be a fine player on stringed instrument or organ. She could never sing or be a professor of mathematics or teach in a grammar school or be a public elocutionist or lecture on temperance. She was no artist in crayon or paint. She had no taste for shop-keeping. She didn't want to work in a factory. Indeed, there was no immediate need that she should earn her living. Her father loved to take care of her, and her brother Sam always said that "Laura shall be an old maid and live with me." Poor Laura—with no talents and no destiny! She felt it more than you could say it. But she did not succumb to it and lie down to die nor sit down to "mope." She loved to hear her father and the minister read about the man with one talent. "That's me," she said to her mother one day; but was he not a silly thing to bind up and bury his talent? "I'm not going into the burying-business, mamma." And her mother smiled and wondered if many mothers had as brave a girl to be proud of. Now you think we are going to tell how Laura went into the kitchen and learned to bake and broil and stew and stir and how she made herself famous all through the town for the best bread, the nicest steaks, the most delicate cake and all that sort of kitchen achievement. We intend to do no such thing. She did a great deal of kitchen work and she did it well and was a little proud of it. Some time we may tell our readers about Laura's kitchen career, if they really wish to know, but her "one talent" was employed outside of the kitchen. It turned out to be a talent in one of the finest of the fine arts.

Let us review her resources. We take an inventory, as merchants say. Self-knowledge; as to arithmetic and algebra—minus; geography and history—moderate; orthography, rhetoric and elocution—deficient; no voice, no music, no conversational power; artistic skill at the minimum; no commercial ability. A girl with a father and mother, with brothers and sisters and One Talent. What Laura's one talent is we set ourselves at work to find out.

Laura slept soundly. The pillow was welcome at night and the parting was hard in the morning. When the first



A NARROW CHANNEL IN THE GEORGIAN BAY.

bell rang she wished she could pull the tongue out of it and hide the brazen disturber of her peace beyond all power of finding. She thought it would be so delightful to sleep for two hours more or one hour or thirty minutes or—fifteen minutes. But scarcely had the echo of the bell died away before Laura had summoned herself and commanded herself and in due time—without too much speed to prevent the well-doing of all that had to be done and without too much slowness to break the morning order of the household below stairs—she reported hers if for duty wherever that morning the line of duty had been cast. She always came in with a cheerful smile and a hearty salutation. The girl in the kitchen used to say: "When Miss Laura comes in a mornin' I shield my poor eyes for the brightness." It was Bridget's blarney, but when you know Laura you will excuse Bridget's extravagance. Usually one or two of the children had to be buttoned or hooked, combed or coddled and who could do it so

well as Laura, who greeted a chance of that kind as she would a streak of sunshine or a whiff of air from fields of new-mown hay! "They love it and I love it," she said.

A greeting, a kiss, a playful sally, a lively question, were ready for father and mother. The voice that could not sing was music itself in home speech; and if its owner could not talk at breakfast about Gladstone's policy or the definition of beauty given by the last night's lecturer in Osmond hall, she could ask questions enough to keep everybody talking, each in the line of his liking; and without knowing how wise and strong she was, Laura One Talent used her love and common sense and tact in keeping peace at the table, repressing uncomfortable topics, drawing out people according to their bent and ability; and too "stupid" to say much herself, she was sagacious enough to play the general with the wit and wisdom of all the rest. And if they—"all the rest" of the household—had a good time, Laura was happy.

Our young friend was not "perfectly beautiful," but she was not "homely." She was "sweet and clean," as someone put it. "I cannot be beautiful, but I can be pure," she said to herself. And if ever there was a girl who kept her teeth perfectly clean, whose nails were always in good order, whose person was all that water and soap could keep it, whose clothes were like the "King's daughter," in the psalm, that person was Laura. Her hands could not always be soft and white and like a picture, because she worked. She was worth something and could not afford to have hands of alabaster. Laura knew how to work and still keep her hands presentable. She gave attention to them and yet did not neglect to labor with them. People said, "Isn't it wonderful that with all the work she does, her hands always look so well?"

She was not a particularly smart girl, but she said, "I'd ten times over rather have people say that than to say, 'No wonder she has such fair hands—the lazy thing!'" And people do say such things about girls. Laura was not graceful. She could not bow a "regulation" bow. She got along well enough while she did not try to be graceful. Therefore she did not try. She said "good morning" and "good evening" in plain English and with a quiet bowing that could scarcely be called a bowing of the head. She knew she was not a belle nor a prodigy and therefore acted out, with no assumed and confessed self-depreciation, her own real self—Laura One Talent. For in fact she has messages and inscriptions from the King of her life that gave her more self-respect than a great many "gifted" people have, and the joy of her life was so great at times that she did not know how to express it. So she turned her joy into work.

Poor Laura! If she could only master geometry and quote Shakespeare and delight parlors with repartee humorous as Sidney Smith's or caustic as Swift's! If she could only play on the piano or paint pictures or decorate china or discuss philosophy! But, poor child, she can only comfort people and brighten their lives and help them to be patient and put love into the hearts of servant-girls and joy into the souls of little children and make heaven more real and duty more noble and death only "a grey eve betwix two shining days!" Poor Laura! What a pity her life is such a failure! Is it a failure? And I heard the voice of the King: "She hath done what she could."

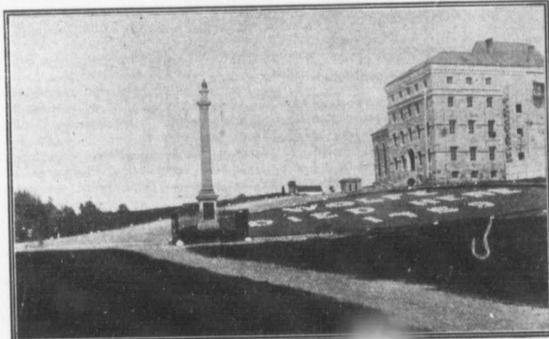
Laura's one talent is an idea—a thought of a life in which one's whole energy is concentrated upon being and doing all that one can. It is the keynote of her life. It is the king of the soul. She says "If I with one talent work up to my measure, my life in its measure becomes a full life: and if I cannot become great I may be useful. If I cannot sing I may live a poem. If I am not rich in money, I may be rich in motive and royal-souled, and help people to be true and to use their larger powers as I try to use my limited powers—at their best and for the best. Though what I give may be small, it is my all. Though there be little done, it may be well done." Verily, life may be a "success" even though it be lowly life,

plain service becomes a work of art, and simple and sincere souls be accounted more worthy than souls of genius. It is high praise for the King to say, "She hath done what she could."—*Bishop John H. Vincent.*

Quebec.

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

QUIRINT, battle-scarred Quebec is a most wonderful city; the Gibraltar of America, standing like a living Sphinx to guard the portals of this continent. Quebec is the oldest, or one of the oldest cities of America, built by white men, and may be termed a patch of Baronial and Middle Age architecture and stronghold, beautified by modern taste and thrift, for tourists from far and near to look upon in wonder. The first view of Quebec from the steamer's deck is thrilling. Canadians should study every nook and cranny of Quebec, for every foot and stone and shore is crammed with interest. That proud and gigantic river of Canada, the St. Lawrence, flows majestically past the same river that for a thousand years has floated Indian canoes, ships of explorers, merchantmen, and battle fleets of Britain and France. The long grass and shrubbery seem to speak of soil enriched by the blood and bodies of heroes, who fell. For miles away, the city outskirts, as well as the city limits, are crowded with battle-grounds, or spots where navigators like Cartier, and



WOLFE'S MONUMENT, PLAINS OF ABRAHAM, QUEBEC AND GENERAL HOSPITAL.

martyred missionaries like Lalemont trod. No city of the world has grander scenery.

You cannot see Quebec in a day. Many are necessary. As you stand on Cape Diamond, within the Citadel, you can look far away towards the sea and view mountains, and water falls, and islands. Everything bears the impress of the Sons of Mars, whether of the feather-plumed Indian, or British and French. The strong walls and ramparts of Frontenac's muzzle-loaders point in every direction, but especially over the river, the approach of invading foes. You pat them and think of the thunder they once created, but they are only relics, for modern cannon guard the city now. Pyramids of old cannon balls greet the eye frequently, and lines of old-time fuse shells mark noted spots in the thoroughfares and public gardens. Muskets, swords, bayonets and Indian weapons are also visible.

In the Citadel you are allowed to see and examine some things, but not all. A small cannon weathers the years. The soldier tells you it was taken from the colonists at Bunker Hill. Our United States cousins examine it carefully. A spring of water bursts up within the Citadel as if to provide it, even in prolonged siege, with needed drink. Then you lift your eyes eastward to see Isle of Orleans, or Isle of Bacchus, so famous because of Wolfe's landing and the French freship attach; then to the left on the north shore, like a white sheet of muslin suspended aloft, the Montmorency Falls are seen. On either side of its mouth are scenes of battle strife between Wolfe's and Montcalm's forces, while nearer

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still to the left is the identical place where Cartier anchored, in the St. Charles River, his three ships during winter. You reach all these by a suburban R.R.

Visitors from Uncle Sam's country are often met. They silently and gravely look upon the gorgeous vision of land and water, and fortress as if thunderstruck and ready to say—"We wish we owned this."

By all means, have a ride in a caleche, but do not credit all the stories of the cabbies. See St. Foye monument; stand under Wolfe's monument on the Plains, and think of Gray's Elegy, which the hero quoted. Go to the Ursuline Convent and see Montcalm's grave, fittingly scooped for his body by a bursting British shell; then see Hotel Dieu, where the bones of massacred Lalemont and the skull of Brebeuf lie. Then go to Wolfe's cove, and climb the heights which the red coats scaled; mark the terra cotta cottage on the spot occupied by the French guard, follow the track of the army to the battle ground where

"Firm paced and slow a horrid front they form,
Still as the breeze, but dreadful as the storm."

Then bring the past into review, as Montcalm from the amparts saw at sunrise the scarlet British lines; recall the bugle blast, the bloody struggle, the smoke, thunder and charges, the heaps of dead and dying on the sod now shadowed by the tall granite shaft topped with Grecian helmet and sword and bearing the inscription—"Here died Wolfe victorious;" then listen to the tumult of defeat amongst brave Frenchmen and roars of the victors, both sides equally gallant. Then hear the muffled drum over the slain, and see the fleur de lis—the eagle flag of France flutter down from its long home on the grim fortress, and the great red-cross lion flag of Britain ascend to float as protector over a mighty Dominion of varied races and tongues, merged in a world's wonder—the "Young Giant of the West."

"One flag, one land, one heart, one hand,
One nation evermore."

Toronto, Ont.

Good Manners and Religion.

PERHAPS the majority of us have come to look upon courtesy as something which has to do with society rather than with religion, and yet whatever has to do with our relation to men has to do with religion. The religion of Christ is more than politeness, and it certainly embodies it. The Bible welds the service of God and the service of man together. From Bible glimpses of life, both before and after the kingdom of Christ was set up, we see that courtesy, and especially in the matter of entertainment, was a prominent characteristic of godly men and women. When the seventy were sent out, much was made of the courteous treatment on which their stay in village and household was to depend. If this were denied, they were not to tarry.

But what are good manners? The manners of one who is good himself? Yes, and more. He who desires to give pleasure to others will not be above acquiring what we call the small courtesies. Courtesy may have many ways of expressing itself, but it is but one thing: the thought for others rather than for self. To try to cultivate courtesy as an exterior grace must always be a failure in the end. One who does this will, sooner or later, be taken unawares when he has forgotten, or has not had time to adjust the mantle which he proposes to wear when there is some one to look at him. On the other hand, the courtesy of a large, unselfish heart is a never-failing fountain. The man who has such a heart does not have to think to be courteous; he is that without thinking. It is a part of his nature.—*Lookout.*

Keep It To Yourself.

ELBERT HUBBARD is responsible for saying: "Do not dump your woes upon people—keep the sad story of your life to yourself. Troubles grow by recounting them." Isn't it strange if anything afflicts us bodily or mentally how quick we are to "dump" it upon the shoulders of someone else? We need a certain amount of sympathy in this life, it is true, but how few persons realize that at least one-half of their much-talked-of troubles fails to elicit enough sympathy to make it pay for the telling. The story of another's pain or sorrow affects us strongly the first time we

hear it, but when it has been repeated several times it ceases to affect as at first, and at last it becomes only a weariness. The trouble with the majority of us is that we forget that other people are carrying unpleasant burdens of pain and weariness, that they have their full share of discomfort and are longing for some avenue of escape, and if when they try to forget themselves by turning to brighter things we throw even one little dull gray shadow over their efforts, is it natural to suppose they will feel very deeply interested in that shadow, or that they will not be inclined to look around for someone who will radiate a little undulated sunshine to dispel their weariness? Too much of a demand on the sympathies may "go on to one's nerves" after a time and render us incapable of being even justly sensitive to another's real or imaginary woes. After all, many of our troubles are spectres of the imagination, or merely the result of a little nerve exhaustion that would right itself if we would cease to worry and try to forget everything unpleasant in the past, for just so long as we dwell upon all that has troubled us—just so long will we be unfitted to extract the best out of the present, or keep alive a hope for the future. If we must suffer (and it seems there is no escape) let it be as silently as possible so that like an epidemic our unpleasantness will not spread to darken other lives.—*Burlington Hawkeye.*

The Book.

THE book I love in winter time is printed black and white—A book to read before the fire upon a chilly night; A tale of high adventuring, a tale of woe and joy; With many pictures intermixed, the kind that suits a boy; A ship, a cruise, a lad at sea, a purpose to defend, And everything to come aright before the story's end.

But when the summer time is here I love another book, Not told upon a printed page, but gurgled by a brook, And whispered by the eager pines, and thundered by the sea, And gossiped in a dialect by every passing bee, There is no story in the world which I have ever seen To equal nature's volume, where the leaves are all of green.

The book is ever open at the most exciting page To suit the reader, old or young, of any taste and age. The pictures are in colors fair, the plot is ever new— However wild or wonderful, you know it all is true. The book will last a lifetime long, and, best of all, my friend, Each summer 'tis "continued," and it never has an end! —By *Abbie Furcued Brown, in Youth's Companion.*

Are You a Jonah?

GOD told Jonah to go to Nineveh. Jonah didn't want to go and so he ran from his duty and tried to get away from G-d. And how rapidly he went! He "rose up to flee," "went down to Joppa," "found a ship," "paid the fare," "went down into it" to go "from the presence of Jehovah." Having started down the hill he could not stop.

So it usually is. Here is a man who stays away from prayer meeting because of a business engagement. Pretty soon it is a social function that keeps him away. Then he goes with some friends to the "show." Next he stays at home on Sunday night because company comes in, and of course it would never do to suggest that they all go to church. Not long after this he gives up the Sunday morning service that he may read the Sunday paper and then he spends the day at the park because he "works all the week and has no other chance to get a breath of fresh air." By and by he enters a business that is not exactly in keeping with a devoted Christian life and stays from church altogether. He now begins to drink and is just as great a fugitive from God as ever Jonah was.

Or take this young man. He has a godly home, pious parents and a good Sunday-school teacher. By and by, however, he tires of church and stops going. He can't face the teaching at Sunday-school; he is afraid some one will speak to him about his soul's salvation; he frets at restraint; he leaves his home, his parents and his friends; he goes out into the world to associate with the ungodly and to "learn the ropes." Poor fellow! He will soon sink into sin as deep as Jonah sank into the sea, and will be as completely swallowed by the iniquities of the world as Jonah was by the fish of the deep.—*L. L. Henson, D.D., in Baptist Union.*

Anecdotal.

General Sherman's Sharp Retort.

General Sherman could say the most pleasing and tactful things, and yet no one could be more sarcastic.

He was attending a large reception at Fort Leavenworth once when a youth approached him and said familiarly, "What a great bore these things must be to you, general?" "What's that?" asked General Sherman, quickly.

"I say," repeated the other, "it must be such a bore to you, meeting a lot of people you don't know, and making them feel that you do remember them."

"Yes, yes," replied the general; "now, for instance, I don't know who you are."

Praise for the Organist.

At the first performance of a new church organ, no one in the audience was better pleased than the maid employed in the organist's family.

"So you liked the music, did you, Mary?" said the organist the next morning, reports of her enthusiasm having reached his ears.

"Oh, it was just grand," replied Mary, "the grandest I ever heard!"

"What did you like best?" asked the organist, moved by the glowing eulogy.

"Oh, I don't know that," said Mary. "But there was one place where you came down with both hands and feet at the same time; that was about the best. It sounded like the steam-roller coming down the street!"

An Appreciative Listener.

Stories of good Bishop Whipple, of Connecticut continue to crop out wherever clergymen meet. One just told at the General Theological Seminary relates to his first sermon in the parish to which he was called just after he was ordained. He was rather nervous when he began to preach, but as he progressed he noticed an old man in a front pew who seemed intensely interested in the sermon. Whenever the preacher made a point the old gentleman nodded vigorously in approval. This was very encouraging to the not overconfident parson, and after the services he inquired who the man was.

"The old man in the front pew?" answered a vestryman. "Oh, he is one of the harmless inmates of the insane asylum around the corner."

A Biblical Name.

A well-known Germantown man has a colored coachman who is the proud father of nine children, all with Biblical names. Recently the tenth arrived—a boy. Shortly after this interesting event his employer spoke to the coachman about it, saying:

"Well, Ephraim, I hear you have another boy. I suppose you will name him after some famous person in the Bible."

"Ya-as, indeed," replied Ephraim,

"I'se gwine name him Halloway."

"Halloway?" mused Ephraim's employer. "I don't seem to remember Halloway in the Bible."

Ephraim gave a pitying smile. "I'se gwine name him Halloway aftah de Lawd," he explained. "Doan yo' remembah de Lawd's Prayer?"

"Yes; but I don't remember Halloway."

"Dat's funny," said Ephraim. "Why, it's right at de start, where et says: 'Ouah Father, who art in heaben, Halloway be Thy name.'"

Duty Before Work.

A London preacher had an interesting experience not long ago with a hungry man. The mendicant explained that he had found it absolutely impossible to get work. He had applied everywhere, always to be turned away, and at last nothing remained for him but to beg from door to door for the food that was necessary to keep life in his body.

The clergyman's heart was filled with pity. The poor man seemed to be honest, and after being furnished with a good meal he was asked where a message would reach him. He gave an address and went away.

Then the preacher sat down to think the matter over. He knew of no work that he could find for the man, but he decided to invent a job.

This gentle fiction could continue until something turned up, and in the meantime the unfortunate one would not have to be humiliated by knowing that he was living on charity.

Accordingly the next day the preacher sent a message to the luckless man, saying: "Come at once. I have a position for you. We need a man to clean our schoolhouse and keep it in order."

He received an immediate reply as follows: "Sorry I can't come. I have to march with the unemployed to-day. Would to-morrow do?"—*Chicago Record-Herald.*

An Entertaining Evening.

There is usually a period in every young man's life when his idea of having a good time means being away from home. He forgets what the father of the young man in this story from the *New York Times* took effective means to make his son remember. The young man had to work till six o'clock, and had got into the habit of staying down town to dinner and spending his evenings at the theatre or in calling on friends. One afternoon his father came to him and asked him if he had any engagement for the evening. The young man had not.

"Well, I'd like to have you go somewhere with me."

The young man himself tells what happened.

"All right," I said. "Where shall I meet you?"

"He suggested the Columbia Hotel at half-past seven; and I was there, prepared for the theatre and a lecture on

late hours. He had combined the two on several previous occasions. But when he appeared, he said he wanted me to call with him on a lady. 'One I knew quite well when I was a young man,' he explained.

"We went out and started straight for home.

"She is staying at our house," he said.

"I thought it strange that he should have made the appointment for the Columbia under those circumstances, but I said nothing.

"Well, we went in, and I was introduced with all due formality to my mother and my sister.

"The situation struck me as funny, and I started to laugh, but the laugh died away. None of the three even smiled. My mother and sister shook hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated.

"It wasn't a bit funny then, although I can laugh over it now. I sat down, and she told me one or two anecdotes of my boyhood, at which we all laughed a little. Then we four played games for a while. When I finally retired I was invited to call again. I went upstairs feeling pretty small and doing a good deal of thinking."

"And then?" asked his companion.

"Then I made up my mind that my mother was an entertaining woman and my sister a bright girl.

"I'm going to call again. I enjoy their company and intend to cultivate their acquaintance."—*Youth's Companion.*

He "Earned" the Money.

One is always interested in the pranks of boys and girls, and especially in their first efforts at money-making. The story of Mark Twain's first effort in this direction is interesting, as it is original. A fellow-traveler familiar with the facts asked Mr. Clemens if he remembered this occasion.

"Yes," answered the humorist, "I have a distinct recollection of it. When I was a youngster I attended school at a place where the use of the birch rod was not an unusual event. It was against the rules to mark the desk in any manner, the penalty being a fine of five dollars or public chastisement.

"Happening to violate the rule on one occasion, I was offered the alternative. I told my father, and, as he seemed to think it would be too bad for me to be publicly punished, he gave me the five dollars. At that period of my existence five dollars was a large sum, while a whipping was of little consequence, and, well, that was how I earned my first five dollars."

"Who is that young woman playing the violin solo?" asked the young man who had gone, somewhat against his will, to an afternoon tea. "Miss Brown, the eldest daughter of our hostess." "And who is her accomplice at the piano?"

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Quiet Hour.

The Soldier and His Sword.

BY REV. F. W. HOLLINRAKE.

The soldier is the Christian—the sword is the Word of God. Paul uses this military term in describing men and women who are believers in Jesus—and when exhorting them to arm themselves fully he said, “and take the Sword of the Spirit which is the Word of God.”

1. Let the League soldier have his regular time for sword practice. The quiet hour of the morning before reporting for duty is the best—if not then the quiet hour of the evening before retiring to rest. Moments spent in sword exercise in the dawn give hours of victory during the day.

Do you neglect this exercise, dear soldier, because you have not Instructor or Trainer or Helper? If so I would recommend you to secure “Daily Bible,” published by *World's Morning Watch*, Clifton Springs, New York. Its assistance will only cost you 40 cents a year. Ten or more copies to one address 20c. a year. Get nine others to unite with you and you will soon find that this weekly instructor will make you a more proficient swordsman.

2. Let the League soldier dare to unsheath his sword in putting to rout the enemy. Although he comes in many forms and assaults, by both fair and foul means, yet Our Sword is all-powerful. Never mind being so ambitious as to charge a whole company—take one at a time. “And they slew every one his man.” 1 Kings xx. 20.

An American soldier once said that he could fight the whole British Army. When asked how he could do it, he said, “Why this is what I would do. I know I am the best swordsman in the world, so I will go out and challenge one Britisher and kill him. Thus” said he, “I only want time enough and I will kill the whole British army.” His was a foolish boast, but his words bring out clearly what believers must do if the world is to be conquered for Christ. As League soldiers this is the holy warfare in which we should engage to day—bringing every one by the use of our sword down to a point of death—to sin.

Grimsby, Ont.

What Hath God Wrought

In a conversation with Prof. S. F. B. Morse, the inventor of the telegraph, Rev. George W. Hervey asked him this question:

Professor Morse, when you were making your experiments yonder in your rooms in the university, did you ever come to a stand, not knowing what to do next?”

“Oh, yes; more than once.”

“And at such times what did you do next?”

I may answer you in confidence, sir,” said the Professor, “but it is a matter of which the public knows nothing. Whenever I could not see my way clearly, I prayed for more light.”

“And the light generally came?”

“Yes. And I may tell you that when

flattering honors came to me from America and Europe on account of the invention which bears my name, I never felt I deserved them. I had made a valuable application of electricity, not because I was superior to other men, but solely because God, who meant it for mankind, must reveal it to some one, and was pleased to reveal it to me.”

In view of these facts it is not surprising that the inventor's first message was, “What hath God wrought!”

An Honest Heathen.

“In what manner do you transact your worldly business? I trust, with diligence. Whatever your hand findeth to do, do it with your might; in justice, rendering to all their own, in every circumstance of life; yea, and in mercy, doing unto every man what you would he should do unto you. That is well, but a Christian is called to go still farther—to add piety to Justice, to intermix prayer with all the labor of the hands. Without this all his diligence only shows him to be an honest heathen.—*John Wesley.*”

The Secret of Happiness.

You seek happiness in your fellow creatures, instead of your Creator. But these can no more make you happy than they can make you immortal. If you have ears to hear, every creature cries aloud, “Happiness is not in me.” All these are in truth “broken cisterns that can hold no water.” Oh, turn unto your rest! Turn to Him in whom are hid all the treasures of happiness! Turn unto Him “who giveth liberally unto all men,” and He will give you “to drink of the water of life freely.”—*John Wesley.*

Influence of a Holy Life.

Like the seed which the wind wafts into hidden glades and forest depths, where the sower's hand could reach to scatter it, the subtle germ of Christ's truth will be borne on the secret atmosphere of a holy life into hearts which no preacher's voice could penetrate, where the tongue of men and of angels would fail; there is an eloquence in living goodness which will often prove persuasive. For it is an inoffensive, unpretending, unobtrusive eloquence; it is the eloquence of the soft sunshine when it expands the close-shut leaves and blossoms—a rude hand would but tear and crush them; it is the eloquence of the summer heat when it basks upon the thick-ribbed ice—blows would but break it, but beneath that softest, gentlest, yet most potent influence, the hard, impenetrable masses melt away.—*John Caird.*

Unconscious Signs.

“Men carry unconscious signs of their life about them. Those that come from the forge and those from the lime and mortar and those from the humid soil and those from dusty travel, bear signs of being workmen and of their work. One need not ask a merry face or a sad

one whether it hath come forth from joy or from grief. Tears and laughter tell their own story. Should one come home with fruit, we say: ‘Thou art come from the orchard;’ if with hands full of wild flowers: ‘Thou art from the fields;’ if one's garments smell of mingled odors, we say: ‘Thou hast walked in a garden.’ But how much more, if one hath seen God, hath held converse of hope and love and hath walked in heaven, should he carry in his eyes, his words and his perfumed raiment the sacred tokens of divine intercourse!”

—*Henry Ward Beecher.*

The Spirit-Filled Life.

This age calls for a religion, intense, sympathetic, practical, wise, and fire-filled. Every Christian should count one in the great battle for God, every man should strive to do something this year which cannot be screwed down under the coffin-lid and buried with him. The crying need of our whole work is a return to the doctrine and experience of a Spirit-filled life. Methodism used to lead in this, but other denominations are passing us in literature and experience of this anointing. Without it, committees will prove a rope of sand, revivals will diminish, and the church become an educational and social club. With it, service will be a joy, sacrifice the law of life, the gates of the kingdom will be thronged with seeking souls, and the gates of gold will open earthward, flooding our hearts and homes with the music and radiance of heaven.—*Rev. E. E. Scott.*

“Love Not the World.”

Love it not, and yet love it. Love it with the love of Him who gave His Son to die for it. Love it with the love of Him who shed His blood for it. Love it with the love of angels, who rejoice in its conversion. Love it to do it good, giving your tears to its sufferings, your pity to its sorrows, your wealth to its wants, your prayers to its miseries, and to its fields of charity, and philanthropy, and Christian piety, your powers and hours of labor. You cannot live without affecting it, or being affected by it. You will make the world better, or it will make you worse.

God help you by His grace and Holy Spirit so to live in the world as to live above it, and look beyond it and so to love it that when you leave it, you may leave it better than you found it.—*Guthrie.*

How easy it is to tear a piece of paper along the line in which it has been originally folded! How easy it is for a second temptation to overcome when the first has been yielded to! A sin that has once gained the victory over our moral nature has put a fold, as it were, in that nature, and destroyed its straightness and smoothness, so that when the same temptation comes a second time it seeks the weak point which it had formerly made, and along that line of least resistance we are turned from our righteous principles and strong resolutions.

Hints for Workers.

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, "Tis sweet to live";
Somebody said, "I'm glad to give";
Somebody fought a valiant fight;
Somebody lived to shield the right;
Was that somebody you?

—Selected.

Training Needed.—There is no place in the modern world for the unskilled; no one can hope for any genuine success who fails to give himself the most complete special education. Good intentions go for nothing, and industry is thrown away if one cannot infuse a high degree of skill into his work. The man of medium skill depends upon fortunate conditions for success; he cannot command it, nor can he keep it. The trained man has all the advantages on his side; the untrained man invites all the tragic possibilities of failure. —*Hamilton W. Mabie.*

Do More and Talk Less.—Rev. S. Matthews, of the First Presbyterian Church, Seattle, has given his people some good advice in an address recently issued: "Your pastor expects every member of his force to do his duty. There is no time nor place in this force for the grabber, the growler, or the grumbler. Each must be up and doing. Let your motto be—I will do more and talk less. All commercial schemes, sales or fairs are things of the past. The future will have but one object, namely, the spiritual development of the members and the salvation of every sinner within the reach of our influence. Love one another. Forgive and forget. Bury self and hold up Christ. Give liberally. You must pay all debts; that is a part of our contract. Be consistent in all things."

Life a Rehearsal for Heaven.—I learned a lesson this morning that will always be helpful to me. A friend was telling me of an incident in her life as a musician. Her husband had arranged a musical entertainment for the benefit of some charity, and my friend was playing the organ and leading the band of music as well as the choir boys, but in the midst of it all she became so fascinated with the fine execution of the band and so delighted with the singing of the choir boys that she ceased playing and listened. All at once her husband rushed up to her, exclaiming: "Don't you know that you are leading? They are waiting for you!" In an instant her hands were on the organ, and she resumed her leadership. How quickly I saw how careful we must be. Others are following us and we must not stop. When Christ said to Peter, "I have prayed for thee, that thy faith fail not," he had his mind on others. My friend said afterward, when she realized what she had done, she was almost overcome at thinking how serious a matter it might have been. I am sure we do not know what our keeping the music of

faith and hope and love going is doing for others. "No man liveth unto himself." I suppose all of life is only a rehearsal for the perfect concert of heaven, but we have our part to play, and others are following us, whether we know it or not.—*Mrs. Margaret Bottome.*

Personal Work for Souls.—Another idea, not a new one, which the church of the future must adopt on the part of its entire membership, is that of personal work for the salvation of souls. The time has passed when the preacher or the class-leader can be expected to do it all. There was an era when the pastor especially was regarded as a sort of ecclesiastical locomotive, and his puffing and shouting were considered all-sufficient to pull the whole church into glory. But it is different now. We understand better that there is a work for all, great and small, rich and poor, wise and simple. God has something to be done within the range of every capability. The thought should be emphasized, too, that the particular task laid out for each individual is something which no other person can do as well. If we fail to perform it we fall short of our obligation and lose the blessing and added strength which certainly follow in the wake of every duty faithfully performed. The church of the future will gain in power and influence in proportion as its membership is impressed with the necessity for personal activity. In this connection it is interesting to note that of the twelve disciples Jesus himself called John, Andrew, Philip and Mat-

thew. Andrew brought Peter, John brought his brother James, Philip called Nathanael, and we have reason to believe that all the rest were added to the group through personal solicitation. The same idea prevailed through all the early church history, and to-day we are forced to the conviction that the church will mightily prosper if its members can be generally induced to accept responsibility and enter upon the duties which God would have them do. There is no danger of backsliding if one is actively engaged in church work. Activity means life, and the church thus induced must move forward to new victories. The prayer of every Christian should be for an active, consecrated church membership for, with such a power, the evangelizing of the world is inevitable.—*Gov. Mickey.*

To Overcome Evil.—A good way of overcoming an evil habit is by engaging actively in something better. Doing right with all our energies is, for the time being at least, a sure antidote to a temptation to do wrong. An old farmer was inclined to whip his oxen impulsively, as he went along the country road. This habit troubled him as well as the oxen. He found that his best way to overcome it was by deliberately singing "Old Hundred"; then he didn't want to break in on a sacred song by lashing his oxen. A jig tune might not have helped him but a psalm tune did. There was a lesson for some of us, as well as relief to the oxen, in that farmer's experience. —*Sunday-School Times.*

Prominent League Workers.

REV. A. B. HIGGINS, B.A.



THE President of the Nova Scotia Conference Epworth League is Rev. Adam B. Higgins, B.A., of

Middleton, N.S. He was born at Middle Musquodobit, Halifax Co., Nova Scotia, about thirty-five years ago, and can therefore still be reckoned among the young men. He graduated in Mount Allison University in 1890, and has been stationed at River Hebert, Hebron, Canning, Parrsboro', and Middleton, all in the Nova Scotia Conference. He is an energetic worker, and a good singer. At conventions, camp-meetings, etc., he usually acts as a "precentor."

Mr. Higgins has always taken an active interest in young people's work, and has never hesitated to do any work that might be laid upon him. He will be one of the speakers at the coming International Convention in Detroit, and is also one of the promoters of the Summer School which will be held at Berwick Camp Ground, Aug. 10-14.

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Practical Plans.

Birthday Letters.

"A New Jersey Endeavorer says that his lookout committee remembers the different Endeavorers on their birthdays by sending each one a friendly letter. This work is sure to add to the interest of the members in the society. It should be divided among the members of the committee according to the special acquaintanceships of each, and so it will not be a burden upon any." A capital idea for the Junior Leaguers!

Organize Every Member.

How many committees of the Christian Endeavor Society are thoroughly organized and meet regularly to devise plans to further the work and accomplish the best results for God and the society? Let the chairman of each committee endeavor to utilize every member of said committee, and let every one feel that they have something to do, and that a great deal of the success depends upon their efforts. Every member of the committee should have something to do, and let them know that you, as chairman, are expecting it, also that the society will be disappointed and will suffer should the work be neglected.—*The Church Friend.*

Speak Out.

A little boy, on his return from church, was asked about the sermon. He replied that there was no sermon, but that a man stood up in a box and talked to himself. I might make similar comment on the manner in which some take part in the Christian Endeavor prayer-meeting; they stand up in their places and talk, or read, or pray to themselves, so far, at least, as knowledge of what they are saying is concerned. This may be better than not taking part at all, but we are not showing proper respect to the occasion, and to those who are trying to listen to us, when we do this. *The Lookout* is ready to enter into a crusade in favor of fuller, louder tones in the prayer-meeting.

How to Interest the Indifferent.

Some one has given several good suggestions for getting indifferent and backward members at work. If you have any such, apply the rules.

Many of them are backward simply for the lack of a word of praise. Hunt up some excuse for that word.

Many are backward just because they do not know how to come forward. Point out some way.

There is no member but can do something better than anyone else can do it. Study individual capacities.

Begin with some very easy task, and constantly find harder and harder things for each member to do.

Do not consider your society a success unless the members are developing in Christian work.

In committee work, place every member upon some committee, and do not let a member remain on a committee after he has mastered that committee's work.

In prayer meetings, begin with Bible reading. Add committing the verse and repeating it, finding appropriate selections from secular writers, adding a comment of his own, answering a question upon the topic, giving a personal experience, leading in prayer, leading the meeting.

Open Air Work.

The Open Air Workers' Association of America, through its Executive Committee, hereby calls the attention of ministers and earnest Christians everywhere to the possibilities that lie in out door effort for the people during the summer months. The object of this appeal is not to solicit funds for the Association, but to stir up Christian people to secure a hearing for the gospel by carrying its message out under the open sky.

If it be asked why the gospel should be proclaimed out-of-doors rather than within the walls dedicated to its maintenance, we reply as follows:

(1) The service may be made comfortable in the open air instead of sitting within heated walls.

(2) The surroundings of nature, grass, trees, water, sunshine, sky and cloud, are all fitted to uplift and inspire.

(3) The novelty of the effort is adapted to help ministers and people out of the rut into which many have permanently settled.

(4) It demands and develops apostolic boldness in facing conditions and solving immense problems.

(5) It stirs Christian sympathy for the numbers unreached by the church and opens avenues of usefulness for the co-operation of Christian men and women.

(6) It is an adjustment of the church to that deep-seated prejudice of multitudes which keeps them permanently apart from the church and its indoor services. It commands attention among those who have hitherto been inattentive, and multiplies audiences.

The Single Hour of Opportunity.

The leader of our Epworth League devotional meeting has a great opportunity.

For the space of half an hour, more or less, he may speak the things that he has had on his heart. If he has ever felt moved to utter a message of help and inspiration, his time has come.

But what though he has not felt any impelling desire to publish abroad any special word? His assignment to lead the devotional meeting is none the less a great opportunity.

The theme for the meeting was carefully chosen long ago. It has in it great possibilities. The wise leader will begin a month in advance to look for hints and helps. He will find them in unexpected places. His reading of the Word will help him. He will get a thought at prayer-meeting. The pastor on Sunday morning will, all unconsciously, drop a fruitful suggestion in the course of his sermon. As he goes about his daily duties there will come many a hint from chance conversations, from things that he sees, from the daily newspapers. It is astonishing how many avenues of ap-

proach there are to a theme in which one is really interested.

Then the formal preparation will be carefully made. If a minister is under obligation to study his sermon, the obligation of the Epworth League leader is, if possible, more insistent. For the preacher will have another opportunity next Sunday. He may expand to-day's sermon into a series. He has abundant means of modifying what he says, or of deepening its impression, or of controlling its effects.

But in most cases the leader has only one arrow in his quiver. He has a single hour of opportunity. In that hour he must make clear the meaning and the teaching of the topic. He must so present it that it will stimulate thought, because otherwise the testimonies will drag. He must control all the exercises of the hour—singing, prayer, and testimony—so as to produce the effect for which the meeting was designed.

Collection Cards.

Here is the form of a collection card that might be used to good advantage. Some of these are printed with fifty-cent amounts and others with \$1. Put these cards into the hands of, say, twenty good, live, up-to-date young people, with instructions to "hold up" every man, woman, and child in the neighborhood who ought to help the cause along, and you will be astonished at the amount of money they will pick up in one week. There is just enough good humor about the cards to open up hearts and pocket-books. There is always plenty of money, you know, if you only go after it the right way. Here is the card:

GLAD TO HELP TO BUY THE NEW ORGAN.

I will give \$1
 So will I
 Put me down
 Me too
 Count on me
 I'll be one
 I'll be another
 I like to give
 So do I
 Last, but not least,

I am the cheerful hustler who presented this card to these cheerful givers.

A Quiz Meeting.

Have you tried questions and answers in your devotional meeting recently? Instead of opening the meeting with songs, Scripture reading, prayer, talk on topic, and then "throwing the meeting open"—which often means a close shutting of all mouths—try a quiz. Study the topic well and write the questions which suggest themselves to you. Find the answers, either in the Bible or from your own experience. Ask these questions at the meeting, one at a time, and have the members answer. This will be a very helpful service. Do not stir up controversy, but ask such questions as will prove of help to all, and at the same time get people thinking. Do not expect all to agree. The differing views may lead to larger truths. The plan has been tried with marked success at different times in one of our societies.

THE CANADIAN EPWORTH ERA

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

PUBLISHED MONTHLY AT TORONTO, ONT.

REV. A. C. CREWS, - - Editor.
REV. WILLIAM BRIGGS, Publisher.

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Editorial.

Re-Organization.

The Epworth League of the M. E. Church in the United States for some years has had six departments of work. It has been felt for some time that this was not the best arrangement, particularly as the missionary work had only a subordinate place as part of the spiritual work department.

At a recent meeting of the Board of Control the constitution was remodelled and four departments organized, which are as follows:

1. Department of spiritual work which corresponds with our Christian Endeavor Department.
2. Department of World Evangelism, which is the same as our missionary department.
3. Department of Mercy and Help.
4. Department of Literary and Social Work.

We congratulate our friends upon this change, which seems to us a wonderful improvement. We are particularly pleased to see that a missionary department has been started.

Ministers' Sons.

Time was when the enemies of religion considered it a good joke to say that the sons of ministers usually turned out badly. And, in their simplicity, devout people believed the lie. Even yet, ill-informed or malicious persons repeat the exploded fiction. But each year the old yarn finds it harder to obtain credence. The truth is that, if we take away the parsons' sons, law, literature, politics, theology, science, the army, the navy will lose many of their brightest lights. Instead of turning out worse than other men's sons, the boys of the cloth usually turn out better. One of the latest writers on the subject is a French scientist and savant named DeCandalle. As a result of his original investigations, he conclusively shows that the ranks of science and learning are especially indebted to the sons of clergymen. He affirms that they actually outnumber, for two hundred years, in the roll of eminent men, any other class of families, not excepting those of the directly scientific professions, physicians, surgeons, and chemists. We have seen somewhere the statement that more than half of the names worthy to be noticed in the great national dictionary of biography are the names of men who were born in the rectory, the parsonage or the manse. Degenerate sons of ministers there are, and will be; but they are the exception, not the rule. And while it is too much to expect that a libel so sweet to the taste of the scoffer can be buried beyond hope of a resur-

rection, evidence in favor of "the parson's son" is accumulating at such a rate that, before long, the man who repeats the stale slander in well informed circles will expose himself to the charge of ignorance or prejudice.

Avoid Debt.

George Goodfellow was not deliberately bad; he was just criminally careless. That is, he did not forge notes or play the races, drink, frequent the pool room or play cards; but he allowed his expenditure to exceed his income. What he wanted he bought. If he had money, he paid for his purchase; if he had not, he charged it. He dressed well, took his lady to the concert and the garden party, and bought her flowers, ice-cream and bon bons. This was not wrong, had he been able to afford it; but he was not able, and living beyond his means brought disaster and disgrace. Stern self-denial must be the successful youth's first lesson. The skating-rink, the concert, the buggy ride, the pleasant trip to the summer resort never lifted any man to affluence and honor. There is but one path of safety—spend less than you earn. The wisdom of Charles Dickens applies to one and all: "Income, twenty shillings; expenditure nineteen shillings and eleven pence—result, happiness. Income, twenty shillings; expenditure, twenty shillings, one penny—result, misery."

Recreation vs. Pleasure.

There is a distinct loss in confounding these two things. Recreation implies pleasure, but pleasure may be the very opposite of recreation. Recreation is the re-charging of the battery; pleasure may be its exhaustion in profitless, even harmful toil. Recreation is useful pleasure; useless or hurtful pleasure we call dissipation.

A walk, a run, a skate, a game of football may be a distinct gain; in fact, a real necessity to wearied nerve and jaded brain, and a man will do better work after such recreation. The more he enjoys these things, the greater the benefit. On the other hand, a man may dance all night and get home a little before morning; and he may report "a grand time," a perfect blizzard of bliss, but next day study is an impossibility. He must keep moving or he will go to sleep. He is really jaded, i.e., he has less energy than he had before; he has suffered a distinct loss of working energy. His pleasure has not been a recreation, but the reverse. Of course, in some cases, such loss may be only temporary, and the net result may be a gain in working energy; but where the net result is loss, pleasure is dissipation. So, apart from other considerations, pleasures must be judged by their value to the man, and the pleasures that pay are to be preferred to the pleasures that drain. Poisoned pleasures there are that are sweet to the taste of youth, but wisdom will shun them. The pleasure that weakens is a pleasure that wastes, and strength is a commodity that youth should jealously guard. There is a double loss in such pleasures—a loss of strength and a loss of time.

Time and energy are part of youth's capital, and should not be wasted, for they will never return. That youth should seek pleasure is natural and right, but let those pleasures be chosen that provide real recreation.

Fakirs and Fools.

The readiness, and even eagerness, of people everywhere to be gulled and duped is a striking feature of human nature, which largely accounts for the growth of Spiritualism, Christian Science, Theosophy and similar systems. A week or two ago in Hamilton a public exhibition of the frauds that were perpetrated by Spiritualists, was made, and in the United

States people profess

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States a still more complete expose took place, but many people go on believing in the "seances," etc., of those who profess to have communication with the other world.

In almost all our cities fakirs carry on a fine trade, on the streets, and get good prices for worthless rubbish, simply by using a glib tongue. A short time ago an advertisement appeared in a St. Louis paper calling attention to the virtues of a certain nut which, when rubbed on the head was a cure for baldness; when carried in the pocket book brought wealth to the bearer, when worn attached to the neck cured many ills, and under all circumstances was a source of good luck and fortune. If this was all true the talisman would have been worth thousands of dollars, but the price was only five cents, and multitudes of people purchased them. The world may be getting better, but it is a question whether the people generally are getting very much wiser.

Choice of Companions.

We choose our companions as we choose our food, the best obtainable. We sometimes use the expression, "good company," when we simply mean, "pleasant company." Many elements enter into the composition of what is really, to us, good company. We ask for wit, good-humor, some degree of culture, intelligence that corresponds somewhat to our own, a certain similarity or dissimilarity of taste, unselfishness and vivacity, and with these we have our pleasure assured.

A long journey is a sure test of friendship. Some friends are all right for a few minutes, or an hour, but their loquacity becomes a weariness and their presence painful if we are compelled to endure it for a length of time. The long distance companionship is the one to be cultivated; the other belongs to the order of ephemeral things. In our companionships we do not, we must not, expect perfection. Nature never guarantees a perfect fit. There will always be some little mannerism, some cast of the eyes or shape of the nose, some crudity of thought, some disagreeable habit, some lack of social instinct or disregard of polite forms that will not be pleasant to us. We choose our friends in spite of these, and often we endure an individual for the sake of his friend. True companionship is a help to men. It brightens life, stimulates thought, softens sorrow, develops unselfishness, helps to round off angularities, and makes us better members of society. The conversation that broadens our outlook and provokes us to think and read is a blessing. We want friends whose advice we will value, and whose praise or censure will be worth our attention.

Youth is choosing companionship for middle age and old age, but we should not wait till then to enjoy them, for some of the brightest and best may never see even mid-life. Enjoy your friends while you have them. Companionship is both a pleasure and a duty. We owe it to the world to give it the best that is in us. Solitariness, if not a necessity, is a blunder, or worse. Choose your companions; be loyal to them, and they will help and strengthen you, and you will not be useless to them. There is One whom you need more than all. Forget Him not.

THE *Western Christian Advocate* thus expresses satisfaction with the programme for our International gathering. But of late there is evidence that our young people have felt powerfully the new impulses which are thrilling through the church of to-day. There is no better proof of it than the programme prepared for the International Epworth League Convention at Detroit. The idea is as inspiring as it is vast, and it ought to expand to fullest capacity the minds and souls of our youth, and fire them with a zeal proportionate to the Great Commission of Christ.

THERE are some things said in Conference debates which do not look well in cold type, but these are the very things the average reporter is after, and which are printed in large type.

OUR Wesley number has been in great demand. To meet the orders it was necessary to go to press three or four times. A number of Leagues and Sunday Schools placed a copy in every home connected with their church.

THE statistical returns from the Manitoba and North-West Conference are a full justification of the action of the General Conference to push our work there with great vigor. Splendid increases are reported in both membership and finances.

THERE is one advantage in being poor. The man who has no money invested can read the accounts of bank failures without the slightest personal anxiety. Many people have suffered terribly during the recent financial disasters, and losses have been heavy.

Do not forget that our Church is committed to a great revival movement during next October, in which the Epworth Leagues will be expected to take a prominent part. Closing up the meetings for the summer is not a good preparation for our evangelistic campaign.

TORONTO Conference showed an increase of 600 in Epworth League membership, but unfortunately some of the other Conferences allowed their leagues to go backward. It is impossible to say, just now, whether the complete figures for all the conferences will show an increase or decrease.

THE vacation season is again with us, and all who can afford it are planning for at least a short period of recreation. The kind of holiday that will be most valuable depends upon circumstances. One person needs and enjoys rest and quiet, while another finds the movement and change of travel beneficial. Vacation experiences should be as opposite as possible to the ordinary employment of life.

"WHERE are you going next year?" was asked of the wife of a minister who expected to move. "Oh, we do not know," was the reply, "but we are sure we are going somewhere." That is something that cannot be said by all the ministers of other denominations, as there are always pastors without charges. In Methodism, every preacher, not superannuated, receives an appointment, and every circuit a pastor.

THE pastor of Fifth Avenue Presbyterian Church of New York City recently asserted that while the Presbyterian churches of that city are worth ten million five hundred thousand dollars, the present generation has contributed practically nothing to that wealth. The same thing is true of other denominations in many other cities. It is an illustration of the truth that "other men have labored, and we have entered upon their labors."

THE Book Steward and the Editor of the *Christian Guardian* made rousing speeches at all the Central Conferences concerning the absolute necessity of either increasing the circulation of the paper or raising the subscription price. The general feeling of the Conference seemed to be that the right thing to do would be to increase the number of readers so as to put the *Guardian* on a paying basis. Can it be done? Undoubtedly it can, but it means a much bigger effort than has ever yet been made.

Methodist Chat.

Boston Methodists held a great Wesley celebration, June 25-30, in which Rev. Dr. Carman took part. Representatives from the Congregational, Baptist, Episcopal, and Unitarian Churches also spoke.

Bishop Foster was not only great as a writer, but one of the greatest preachers that Methodism has produced in the last half century. He had a marvellous sweep of thought, an imagination that could paint pictures of rarest beauty, and a vocabulary inexhaustible.—Rev. W. G. Herbert.

The Central Advocate says: "The supreme need of the Methodist Episcopal Church is evangelistic preaching, preaching as often as possible week-days, preaching on revival themes, hortatory preaching, preaching for immediate results, preaching with a weeping heart, preaching with pity and hunger for lost souls."

Candidates for the ministry may be decreasing in number in some parts of the world, but the Methodist Recorder reports that the secretaries of the English Wesleyan Conference have received the names of more than two hundred candidates. This is a phenomenal increase, and the number is in excess of the demand.

It is evident to all thoughtful observers that the day Methodism turns its back on revivals and begins to depend solely on educational methods for recruiting its ranks, will be the day in which its decline begins, and from which may be dated the loss of its power as a spiritual agency for spreading the kingdom of God. Bishop Merrill.

The President of the Wesleyan Conference, Rev. J. Shaw Egan, says: "The acquisition of the Aquarium does not mean the raising of a great place to the glory of Methodism or of John Wesley. Methodism does not need advertising of that sort, and John Wesley is too well known to need an effort of the present generation to glorify him. The great object of the Aquarium scheme is the formation of a centre of evangelistic work for the millions of London."

Bishop Joyce, who has lately returned from South America, tells of a great meeting in Buenos Ayres, where there were worshippers of eight or nine nationalities. After a fervent evangelical service, testimonies were called for. Each person was requested to speak in his native language, and the result was testimonies in English, Spanish, Italian, German, French, and Welsh, and Flemish. No incident could more significantly portray the importance and the possibilities of religious work in Spanish America.

The work of Epworth Memorial Church, Cleveland, Ohio, is done in the most systematic way. The business day begins at eight o'clock in the morning and closes at five o'clock in the evening. A church office is maintained; the fixed office hours are strictly observed, and the pastor is accessible always at certain times in the day as well as on certain evenings; the pastor's assistant, at all times. The click of the typewriter tells of business done in a businesslike way; the weekly church paper is edited and made up; the record of membership, cleared of all deadwood, is kept up from day to day by the card index system; the records are put away in a fire-proof vault; the mails are regularly used; the ever convenient telephone is at hand; cash is received, entered up and deposited in the bank subject to check and balance-sheets, which, unlike some church statements, are really intelligible, are steadily presented and are at all times available.

Literary Lines.

Helen—Is that the latest book you are reading, dear?
Miss Reeder—Oh, dear, no! Why, this book has been out since noon yesterday.

The Bible is now to be sold at cut rates, and a war of prices is on between a so-called trust and an independent publisher. The American Bible Society in the meantime is steadily putting forth in all tongues and all conceivable forms the Word of the living God.

A woman went into a well-known Philadelphia bookstore recently, and asked for "Mark Twain's Oration on Julius Caesar." The clerk endeavored to convince her that Mark Twain never wrote or delivered the oration in question, but she was sure she was right, and departed, unconvinced, with the remark that she could probably find it somewhere else.

The admirers of "Edna Lyall," or, rather, of Miss Ada Ellen Bayly, and of her well-known works, "Donovan," "We are all others," will be pleased to know that she was, throughout her life, an earnest Christian, and, as her strength permitted, an active worker in Sunday-school and other spheres. In spite of the fact that she was for the most part an invalid, she managed to do a good deal for others.

Ralph Waldo Emerson, whose centenary has just been celebrated, once wrote: "There is no luck in literary reputation. They who make up the final verdict upon every book are not the partial and noisy readers of the hour when it appears; but a court as of angels, a public not to be bribed, not to be entreated, and not to be overawed, decides upon every man's title to fame. Only those books come down which deserve to last."

From a Welsh laborer a second-hand dealer at Lampeter bought a sackful of old books for ten shillings. Two of the books changed hands afterwards for a sovereign, and the buyer, who must have been a knowing fellow in his way, sold them to a Manchester bookseller for £4. He will have less conceit of himself as a book collector now, when he learns that one of the books has just sold for £400, being a copy of the Latin Prayer Book sale at £1,000.

Mr. Henry M. Stanley, the African explorer, relates that when he started on his tour through the "Dark Continent," he took in his baggage a large collection of books. But as the number of his men was lessened, and the books were one to be left by the wayside, until finally, when less than 300 miles from the Atlantic, he had left only the Bible, "Shakespeare," Carlyle's "Sartor Resartus," Norie's "Navigation," and "The Golden Almanac." At Zimbarwe the "Shakespeare" was abandoned, and afterward, Norie, the almanac, and, last, "Sartor Resartus" were thrown down, only the Bible going through to the end.

This little story is declared to be true, and we very much hope it is. It relates to Jacob Grimm, and runs: One of his prettiest tales ends with the words: "The merchant refuses to believe this story owes me a thaler." One winter morning a little Jewish girl rang the door bell and asked the servant if Herr Professor Jacob Grimm was at home. When informed that he was not, she said: "What is his name?" "Why, it is the 'Shakespeare'?" "What is that?" "Why? The servant took the coin, glanced at it curiously, and inquired who sent it and what it was for. "I owe him the money myself," said the little girl. "Why? What for?" "Because I don't believe the story about the wolf."

Temperance.

California Knights Templar proclaim that hereafter no wine is to be served at their banquets. That is good prohibition.

All except a few counties in the State of Mississippi are now under local option prohibition. The state had a surplus of \$1,000,000 in its treasury last year.

Dr. Anna Shaw says, "No one seems responsible for the saloon. Of all the unfortunates on earth, not one was mothered, nothing is so unfathered as the saloon."

You will never be able to destroy an evil until you can make it obnoxious. There are no decent saloons. The more decent a saloon is the more indecent it is. The better the fixtures the worse it is. The more elegant, the more damnable.—Dr. W. A. Quarley.

The only reason the liquor traffic is licensed, perpetuated, tolerated, endorsed, fostered and made respectable as far as law can make it so, is because ninety-eight per cent. of the voting members of what is called the church of God deem it expedient to say so at the ballot-box.—Living Issues.

Liaverhill, Mass., under license, during the last five years has gained in population 2,230. Brockton, under no-license, during the same period has gained in population 6,898. The town officers of Brockton declare that its gain is largely owing to its no-license policy attracting residents and manufacturers. Both are manufacturing towns.

The Methodist ministers of Williamsport, Pa., have placed temperance advertisements in their street-cars. One car, for instance, carries the advertisements of three kinds of beer and whiskey, with another kind of beer advertised outside; but the ministers have paid for an advertising card which reads: "Wine is a mocker, strong drink is raging, and whoso is deceived thereby is not wise."

There is an order in New York called the Acorns, whose tenet is that every drinker shall pay for his own drinks and no one of its members shall ever treat others. A saloon will be opened under its auspices. The object of the Acorns is declared to be: "1. To eliminate private profit from liquor selling. 2. To divorce the liquor traffic from politics and to attack blackmail. 3. To decrease the per capita consumption of liquors. 4. To dissociate immorality from the drinking habit."

In St. Louis there is one widely advertised saloon which bears the name of "The Cobweb," and a big illuminated, gilt spider's web covers its plate-glass front. There is another saloon which proclaims itself loudly upon the backs of "sandwich men," the appropriate designation of which is "The Broken Heart." The proprietors are surely lacking in the sense of humor, or else, as an exchange suggests, they are convinced of the truth of the old adage that "an honest confession is good for the soul."

In a recent speech in London to working people John Burns, the famous labor leader, laid earnest stress upon the enormous evils of drink. He recounted, with facts and figures, the overcrowded housing conditions of London, the amount of pauperism, the great though decreasing amount of criminality, the prevalence of betting, the tendency toward increased isolation of rich and poor. "But," he added, "I deem it my duty to say that but for drink and its concomitant evils our problem would be smaller and our remedies more effective."

Prominent People.

Edison has been granted upwards of 800 patents.

The African explorer, Henry M. Stanley, has recovered from a serious illness.

Mr. Russell Sage has recently ordered that no Western Union employee shall be discharged on account of age.

King Christian of Denmark, though eighty-five years old, is quite active. Not long ago he saved two children from being run over by an electric car.

Colonial Secretary Chamberlain in a speech at Birmingham, England, warned Great Britain that it must modify its free trade ideas or lose its colonial markets.

Emperor William will modernize some of his old family castles. Elevators, sanitary appliances, electric light and up-to-date heating plants will be among the improvements.

Rev. R. J. Campbell, successor to Dr. Joseph Parker in the City Temple, London, will be one of the speakers at the Denver C. E. Convention. He is but thirty-six years old.

We are sorry to learn of the failure of the operation on the eyes of Mr. Ira D. Sankey, the well-known singing evangelist. He is now reported to be blind, "totally and permanently."

Miss Rose Cleveland, sister of ex-President Cleveland, is running a big farm on 700-Acre Island, near Islesboro, Me. She has about 800 chickens, a large herd of cows and a big vegetable garden. She has a number of men employed to assist her in the work.

Dr. John R. Mott recently conducted a great Students' Missionary Convention at Melbourne, Australia, in which all the Australian colleges and universities were represented, as well as all the denominational missionary societies having work in that part of the world. Eminent missionaries and college professors, including J. G. Paton, the hero of the South Pacific, were helped to give the meeting inspiration and quickening. It is expected that this meeting will immediately result in the expansion of missionary enterprises, looking to the evangelization of the aborigines of Australia.

The Rev. Dr. Alexander McLaren, who has occupied the pulpit of Union Baptist Chapel, Manchester, for forty-five years, returned to his pulpit a few Sundays ago after a somewhat serious illness. Dr. McLaren, despite his advanced age—seventy-seven—is still the most popular preacher in Manchester, and perhaps in all England. One pathetic reminder of the effects of age was his inability to preach his annual sermon to young men, which for more than half a century, without a break, he had delivered at the beginning of every year. Six years ago Dr. McLaren celebrated three important events in his life—his seventieth birthday, his ministerial jubilee, and the completion of the thirty-eighth year of his Manchester ministry.

Interesting Facts.

There are 1,200 locomotives in use in Japan. Five hundred of them are of American manufacture.

English is to-day the language of 116,000,000 people. The Russian tongue is spoken by 85,000,000, and the French by 58,000,000.

The death rate for the Province of Ontario is 15.6 per thousand, and indicates that this country is a healthy place to live; 35 per cent. of the total deaths were of persons of three score or more years.

Eighteen thousand couples were married in the Province of Ontario last year. Of these 38,000 people, 12,000 were Methodists. The largest number of marriages occurred in June, with September a close second.

A milk commission is to be established in Chicago to superintend the work of securing and distributing pure milk to the poor, in order to save the lives of children who otherwise would die from using impure milk.

In Great Britain the introduction of electric tram cars has caused in two years the displacement of 15,000 horses. The horses have been needed in the South African War and in other agencies, however, and at this moment there is a dearth of them in England.

A few days ago, in the presence of a large number of clergymen, 1,300 slot machines and various other gaming devices, valued at \$25,000, were burned at Philadelphia by order of the Department for Public Safety. The most valuable machine destroyed was worth \$600.

Mr. A. R. Miller recently weighed a small ant and a dead grasshopper which it was dragging to its nest. The weight of the grasshopper was found to be sixty times greater than that of the ant. The force exerted by the ant in dragging the grasshopper along the road was therefore proportionally equal to that of a man weighing one hundred and fifty pounds pulling a load of four and one-half tons, or a horse of twelve hundred pounds a load of thirty-six tons.

A wreck caused the eastbound Empire State Express on the New York Central R.R. to leave Syracuse recently one hour and seventeen minutes late. Yet the train sped into the Grand Central Station in New York only sixteen minutes late. The run from Syracuse to Albany was made in two hours and forty minutes, the distance of ninety-six miles between Utica and Albany being covered in ninety minutes. From Albany to New York the distance of one hundred and thirty-nine miles was made in one hour and thirty-nine minutes.

Pertinent Paragraphs.

The way is never very long If measured with a smile and song.

Pray hardest when it is hardest to pray.—Charles H. Brent.

Never write a foolish thing in a letter or elsewhere. "What is written is written."—Mary Lyon.

"What helped you over the great obstacles of life?" was asked a successful man. "The other obstacles," he replied.

Certain thoughts are praises. There are moments when, whatever be 'tis attitude of the body, the soul is on its knees.—Victor Hugo.

I have been helped by praying for others; by making an errand to God for them. I have gotten something for myself.—Samuel Rutherford.

"If instead of a gem or even a flower, we could cast the gift of a rich thought into the heart of a friend, that would be giving as the angels give."

If we could read the secret history of our enemies, we would find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

There are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; never to tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Dr. Henry Van Dyke.

The Christian who will not work save when he can be a leader, is the worst possible person to be placed in such a position.—Lookout.

"I jes' do the best I ken where the good Lord put me at, an' it looks like I got a happy feelin' in me most all the time."—Mrs. Wiggs, in "Lovely Mary."

God never has built a Christian strong enough to stand the strain of present duties and all the tons of to-morrow's duties and sufferings piled up on the top of them.—Theodore L. Cuyler, D.D.

Sweet satisfaction comes to those who try, no matter how humbly, to be earthly providences to the poor and helpless, and give their life with the gold of charity, before it is laid up where thieves cannot break through and steal.—Louisia M. Alcott.

There is no better way to show our trust than to busy ourselves with the things He asks us to do. Trusting Him to take care of His share leaves us at leisure from ours.—"To do our share of the "Father's business."—Matthie D. Babcock, P.D.

The temper of the mind in which we meet the hundred and one tiny circumstances of every hour determines our happiness or unhappiness far more than does the detail of what those circumstances are. We cannot choose the circumstances, but we can choose the temper.—Lucy H. M. Soulsby.

Smiles.

"Don't trouble yourself to stretch your mouth any wider," said a dentist to his patient, "I intend to stand outside to draw your tooth."

"Mamma:—" "But, darling, you shouldn't be angry when Bobby gets the larger piece of pie. He's the older."

Bessie:—"Yes, that's just it. He's been eating pie two years longer 'n I have already."

Awhile ago a Sunday-school superintendent, reviewing the lesson, made this remarkable exhortation: "Think, children, of the patience of David. While he sat, calmly playing his harp while that bad old King Saul kept throwing juveniles at him."

"Papa," said little four-year-old Margie, "I think you are just the nicest man in the whole world." "And I think you are the nicest little girl in the world," replied her father. "Course I am," said Margie. "Ain't it queer how such nice people happened to get into the same family?"

"Molly, I wish you would be a better little girl," said an Austin father to his little girl. "You have no idea how sorry I am that mamma has to scold you all the time." "Don't worry about it, pa," was the reply of the little angel. "I am not one of those sensitive children. Half the time I don't hear what she says."

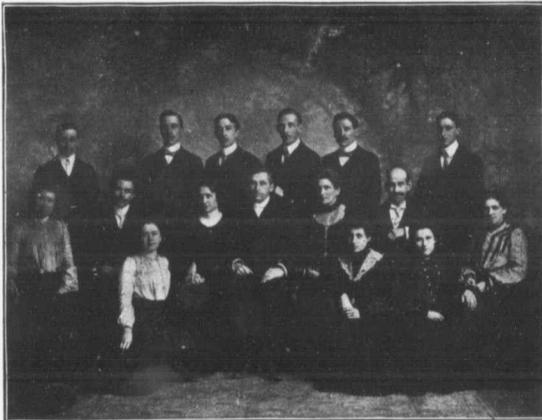
"De older a man gits," said the colored parson, "de harder it am ter pull de wool ober his eyes." "How does you 'all account foh dat, parson?" asked Deacon Flatfoot. "Ah accoutte foh it on de groun' dat de older or man gits de less wool he have," answered the parson with a grin that would have frightened a chicken out of its wits.

A young medical student at Bowdoin College asked the late Prof. Parker Cleveland if there were not some more recent works on anatomy than those in the college library. "Young man," said the professor, measuring the entire mental calibre of the youthful scholar at one glance, "there have been very few new bones added to the human body during the last ten years."

From the Field.

A Live Newfoundland League.

The fact that the Epworth League has fully justified its existence, and that it supplies a long-felt want in connection with church work, is fully demonstrated by a glance at the work of the League, in connection with Cochrane Street Church, St. John's, Newfoundland. The League has celebrated its thirteenth birthday; the year just closed being an exceptionally good one, better



OFFICERS OF COCHRANE ST. EPWORTH LEAGUE, ST. JOHN'S, NFLD.

in some respects than any preceding it. This is due in a large measure to the untiring efforts of the president, Mr. H. N. Burt, and the efficient staff of officers under him.

The pastor, Rev. F. W. W. DesBarres, has taken a lively interest in the work, and all have derived much benefit from his advice and example. He has the co-operation of every member of the League in his work among the sick and poor of the congregation.

There is a membership of 105, thirty-eight active, and sixty-seven associate members, being an increase of forty-four over last year. This increase goes to show that the Lookout Committee has been at work among the young people. The Prayer-meeting Committee takes charge of the monthly consecration service, and also arranges for prayer-meetings that are held at the homes of sick, or aged members of the congregation who are unable to attend the regular church services. The Missionary Department, or as it has been called, "The working department of the League," has control of the Sick-visiting and Tract-distributing Committees, also missionary work generally.

The League gives \$36 a year from its funds to the Sick-visiting Committee, to be spent in procuring nourishment for those who need it; they visit the several wards of the hospital, and also the sick in the homes of the congregation, bringing joy to many of those shut-in-ones.

Besides regular tract wards in the city, which are visited and supplied with tracts fortnightly, the past year upwards of 600 vessels and steamers have been visited, and tracts distributed to the men

aboard; only eternity will reveal the good done by these "silent messengers." Twenty-five dollars a year is contributed for the education of a Japanese girl, who, when educated, will act as a missionary among her own people.

The Literary Department is in good hands. During the year such topics as "Great events of the nineteenth century," "Sir Walter Scott," "How can I know I am saved," etc., have been studied with much profit to all.

The social spirit of the League is kept in good trim by the members of that committee; several evenings have been given to the department, and enjoyable times they have proved. The past three

years have just been elected for this League year. At the May meeting of the Quarterly Official Board, the president presented a written report, setting forth the work the League had accomplished in eight months, and advocating its claims upon the senior membership of the church. The board were so well pleased with the objects of the League that it adopted a resolution of hearty support. Let other boards do likewise.

District Cor.

Centennial League, Toronto.

We held our first consecration service for the term on June 1st, and a very interesting and profitable hour was spent in studying Miss Havergal's consecration hymn in detail. This was done by having three-minute speeches on the separate items of the hymn by as many members of the League.

In the reception service which followed we received nine young people into membership, as the result of one month's work of the Lookout Committee. The evangelical and missionary spirit is growing in our society, we having nearly doubled our last year's missionarygivings. E.E.P.

Methodist Topics.

The Epworth League of the First Methodist Church, St. Thomas, publishes a very attractive programme of services for the six months from May to November. The topics for the literary evenings are particularly suggestive, and have a decided Methodist flavor. Other Leagues would do well to take up a similar list of subjects. Here they are:

May 25—Methodist Hymnology.
June 29—Wesley Centennial: John Wesley, his career as student, teacher, preacher, missionary, traveller, organizer.

July 27—Life of Charles Wesley.
August 31—In what does Methodism differ from other denominations?
September 28—Some of the famous women of Methodism (Susanah Wesley, Lady Huntingdon, Mrs. Fletcher, Barbara Heck, Hester Ann Rogers).

October 26—The Epworth League in the General Conference.

Portage la Prairie District.

A meeting for the purpose of the organization of a District League in the Portage la Prairie District was held in MacGregor, on Tuesday evening, May 26th, and resulted in the election of the following officers:

Hon. President, Rev. F. B. Stacey, B.A., Portage la Prairie.
President, Rev. B. W. Allison, Portage la Prairie.

1st Vice-president, Mr. H. Hamilton, Sidney.

2nd Vice-president, Rev. T. Neville, Austin.

3rd Vice-president, Miss Susie Stinson, Carberry.

4th Vice-president, Mr. C. Anderson, McGregor.

Secretary, E. Hibbard, Portage la Prairie.

Treasurer, Walter Johnston, Portage la Prairie.

Rep. of District to Conference Ex. Rev. B. W. Allison.

Brandon District.

The Rev. J. Lewis, Missionary Vice-president of the Brandon District gave a lecture at Douglas, under the auspices of the Junior League. The subject of the lecture was "Missionary heroes and the result of their heroism." The lecture was not largely attended, but was much appreciated by those who heard it.

months have been spent principally in evangelistic effort, with the result that many of the members have given themselves fully to God, while those already in the good way have been strengthened and encouraged to go forward and do more for the Master.

The closing words of the secretary's annual report were as follows: "There isn't one of us but who feels he or she might have done more, but we have life before us, and will have golden opportunities for doing good service for our Master. As we enter the new League year, may we, as a League, and as individual members, give ourselves up more to the work God has for us, and though we may not have opportunity of doing great things for our Lord, let us be faithful in the meaner services, which may be apportioned us, and the year will prove even brighter and better than that which is just closed. M. J. M."

Edmonton District.

A new Epworth League of Christian Endeavor has been formed at Star, Alta. After a revival, the pastor, Rev. T. W. Bateman, took this plan of keeping the young converts together, and interested. We predict a successful career for this League.

Edmonton Epworth League has just elected its new officers for the present year. They have forty active members and twenty-three associate.

Clover Bar Epworth League is only eight months old, and has raised \$1.50 for the Forward Movement. New off-

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and by the boys and girls of the Douglas Junior League.

Mr. Lewis has been doing campaign work among the Leagues of the district, and is very hopeful of the prospects, and expects to bring the missionary givings of the Leagues in the district to \$400 next year.

The literary vice-president and the vice-president of the Junior Department have also been at work in their departments by the issuing of circular letters to the various leagues; and we know of some who are being encouraged to organize Junior Leagues. The social work of the district is also being attended to.

R. E. McC.

The League in the West.

The following is an extract from an interesting letter from Rev. Hiram Hull, B.A., President of the Manitoba Conference, Epworth League, which appeared recently in the Halifax Wesleyan:

The Epworth League has taken a definite place in the rapidly developing Church of the West. Like the good settler, it has come to stay, and is making itself at home with gratifying ease.

The remarkable interest in League work is due, among other things, to the inspiring provincial itinerary of our esteemed general secretary, Rev. A. C. Crews; the holding of the first Conference Convention at the time of the General Conference; the visit of Dr. Stephenson, and resultant distribution of missionary literature; and the increased attention and discussion given to the work by the last Annual Conference, when it was ordered that the Programme Committee for 1903 set apart an evening during the Conference when the League statistical report for the year should be

organization exists, the Annual Conference has requested the F.D.M. to appoint a representative of the Conference League, so that now we have over 100 officers in training in all parts of the Conference, whose duty it is to raise the standard of League work in its various departments.

We strive for more efficient work through the holding of conventions and the dissemination of literature. There is nothing like a convention to arouse enthusiasm and give point to the work of officers. Local Leagues learn how to get out of ruts. Experienced workers have a better opportunity to face the efforts on the great themes, and delegates are sent home determined to become posted in the most effective methods.

This has been a successful year in this work, and the hundreds who have attended the twelve conventions already held have been filled with the possibilities in the Epworth League.

Our plan for the distribution of literature is simple. The vice-presidents of the General Conference League, who are specialists in their departments, have been corresponded with, and all literature recommended by them as helpful, has been referred by the Annual Conference vice-presidents to their district officers, and by these to the local Leagues. Besides these, thousands of pamphlets and catalogues setting forth desirable books, have been distributed to all district officers and many of the delegates at conventions. A vast amount of correspondence has also been done. In such ways we strive to make use of our position to arouse interest, reveal short-comings, and create ideals. It will take time to bear fruit, and it means sacrifice for somebody, but this is the price of true success.

The evangelistic, literary, and mission-

ary best of all is, it is accompanied by prayer, is given after study of the needs of the world, and is given systematically. A pastor wrote me the other day that two of his Leagues have already given \$220 for this year, and there are not a few circuits whose Leagues have pledged \$100 a year. Enthusiasm wins. Let our work be according to knowledge, and we shall have a beneficence in the Church, of to-morrow, which will be at once sure and aggressive.

Arden, Man.

Toronto East District.

The Toronto East District Epworth Leagues held their annual rally May 18th, in Woodgreen Church, and elected the following officers for the ensuing year: President, Mr. C. R. Bilger, 145 Shuter Street; 1st Vice-president, W. C. Stephens, 102 Sherbourne Street; 2nd Vice-president, Miss Bambridge, 48 Car Street; 3rd Vice-president, Mr. S. Farmer, 108 Alexander Street; 4th Vice-president, Miss T. M. Wyatt, 35 Hazelton Avenue; 5th Vice-president, Mrs. Ellesley, 87 Kenilworth Avenue; Secretary, Miss A. Williamson, 529 Parliament Street; Treasurer, Mr. Jas. Moyer, 81 Elliott Street; Rep. to Conference, Mr. A. W. Daie, 345 Carlton Street.

Just a Line or Two.

Wesley League, on the Barrie Circuit, has twenty-one members, who contribute \$22 to the Forward Movement.

Sharon Epworth League on the Westminster Circuit raised \$30 last year for missions, which has been increased this year to \$40.

Notwithstanding the heavy loss of members through removals, the Deloraine, Man., Epworth League, has a membership of fifty.

The Juniors recently took charge of the Sharon Epworth League's regular meeting, and surprised everybody at the splendid manner in which everything was done.

The Epworth League at Bowmanville is making splendid progress. Sixteen new members were added at one meeting recently. The Executive consists entirely of young men.

Mr. O. J. Jolliffe recently gave his popular lecture on "The Man from Gengary," in the Sunday-school Hall of Dominion Church, Ottawa. An organ was purchased with the proceeds.

The Fordwich Circuit publishes a neat little paper called "Our Church Tidings," which, in addition to some good reading matter, contains the yearly reports of the different departments of the Church.

The Junior League of Hope Church, East Toronto, won the banner at the Junior League rally in Massey Hall for the largest proportionate missionary givings. This is the third successive time they have won it.

The Askin Street League, London, has been discussing the following subjects: "What is an Institutional Church?" "Characters in Earlier Methodism." "Lessons from the life of Abraham Lincoln." "A trip through South America."

The Epworth League of Queen Street Church, Toronto, has decided to show appreciation of the faithful services of their president, Mr. W. A. Smith, for the past five years, by sending him as a delegate to the Detroit Convention, and will pay all his expenses.



COCHRANE ST. CHURCH, ST. JOHN'S, N.F.L.D.

read and the work discussed by named members of Conference. We believe this could be copied with profit.

With interest thus aroused, the Conference League appointed during the convention saw the iron hat and resolved to strike. It accepted the commission, "go work," and at once entered upon an aggressive campaign. To do this it was necessary that we have officers through whom we could approach every League in the Conference. The best means at hand was the District League. Since Conference eight districts have responded by complete organization, and two more will likely do so before next Conference. On districts where no

ary departments have received the greater attention. We aim for the establishing of our societies on a firm spiritual basis. Without this good work cannot be done in any department. The disposition to expect more spirituality in the League than in any other feature of the Church is not so prominent as heretofore. The League usually does not possess any more spirituality than the Church of which it forms a part. Our conventions have been marked by the Baptism of the Spirit, and our pastors generally are finding a hearty response to the call for Spirit-filled workers.

Indications are that our 5,000 leaguers will give \$3,000 to missions this year, but

International Convention.

The Canadian Badge.

It is customary at International Conventions for the delegates to wear badges showing the part of the country from which they come. Sometimes it is simply a bit of silk, with the name of the "Michigan," "New York," "Canada," etc., printed on it, but very often the badges are very elaborate, and have some emblematic device characteristic of the state from which the person comes. It adds very much to the enjoyment of the gathering to be able to know where the delegates come from.

We are very anxious to have a large attendance from Canada at Detroit, and we want our American friends to know that we are there.

An unusually attractive Canadian badge has been specially prepared for this occasion. It consists of the maple leaf with the word "Canada" across the front, in large capital letters. There will also be a small Maltese cross and the words "Detroit, '08," underneath. As soon as it is seen the badge is sure to be in great demand. All who think of attending the convention should order one at once. It will be sent, postpaid, to any address for 25 cents. Send orders to Rev. A. C. Crews, Wesley Buildings, Toronto. Even those who have no idea of going to the convention will find the badge to be a unique and beautiful souvenir.

Applications for the badges should be made at once, as it is doubtful if they can be supplied at Detroit.

To Toronto Leaguers.

If a sufficient number of persons agree to attend the Detroit Convention from Toronto, a special train will be arranged for by which all delegates from this city and points west will have the privilege of travelling together. The corresponding secretary of each League is urged to send to the General Secretary, Room 9, Wesley Buildings, as soon as possible, a list of those who contemplate going to Detroit.

Appoint Delegates.

While the International Convention is free to all who choose to attend, it is very important that delegates be appointed by every League, so that no place shall be unrepresented. Each society may appoint as many as they choose, but there should be at least one, who will undertake to attend the convention and be responsible for bringing back a report. As soon as delegates are chosen, their names and addresses should be reported to the General Secretary, Room 9, Wesley Buildings, Toronto. Please do not neglect this.

Detroit is Getting Ready.

Some one was criticising the use of the term "International" as applied to the convention, but it is to be international, meetings will actually occur on the soil of two separate Governments; besides, Detroit wants the biggest on earth. This is an era of expansion, and did not John Wesley say, "The world is my parish?" If at any time there was fear lest the great throngs could not be congregated successfully, that fear is dispelled. A tent, "Ontario," seating 5,000 persons, will be erected in a downtown section, near depots and wharfs. Besides this, a dozen auditoriums, capable of seating from 600 to 4,000 persons, will be commissioned. Experience has taught the makers of conventions that, to be effectively handled, audiences should not consist of more than 5,000 people. Great prepara-

tions are being made to secure the comfort of the leaguers in hotels, lodging-houses and meeting places. Steering committees, introduction committees, a hospital corps, and entertainment committees will look after the physical and social welfare of the visitors. If one shall say, "Can you place our people in a nice part of the city?" the answer will be, "Certainly, that would be contingent to any Methodist church in the city."—Rev. Eugene Allen, Detroit.

Ho for Detroit!

The Canadian Pacific Railway is giving special attention to the Detroit International Convention. Single fare from all stations in Ontario and Quebec. Price of ticket from Toronto to Detroit and return, \$6.50. May be purchased July 15 and 16, and good for return July 20, with privilege of extension to August 15.

Very attractive side trips at greatly reduced rates have been arranged from Detroit, up and down the river.

First-class cars, fast time, and obliging attendants make travelling on the C.P.R. a luxury. For full information concerning this and other holiday trips, address Mr. A. F. Notman, Passenger Agent, corner Yonge and King streets, Toronto.

A Hearty Welcome Awaits Us.

Let the Epworth hosts come with their refreshing songs, bright countenances, extended hands, and prayerful hearts. They can cheer the good people of Detroit mightily. And what an influence for good to our city the convention will be! Not a saloon, not a dance hall, not any questionable interest will be enriched. The police force will be kept busy, but only to direct strangers. Not an extra case on our criminal docket, not a cell occupant in our prisons will accrue from this big meeting. Churches, newspapers, transportation companies, hoteliers, and homes will all profit. It is inspiring to think of more than a score of thousand strangers, bringing to the city good will and leaving with smiling pleasure. The City Hall isn't big enough to hold a welcome sign adequate to the deserts of the occasion.—Rev. Eugene Allen, Detroit.

Railway Arrangements.

Tickets will be sold from all stations in Ontario to Detroit for single fare. They will be on sale July 15th and 16th, good to return on July 20th, but by depositing the tickets with the joint agent at Detroit, and paying 50 cents, the time for return will be extended to August 15th. Those who come to the Toronto Summer School, may buy tickets to Toronto from July 1st to 16th, good to return on or before July 23rd, so that all who attend the school may have the privilege of going on to Detroit if they desire.

A "Great" Gathering.

Rev. Dr. DuBose writes thus of the Detroit gathering, which they call a "Conference" down south:

We have used the adjective "great" advisedly in the above line. The International League Conference to be held before-hand of being the greatest League meeting ever held. Certainly the programme is the best yet constructed. It covers a wide range of Christian need and question, and is aimed at the very root of League thought and purpose. The place of meeting is convenient; the railroad fares are low (one fare for the round trip from every part of the Union);

Detroit is near the finest summer resorts on the continent; side trips of surpassing interest are brought within the reach of all; and the limit on the tickets will extend far into August. These are great inducements, but the Conference itself, as a great spiritual and social reunion, is the greatest inducement of all.

Convention Notes.

Detroit is the oldest city on the chain of Great Lakes, having been founded by Cadillac in 1701. Its avenues are broad and inviting, its streets are well shaded, its parks are cool, and its surroundings are delightful.

Rev. Dr. Berry writes that "the interest in the convention throughout the country is steadily growing."

Detroit is a city of conventions. Even armies of thousands do not seem to disconcert the people of this hospitable town.

Detroit has 37 hospitals and asylums, 76 public schools, 80 newspapers and periodicals, and 199 churches of all denominations.

The Michigan Christian Advocate says that "the Dominion of Canada will pour in a mighty host" to the convention. Let us do it.

Detroit has splendidly equipped suburban electric railroads. One can go from 25 to 75 miles in various directions cheaply and speedily.

Ranked by population, Detroit is the thirteenth city in the United States. Judged by certain other fine standards it is much higher.

River riding is cheap. The Belle Isle ferries carry one all day for 10 cents. There is good music aboard, and the best citizens are frequent patrons.

Whole train-loads of Epworthians are going to Detroit from Boston and New York. Surely we should be able to fill one train from Toronto alone!

The Canadian headquarters during the Convention will be at the Cass Avenue M. E. Church. Delegates may write their letters here, and may drop in for a rest at any time.

How those American leaguers do attend conventions! Buffalo expects to send a thousand at least to Detroit. It looks as if Toronto would be left far in the rear. Let us bestir ourselves!

Rev. Dr. Osterhout, of British Columbia, will not be able to attend the convention. His place as speaker at the children's mass meeting on Sunday afternoon will be taken by Mr. J. W. St. John, M.P.P.

It will probably be many years before an International Convention will be as close to us as Detroit. Let us use the opportunity, or we will be sorry for it. Attendance at such a gathering will be a life memory.

There are many side trips to be taken—To Fort Huron and return, 120 miles, \$1.00; to Put-In-Bay and return, 175 miles, 75 cents; to Bois Blanc Park and return, 35 miles, 35 cents; to Belle Isle Park and return, 10 cents. None of these trips takes more than a day.

There need be no anxiety about securing accommodation in Detroit. Comfortable private homes will be opened at \$1 per day, with noon-day lunch an extra. It will not be necessary to make any arrangement previously, as good places will be reserved for Canadian delegates. It will be advisable, however, to register the day previous to the opening of the Convention, if possible.

YOUNG PEOPLE'S Forward Movement for Missions.

In charge of F. C. STEPHENSON, M.D., C.M.,
Missionary Vice-President Epworth League Board,
Wesley Buildings, Toronto.

The Toronto Conference Epworth League Con- vention, July 6th.

To the Epworth Leaguers of Toronto
Conference:

Owing to the fact that the International Epworth League Convention is to be held this year at Detroit, and the Summer School at Toronto, it has been deemed advisable by the members of the Executive of the Toronto Conference Epworth League to hold the Biennial Convention during the session of the Summer School. The Executive Committee have accordingly placed at their disposal the afternoon and evening of Monday, July 6th.

PROGRAMME

Afternoon Session.

- 2.00—Devotional Exercises.
- 2.15—President's Address.
- 2.25—Appointment of Business Committee.
- 2.30—Report of Executive Officers.



REV. A. C. HOFFMANN, S.T.L.
Appointed to China, representing Epworth
Leagues of Collingwood District.

- 3.00—"Method in Reading." Mr. J. Macdonald Oxley.
- 3.20—Discussion.
- 3.30—"Our Boys and Girls." Miss L. Brooking, speaker at Detroit Convention.
- 3.50—Discussion.
- 4.00—"Our Young Men." Rev. T. E. E. Shore, B.A., B.D.
- 4.20—Discussion.
- 4.30—"Overcoming Difficulties in Epworth League Work." Rev. H. Hull, M.A., Arden, Man.
- 5.00—Report of Business Committee and Introduction of New Officers.

The Social Hour.

- 5.30-7.30—The Toronto Epworth League Union will entertain delegates and friends for tea.

Evening Session.

- 8.00—Devotional Exercises.
Address: "The Wesley Bicentenary Revival and the Epworth League." Rev. R. Whiting, B.A.
Address: "Our Great Northwest." Rev. John McDougall, D.D.

An offering will be taken at both sessions.

"I Must Have Another Man."

The work in the regiment would require one man's time, and I must have another missionary if we hope to follow the marvellous openings God has given.—R. Emberson, Japan.

The Newly Appointed Missionaries.

The Forward Movement is moving. Last year five new missionaries sailed across the Pacific to represent our Young People. Four, Drs. Adams, Service and Rev. J. L. Stewart and J. W. Mortimer going to China, and the Rev. J. C. L. Bates to Japan. After these men had reached their fields further appeals were made by the missionaries on the



REV. JOHN McDOUGALL, D.D.
Superintendent of Indian Missions in Manitoba and the North-West. Representing Epworth Leagues of Warton, Walkerton, and Mount Forest Districts.

field for more men. Three men have been appointed, Rev. Allan Farrell, B.A., and Rev. A. C. Hoffman to China, and Rev. R. C. Armstrong, B.A., to Japan, and yet the call is for more. A wonderful opportunity has come to Mr. Emberson for work in the regiment at Shizuoka, especially with the officers. Mr. Emberson has opened a public reading room, and is working hard day and night to keep the door of opportunity wide open until help reaches him.

In China we can hardly estimate the need. Imagine five ministers for as many people as we have in Canada, and then these people without any Christian influences or help from skilled doctors. Each of our missionaries could be multiplied by ten and then find work to do. Dr. Kilborn's prayer for men is pathetic: are we asleep? Let us pray for men for our mission fields, and work to send them out. Mr. Farrell and Mr. Hoffman will leave for China in the autumn. In wishing them God-speed let us remember them by sending others out to help them.

The Missionary Bulletin.

"The Missionary Bulletin" contains a letter from each of the forty missionaries who are supported by the Epworth Leagues through the Young People's Forward Movement for Missions. The missionaries from every mission field write quarterly letters to the Young People



REV. R. C. ARMSTRONG, B.A.
Appointed to Japan, representing the Epworth Leagues of Galt, Milton and Woodstock Districts.

who are praying and giving for their support. These letters contain valuable information of the work and workers. The increasing demand for them for use in missionary meetings, preparing programmes and for private reading, has resulted in publishing "The Missionary Bulletin," which is issued quarterly.

Our missionaries are making history for our churches and nations. Under the leading and guidance of the Holy Spirit, they are influencing the future of the Home Church and of the church in the mission fields. Their letters, therefore, are valuable, and a complete file should be carefully kept in the Sunday-school, Epworth League, ministers' and many private libraries.

The quarterly report of the league givings, the name and postoffice address of each missionary, the membership of every district and a letter from the Secretary of the Forward Movement is also published in "The Bulletin."

An Appeal for China.

Oh, let us have some men! You can form little idea of the greatness and ripeness of the harvest; but it weighs on us here like an awful load. May God help the people to wake up to their tremendous responsibility, for we have a responsibility in this province that cannot now be shirked or given up to another.—Dr. O. L. Kilborn, China.

The Summer School Hand-Book.

This book contains full information about the Summer School, a picture of all the Forward Movement missionaries, pictures of the Summer School speakers, a page about the Missionary Bulletin, directions "How to Organize the For-



REV. A. C. FARRELL, B.A.
Appointed to Chi-na, representing Epworth Leagues of Carleton District.

ward Movement for Missions," a little history of the Epworth League, How Our Church is Governed, Facts about the Missionary Society, pictures of the outgoing missionaries, pages of information about our mission fields, and general facts about our own country. The catalogue of 100 recommended missionary books, and the directory of missionaries, as well as the general information, makes the hand-book valuable. Send to F. C. Stephenson, Wesley Buildings, Toronto, for a copy. Enclose 5 cents for postage.

News Items.

Lindsay Cambridge Street League this year has given \$117 through the Forward Movement.

Newburgh has a good Missionary Department in its League. Mr. Denyes believes that educational missionary work is necessary for the best results in missionary givings.

Rev. J. McDougall, D.D., Superintendent of Indian Schools and Missions in Manitoba and the Northwest, has been assigned for support to the Epworth Leagues of Warton, Walkerton and Mt. Forest districts.

Wilton Epworth League is doing splendid work in its Missionary Department, under its enthusiastic minister, Rev. D. C. Day. The Missionary Committee are developing a real Forward Movement for Missions.

Devotional Service

BY REV. T. J. PARR, M.A.

JULY 19th.—"RELIGION BETWEEN SUNDAYS."

Acts 2: 42-47.

HOME READINGS.

Mon., July 13. Steadfast in works Heb. 10: 23-25
 Tues., July 14. The "great works" Acts 8: 14-16
 Wed., July 15. Week-day preaching 1 John 1: 3, 4
 Thurs., July 16. Daily refreshment Ps. 80: 10-17
 Fri., July 17. Continual praise Ps. 34: 1-7
 Sat., July 18. All to his glory 1 Cor. 10: 28-31

Religion between Sundays—that is the real test of Christian discipleship. For, if our religious principles are not manifest on week-days, our religious worship is of no avail on Sundays. That man is not a true follower of Christ, who stands at his pew door on Sunday evening and says, "good-bye pew, good-bye pulpit, good-bye worship, I will see you again next Sunday." Far from it. The inspiration of the pew, the instruction of the pulpit, the joyful results of worship must be carried over into the activities of the week that follows, and translated into Christian spirit and conduct, otherwise it is of no value. If the practice of the six days hells the profession of the one day, both God and man will tar, the practice as your real life and regard your profession as mere hypocrisy.

WHAT SUNDAY MEANS!

In order to know what religion between Sundays should be, consider what religion on Sundays really is.

1. Religion on Sundays Stands for Christian Worship.—And worship is the channel through which we receive spiritual blessings from God. There is communion in worship between us and him. True worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God desires our worship, and blesses it to us. We are edified—built up with moral and spiritual materials—by Sabbath worship. And between Sundays we are to continue to worship God—stated times, and all the time; for worship is to be the spirit of our daily life. We are so to conduct ourselves as to be in constant communion with God. No thought, or word, or deed, of ours should separate us from him. Every daily outgoing of the soul's activity, inward and outward, should harmonize with the meaning and essence of our worship.

2. Religion on Sundays Stands for Christian Teaching.—On Sundays in the Church the Word of God is read and preached. Instruction is given in the principles of Christianity. The glorious Gospel message of salvation through Jesus Christ from the guilt and power of sin is proclaimed, and teaching and exhortation to holiness of life are earnestly enforced. The truth, as Christ announced it, is declared in its application to the individual, to society, to commerce, to national life—to every human activity. And between Sundays as well as on Sundays, all this is to find practical application. Truth is a thing to be lived as well as declared.

It receives special declaration on Sundays; it is to be lived on all the days. Truth is like seed—it will not grow in the granary; it must be placed in the soil of human hearts and human activities, and there it expresses its vigorous life. Between Sundays, our Saviour's precept must ever be kept in mind: "He that hath my commandments, and keepeth them, he it is that loveth me." Thus the truth becomes translated into daily conduct.

3. Religion on Sundays Stands for Christian Fellowship.—It keeps up the

idea of brotherhood in the world. It teaches that in the eyes of God all men are members of one family. The rich and poor meet together in equality before the same God, who is maker of them all. It declares the common bond among believers. On one day of the week, a multitude of the world unite in spirit together. Their prayers and praise ascend in union to the Throne of Grace. They belong to one holy fellowship. And between Sundays, this fellowship and brotherhood is to find expression in true Gospel altruism. Brotherhood on Sunday should mean brotherhood all the week—brotherhood as individuals, brotherhood in social life, in industrial life, in commercial life, in all sacred and secular relationships. In industrial strife so much in evidence on all hands, capital and labor, natural friends and allies have become unnatural foes and aliens. But religion on Sundays should come into the conflict between Sundays, and declare to capital and labor, "Sirs, ye be brethren—let brotherly love continue," should exalt a banner amid the strife, with the Golden Rule of earthly brotherhood, in its stead. "Whatsoever ye would that men should do unto you, do ye even so to them."

Brotherhood among all men, and fellowship among believers—let these principles abound, never more needed than now, on Sundays and between Sundays.

4. Religion on Sundays Stands for Christian Work.—The Church is not merely a society for instruction or for the cultivation of devout feelings. It is an aggressive institution. Religion declares that believers are a great army warring against the kingdom of darkness. Every individual is called upon to be a "fellow-laborer with Christ," and not merely to work out his own salvation, but to work for the salvation of others. Religion on Sundays has for its motto, "Work for everybody and everybody at work." Every one can do something to help usher in the coming kingdom. This is the teaching on Sunday. Now between Sundays, this teaching is to be a guided star to Christian activity. In regard to religious work, John Wesley's sentences adage should be applied, "All at it, and always at it." We sing in our Leagues:

"Oh, the good we all may do,
 While the days are going by."

To sing it and not do it, is a contradiction of our religion. Methodism in this twentieth century must continue to be "Christianity in earnest" on week-days, as well as on Sundays, or her power will decline. Religion is to be in the form of working for the salvation of others, for the overthrow of evil, for the establishment of righteousness, for the increased influence of the Church, for the supremacy of Christ everywhere—this kind of practical seven-day-in-the-week religion every young Methodist must rouse himself to perform—So help you God!

POINTS FOR THE PRESIDENT.

This is an intensely practical topic. See that it is made pointed to everyone. We must do more than sing and pray, and exhort, and study the truth. We must go right out into everyday life, and perform what we profess, and apply what we learn from Church and Bible. Nothing else will do. We must not be like the barren fig tree—nothing but leaves. You will find four suggestive thoughts in the foregoing exposition. Arrange for four members in advance, each to develop one of these thoughts and present it at the meeting. Make much of this topic—it is applied Christianity.

JULY 26th.—"MISSIONARY: VIEWS OF LEADERS OF THE CHURCH UPON THE POSSIBILITY OF EVANGELIZING THE WORLD IN THIS GENERATION."

Isa. 61: 1-4; John 17: 6-8; John 18: 20.

HOME READINGS.

Mon., July 20. Preach everywhere Mark 16: 15-20
 Tues., July 21. A message to the South Isa. 43: 6-9
 Wed., July 22. The world evangelized 1 Tim. 2: 10
 Thurs., July 23. "Sprinkle many nations" Isa. 52: 10-15
 Fri., July 24. The world for Christ Mal. 1: 11
 Sat., July 25. Call of the Gentiles Luke 14: 16-24

This article will consist of the opinions of leaders in the Church, men of strong conviction and broad outlook, expressing their views as to the great missionary problem and the Church's present duty thereto.

ONE MEANS MANY.

In 1818 Gordon Hall and Samuel Newell, missionaries in India, issued a burning appeal to Christians. They said: "It is the duty of the churches to send forth preachers in sufficient numbers to reach the means of instruction and salvation to the whole world. As to the number of preachers, the same reasons which prove the duty of sending one, equally prove the duty of sending as many as are requisite to fulfil the command to preach the Gospel to every creature. If we send half a dozen missionaries to a country where there are as many millions of souls, we are too apt to imagine that we have discharged our duty to that country. The fact, however, is we have only sent the Gospel to a few individuals in that nation. The thing that Christ commands is to preach the Gospel to every creature—not merely to a few individuals in every nation."

MEN AND MONEY.

In 1858, during the time of the greatest revival the American churches have ever known, Dr. J. C. Parker declared: "It is far better to send out a few evangelize the whole world immediately. The present generation is competent under God to achieve the work. There are to be counted in millions that can be spared without producing any serious want. There are men enough for the missionary work. If ten thousand should leave us for heathen shores, they would scarcely be missed from our country. The Church would even be strengthened by it."

A WILLING MIIND.

Dr. Joseph Angus in 1871 preached a notable sermon, which has been given a wide circulation. In this sermon he declared: "The Christian Church will give itself to this business of preaching the Gospel, it has wealth enough and men enough to preach it in the next fifteen or twenty years to every creature. All we need is a willing mind—a Pentecostal spirit of prayer, and faith and zeal."

WE CAN DO IT.

The Protestant missionaries of China in 1877, assembled 120 strong, made the following weighty statement: How long shall this fearful ruin of souls continue? Ought we not to make an effort to save China in this generation? Is God's power limited? Is the efficacy of prayer limited? This grand achievement is in the hands of the Church. Our Lord has said, "According to your faith be it unto you." The Church of God can do it, if she be only faithful to her grand commission. We do not earnestly plead, with one voice, calling upon the whole church for more laborers. Let the whole Christian world be aroused, and let every soldier of the cross come to the help of the Lord against the mighty.

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AWAKE TO THE FACTS.

Dr. Judson Smith in 1887 uttered these burning sentences: "What hinders the immediate effort to plant the Gospel in every nation, every island, and home in all the earth within the next few decades? Nothing but the faltering zeal and purpose of the mass of Christian believers now on the earth. Are we, the Christians of to-day, awake to the facts and responsive to the claims of this glorious work? Do we understand that this vast responsibility rests upon us? That it is possible now as never before in the world's history, to preach the Gospel to all the nations? And do we mean, God helping, that this work shall be done ere we die? This is the deep significance of the hour to this generation."

THE SPIRIT IN THE WHEELS.

Dr. J. D. Davis, one of the oldest missionaries in Japan, gives the following statement on the subject: "The duty and responsibility of the Church to 'preach the Gospel to every creature' within one generation is very clear. The doors are open; the Bible is ready in the language of most of the nations; the world is narrowed; it can almost be said, there is no more sea. Distance is being annihilated on sea and on land. The Church possesses numbers sufficient to furnish and support the workers necessary. There is machinery enough; there are wheels enough. It is only needed that the Spirit of God shall move within the wheels. Thousands or tens of thousands of 'volunteers' cannot do this work unless the Church itself is aroused to send them and sustain them and their work with its prayers and money."

PUT GOD TO THE TEST.

Dr. Henry C. Mable, Corresponding Secretary of the American Baptist Missionary Union, writes thus upon the subject: "I have no hesitation in insisting upon the universal duty of Christians to every man, woman, and child, to apply, without reserve, of all our powers to the evangelization of the whole world. Certainly all will agree that the duty of each generation to its generation is imperative and universal. Then also I believe that the Church has never risen to anything like a comprehension of what God wants to do when his Church will get into line. The surprises of grace, the miracles of converting power, the rapid triumphs of the Gospel would astonish the whole earth if God were really put to the test. The master temptation of the devil is to secure procrastination on the part of the Church respecting the world's evangelization. Of course this procrastination should be resisted at every point, and if it were nations would soon be born in a day."

POINTS FOR THE PRESIDENT.

Let your hymns and scripture be of the missionary type. Appoint a member in advance to write out ten passages of scripture bearing directly on missions, and have them read at the meeting. It would be a good plan to have the burthen words of the leaders in the Church as given in the foregoing article clearly read. Let each one that reads represent the writer in proxy, and announce each one as such. For example—the president will say, "I now call upon Dr. Joel Parker to express his views." And the member appointed will rise and read or recite what Dr. Parker has said. This will give a lively interest to the proceedings. Have earnest prayer for divine illumination towards the missionary problem. What is your society doing for missions?

AUGUST 2.—"LESSONS FROM PAUL: HOW WE MAY OVERCOME OUR HINDRANCES."

2 Cor. 12: 7-10; 2 Cor. 10, 16.

HOME READINGS.

Mon., July 27. Our enemies Acts 9: 23-25
 Tues., July 28. "Messengers of Satan." Acts 18: 23-27
 Wed., July 29. Tent-making 2 Thess. 3: 6-12
 Thurs., July 30. Poverty 1 Cor. 4: 9-13
 Fri., August 1. Glorifying in weakness 2 Cor. 4: 7-15
 Sat., Aug. 1. "For my brethren's sake." Rom. 9: 1-5

Life is a conflict. Every good thing lies beyond a battlefield, and we must fight our way to it. This is true in physical life; from infancy to old age, existence is conflict with infirmity and disease. In mental life, the same is true. Education is a long discipline; the powers of the mind have to press their way to strength and development. So it is in spiritual life; enemies through the path and contest every step of progress. No one ever attains to beauty of character and faithfulness of service save through long and severe struggle, and the overcoming of stern hindrances.

PEACE AFTER WAR.

Many of earth's historic battlefields are now spots of quiet peace. Once men met there in deadly strife—arms clashed, cannon thundered, the air was filled with the shouts of contending armies. But some summer days, the grass waves on the once bloody field, sweet flowers bloom, children play, and bird-song fills the air. We look upon men and women who have attained high culture of mind and spirit. They are intelligent and educated. Their character is strong and noble, showing all the features which belong to true manhood or womanhood. They possess the qualities of patience, contentment, gentleness, stability, and courage, righteousness, and strength. We look upon such people, and admire the majesty and serenity of their lives. But if we knew them well, we should see that where now we behold such ripe and noble character, was once a battlefield. These men and women began, just as all of us must begin, with their faculties undeveloped, their powers undisciplined, and their lives uncultured. They had their hard battles with evil in themselves and with evil about them. They grew into intelligence through long and severe mental training and years of diligent study. They attained their splendid self-control through painful experiences of conflict with their tongues, their tempers, their many propensities to evil. Their beauty of Christian character they reached through submission of their wills to the will of Christ, and of their selfishness and other evil affections to the sway of the spirit of divine love. They were not always what they are now. This noble beauty is the fruit of long years of struggle, of overcoming of hindrances. Back of this charming product is the story of study and discipline, and truth applied and divine grace appropriated. Paul's experience is repeated, "My grace is sufficient for thee."

AN EXTINGUISHED VOLCANO.

Men admire the character of John, as it is drawn for us in the New Testament. It seems almost perfect in its affectionateness, its gentleness, its peacefulness. Yet John was not always the saintly man of the Gospel. He attained this beauty of character under the transforming influence of Christ's love, through just such sore conflict and self-discipline as all of us must endure to attain Christlikeness. John is like an extinct volcano. Where once the crater yawned, there is now a verdurous, cup-like hollow on the mountain-summit; where once the fierce fires had burned, lies now a still, clear pool of water, looking up like an eye to the beautiful heavens above, its banks covered with sweet flowers. Capable of profoundest passion and daring, naturally

and originally volcanic, John is now made by grace, till in his old age he stands out in calm grandeur of character and depth and largeness of soul, with all the gentleness and graces of Christ adorning him. So noble, cultured character he reached only through struggle, toil, and conquest.

THE CASE OF PAUL.

Paul had his hindrances, his battles to fight, his weaknesses to overcome. The topic Scripture refers to one hindrance which was a source of annoyance and weakness to the great apostle. He calls it "a thorn in the flesh." Many opinions have been expressed as to the meaning of this expression. The most reasonable explanation is that this thorn was his small stature, his insignificant physique—something which made his appearance less impressive than, for his work's sake, he could have desired. The Lystrians called Barnabas, not Paul, "Jupiter," perhaps as the nobler-looking, the more attractive in the public eye. Other authorities favor as an explanation of the thorn in the flesh, acute ophthalmia; others, headache or earache; still others, epilepsy. Whatever it was, it was a grievous hindrance to his peace of mind and efficiency of service, from the human point of view. But, after all, it was not a hindrance in the real sense of the term. He made it a stepping-stone of nearness to Christ. His strength was made perfect in weakness. God's grace was sufficient for him. He uttered these brave words in reference to his hindrances. Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest on me.

CHRIST'S WAY.

We say that Christ gave his disciples spiritual loveliness, that he renews their nature, and transforms their lives, imparting his own image upon them. This is true; if it were not, there could never be any hope of saintliness in any human life. Yet Christ does not produce this change in us merely by instantaneously printing his likeness upon our souls, as the photographer prints his picture on the glass in his camera. He works in us, but we must work out the beauty which he puts in germ into our hearts; he helps us in every struggle, yet still we must battle for us, but to aid us when we are fighting. Thus the noble things of spiritual attainment lie away beyond the hills and the rivers, and we must toil far, through strife and pain and hindrance, before we can obtain them. The old life must be crucified, that the new life may emerge.

SCINTILLATIONS.

The duty of life is to be victorious. Every noble thing must be won. To be vanquished in the battle with sin is to become sin's slave; to be overcome by the hindrances of life is to lose all.

Nothing will do in forming character which leaves any enemy unconquered, any foe unvanquished.

Surely the poor, stumbling life so many of us live is not the best possible living for us if we are true Christians.

The grace of God is sufficient to enable us to live sweetly amid all provocation and irritation, to check all feelings of resentment, to bridle the tongue, to check all rising bitterness.

The world may sneer at the man who bears injury and wrong without resentment, but in God's eyes he is a spiritual hero.

Christ's peace was never broken for a moment, though his sorrows and sufferings surpassed in bitterness anything this earth has ever known. And he says: "My peace I leave with you."

The secret of victory amid hindrances is faith—faith in the unchanging love of God, faith in the unfailing grace and help of Christ, faith in the immutable divine promises.

POINTS FOR THE PRESIDENT.

Have some one prepare a brief life of Paul, dwelling especially upon his trials and hindrances, and how to overcome them. You will find much help in the foregoing article, much of which is suggested from Dr. Miller. Have a number of the points developed by members of the League. Use the "scintillations" by having them read, at an appropriate time during the meeting. Make clear how hindrances may be overcome in the Christian life.

AUGUST 9.—"LESSONS FROM PAUL; HOW WE MAY GET HIS PASSION FOR SOULS."

ROMANS I. 1-17.

HOME READINGS.

Mon., Aug. 3. A great vision..... Acts 22, 6-11
Tues., Aug. 4. A great calling..... Titus 1. 1-4
Wed., Aug. 5. A great Saviour..... Heb. 2, 23-25
Thurs., Aug. 6. A great responsibility..... 1 Cor. 10:16
Fri., Aug. 7. A great Gospel..... Cor. 1:18-24
Sat., Aug. 8. A great faith..... Gal. 1:26-29

The word "passion" comes from the Latin word, meaning to suffer. To have a passion for human souls is to be willing to suffer for their salvation—to endure physical, mental, or material hardship in order that they may be brought to a knowledge of Christ. People get a passion for souls when they suffer for them—suffer for Christ's sake. The fact is, if believers do not take interest in the spiritual welfare of men, it is because they have not sufficient interest in the wonderful work of Christ. Interest, too, grows with activity. Our desire to see souls saved will increase as we work with this object in view. If we possess the Pearl of Great Price, our purpose should be to obtain it for others, or to urge and help others to obtain it for themselves. We are debtors to Christ, for this priceless treasure. We are also debtors to Christ's world, since we are intrusted with it on the condition that while we retain possession, we pass it on to others.

PAUL'S NAMES.

We might use our entire space in writing about the names applied to Paul. He does not give himself high-sounding titles. None of them are lofty, as the world goes; most of them are lowly, as men estimate things. He calls himself "an apostle," which simply means, one sent. But in his case it meant one sent to proclaim the glad message of salvation—to save men. So he is a man sent to do some work—but the work is the most glorious ever committed to men. Then he calls himself "a servant of Jesus Christ." A menial, an underling, a man subject to orders, is all that he is, says the unbeliever. But his great Master cannot be ministered unto, but to minister, and to give his life a ransom for many. The servant is as his Lord. "The prisoner" is another name he gives himself. Then he is a criminal, a law-breaker, an outcast from society, says one. Not so fast! He is a prisoner "of Jesus Christ." He is held in bonds for his Master's sake, and by his Lord's permission, so that in some way his Lord's kingdom may be advanced thereby. In a moment of deep humility, he considers himself "less than the least of all the saints." There is no spiritual pride in this heroic soul. The greatest laborer for Christ of his age, yet he puts himself down as "the least of all." He proved what our Saviour said to be true, "He that humbly himself shall be exalted." And then, in our topic Scripture, he calls himself "a debtor." Well," says the critic, "he better pay his debts." And that is just what he spent his life in doing—paying his great debt to humanity. Having the blessings of the Gospel himself, he felt himself under obligation, as a debtor is obligated, to convey those

blessings to the human race. So he toiled, urged by this unquenchable passion "to save some."

PAUL, THE DEBTOR.

1. To whom is Paul a debtor? Not to himself, not to the law. He owes nothing to these. It might be said he is debtor to God, to Christ, to the cross. But these are not new in his mind. It is to Greek and Jew, wise and unwise, men of all nations—the whole fallen world, that he feels himself a debtor. They have done nothing for him, it is true. Yes, they have persecuted, condemned, reviled him; yet that does not alter his position, or cancel his debt. His debt to them founded on something which all this ill-usage, this malice, cannot change. The same thing is true in regard to every believer. A Christian is debtor to the world—not to his family only, although his obligation may begin there; not to his nation only, although his debt is plainly manifest there; he is a debtor to the whole world, to every unregenerate soul, to all unreformed civilization. This great thought should dwell in us, and work in us, expanding and enlarging us, extending our vision, and stimulating us to earnest toil. We speak of the world being debtor to the Church, and in one sense this is true. But we should never forget that, according to Paul's way of thinking, and to the mind of the Holy Spirit, the Church and every individual believer is debtor to the world.

2. Jew, Paul became a debtor. Even a Jew, Paul was a debtor, for he possessed something of moral value, which the world did not. It was when Paul became possessed of the unsearchable riches of Christ, that he felt himself a debtor to the world. He had need a treasure, and he could not conceal it; he must speak out; he must tell abroad what he knew. He was surrounded by needy fellow-men, in a poor, evil world. Should he keep his newly-obtained possession to himself? No. As the lepers of Samaria felt themselves debtors to the starving city, so did Paul to a famishing world. His debt is directly to God; but indirectly, it is to all mankind. Thus, the true believer feels his debt—his obligation to his fellow-men, because of his obligation to God. This feeling generates a passion for souls, kindles a deep-set desire to save men through the truth of Jesus Christ. Yes, young people, ponder these things, until this Christ-like motive burns itself into your inmost soul, and then act.

3. How Paul pays the debt. He pays the debt by carrying the Gospel which he had received to others that they might receive it. He goes to Corinth, doing what? Paying part of his immense debt, seeking to regenerate and reform that luxurious and wicked city. He goes to Athens, to Thessalonica, to Rome—doing what? Paying in each place part of the boundless obligation which he felt he owed to God, and to God's creatures. He combats the heathen philosophy of the learned Athenians, and declares to them the Unknown God, whom they ignorantly worshipped. At Thessalonica he shows his unhealed stripes, and for three Sabbaths preached Jesus, or the promised Messiah. Although a prisoner, he ceased not to tell the story of Jesus and his love, for no matter how he was used, he felt his obligation, the love of Christ constraining him, and he performed it. Thus Paul starts out as a great model for soul-winning, with the greatest motive that can appear in the human soul. Learn of him, Epworth Leaguers, and follow him in this divine toil of saving the race.

HOW TO PAY YOUR DEBT.

1. By praying for others. We learn to love those for whom we pray.
2. By making known the Gospel to others. Faith comes by hearing.

3. By giving personal influence to win the unconverted to Christ. He that winneth souls is wise.

4. By generous giving, that the Gospel may be well proclaimed and rightly represented at home and abroad.

5. By a consistent life. Believers are to be apostles, read and known of all men. Ever remember that the serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.

POINTS FOR THE PRESIDENT.

Be eager that every meeting shall be "the best yet."

Begin to plan for your meeting as soon as you know you are to lead it.

Use all the helps you can get, to understand the topic.

Plan, however, to say little yourself, and get as much as possible from the other leaguers.

Distribute questions about the subject, arrange for special music, devise some illustration of the subject—do something to make the meeting "different."

Talk up your meeting. Dream about it. Pray over it. Do everything but worry over it.

Have a written programme for the meeting, and be ready to break it to pieces, if the spirit of the meeting indicates that course.

Study the prayer-meeting page of The Epworth Era, especially the exposition of the topic, and its plans for each meeting, and use what is adapted to your League.

After you have done your best, humbly leave the results with God, and rest satisfied with the kind of meeting He gives you.

What Do We Give to Each Other?

What do we give to each other

Who meet on life's troubled way?—
A tear, or a smile, or a helping hand—
A brave "God-speed" to the Fatherland,
Or merely a brief "Good-day"?

What do we give to each other?

Do we guess at the hearts that ache
'Neath the smiling lips and the flippant
speech;

There are hidden thorns on the path of
each,

There are burdens that well-nigh
break.

What do we give to each other?

Do we tender mere stones for bread,
Or living grain from God's garnered
store;

Who borroweth hence may return for
more,

Till each hungry soul is fed.

But as we give to each other,

Pray God that his love may flow
Through our pitying hearts to the hearts
that ache.

For loveless hands may no comfort take
To the secret haunts of woe.

Courtesy.

The grace of courtesy is not the least of life's charms. Nowhere should it grow richer than in the Church of Christ. A smile, a hand shake, a kindly spoken greeting, the sharing of a hymn book, invitation to a seat, such little things as these have often gladdened an overburdened heart, led a life nearer to Christ and been the "cup of cold water" delighting the heart of the Master, brightening the life of the recipient and making the soul of the giver glow with a consciousness of having helped the Christ in His ministry of love to men.—Charles H. Moss.

Looker

Rev. G. G. interesting scenes of the Indians," telling which existed on one of you had look have taken it looked in tion. The were there; had come be a conversati God, Mrs. 4 was one bua erect as any army. She face any m clear. Her for sixty ye ment of the island." It would more such

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It was at large Sunday and a number standing nee tendent who questions it looked quit "You ran minutes over have been o reprochful I think are entirely other teach which they f for the less forty minut My girls new positio pleasanter v girls say t more if we back," said loved by a plained: "I do no using one h not make a in a school were ahead And isn't something c could see th their schoo New York." I felt a the entire t teacher. " worst they I shall give is not take When w alied them said quietl Mr. H—I had such a am sure th really unde it to have them, and presented close of the or six Sun This was there are s

Sunday School

Looked Like the Whole Congregation.

Rev. G. G. Huxtable, of Montreal, in his interesting little book on "Reminiscences of Life and Work in the West Indies," tells of a unique Sunday-school which existed among the colored people on one of the islands. He says, "If you had looked in upon it you would not have taken it for a Sunday-school at all. It looked more like the whole congregation. The octogenarian and the baby were there; and all the generations which had come between. I remember one day a conversation with a dear old Saint of God, Mrs. Catharine Thompson. She was one hundred and fourteen years of age. And at that time she walked as erect as any soldier in her Majesty's army. She had not a wrinkle on her face any more than when she was sixteen. Her intellect was as bright and clear as it had ever been. She was a mulatto. She said to me, 'I have always had comfort in my boys; they have always been good to go to Sunday-school. Some of these boys were considerably over eighty years of age. They had been regular attendants at Sunday-school for sixty years; or from the commencement of the Mission of Methodists on that island.'"

It would be a good thing if we had more such Sunday-schools as this.

The Word that Helped.

It was at the close of the session of a large Sunday-school in an eastern city, and a number of the teachers were standing near the desk of the superintendent who had had many troublesome questions to settle that day and who looked quite worn out.

"You ran the school nearly four minutes over the time when we ought to have been out," said one of the teachers reproachfully.

"I think that the sessions of the school are entirely too long, anyhow," said another teacher. "I know a school in which they allow but twenty-five minutes for the lesson, and here we have to teach forty minutes."

"My girls are so dissatisfied with the new position of my class. It was far pleasanter where we were. Some of the girls say that they will not come any more if we cannot have our old seats back," said a third teacher, who was followed by a teacher who further complained:

"I do not like the quarterlies we are using one bit, and my boys simply will not make any use of them. I saw some in a school I visited in New York that were ahead of any I have ever had. And isn't the ventilation in this room something awful? I just wish that you could see the lovely rooms they have for their school in that church I visited in New York."

"I felt a draught on my neck during the entire session, to-day," said another teacher. "And my boys acted the very worst they could, to-day. I think that I shall give up the class if a certain boy is not taken out of it."

When two or three other teachers had aired their grievances, one little woman said quietly to the superintendent: "Oh, Mr. H—! I do not know when I have had such a happy hour with my boys. I am sure that one or two of them are really under conviction, and I think that it is largely owing to your influence over them, and to the way in which you have presented truths in the lesson at the close of the school during the past five or six Sundays."

This was the word that helped, and there are so many superintendents who

would be helped if there were less criticism of conditions that cannot always be helped, and more kindly and cheering things said about the sincere endeavors of the superintendent to have the school accomplish all that every Sunday-school should accomplish.—J. L. Harbour, in Baptist Supplement.

Great Men as Sunday School Teachers.

The list of distinguished men who were Sunday-school teachers will include several Presidents of the United States, Supreme Court judges, senators and congressmen, governors of states, scholars of first rank, notable business men, and others equally famous. The Right Hon. Joseph Chamberlain, of the British government, is among these Sunday-school teachers of fame. He sent the following message to a Sunday-school union:

"As an old Sunday-school teacher, I wish continued success to the beneficent movement which owes its origin to the wise foresight and self-denying devotion of Robert Raikes."

A Teacher's Pledge.

Covenants and pledges may be harmful or helpful according to their form and frequency. It is easy to multiply them unduly and thus to weaken the force of all pledging, even where usually it is unquestionably a help. Mrs. Ransom, superintendent of the Methodist Episcopal Sunday-school in Pembroke, Me., finds the following pledge for teachers of real advantage in defining their work and holding them to it:

Being a member of the Methodist Episcopal Sunday-school, and having been appointed a teacher, I accept the position and promise that:

1. I will prepare the lesson thoroughly, diligently, and prayerfully, that I may be able to do my duty in the class acceptably.

2. I will meet my class punctually and regularly.

3. I will perform the duties of a Sunday-school teacher faithfully, according to the best of my ability, and try to be a consistent fellower of Christ, thanking him for the privilege and trusting him for strength and wisdom.

Sunday School Work in Winnipeg.

The annual meeting of the Winnipeg Sunday-School Association was held recently in the lecture room of Knox Church. There was a good attendance with Mr. W. H. Parr, President, in the chair.

The Secretary, Mr. James Black, read his annual report. It stated that during the year six schools had joined the association, making twenty-eight in all. The number of teachers and officers was 744, an increase of 133; number of scholars, 6,703, increase 786. The largest increase in any school during the year had been 103 in Zion church; the largest number of scholars on the roll, 650, in St. Andrew's Church; largest number of teachers and officers, 79, in Grace Church; largest number in home department, 200, in St. George's Church; total, teachers and scholars, 7,447; largest total attendance in one school, 716, in Grace Church; second largest total, 708, in St. Andrew's Church; third largest, St. George's Church, 655, exclusive of the Home Department.

The president, Mr. W. H. Parr, read his annual report, stating that in addition to the regular departments of work such as the Normal Course, Home Department, the maintenance of the Intermediate and Primary Unions, a special effort has been made in the direction of school visitation and the reorganization

of the superintendents' union. In respect to the former, twenty-five schools have been visited during the year with gratifying results. The re-organization of the superintendents' union has been one of the most promising phases of our work. Under the capable leadership of Mr. W. A. McIntyre, this important work has been established upon a progressive basis, and without doubt the schools will reap great benefit from this organization of leaders, where subjects of vital interest to Sunday-school management and organization will be discussed, the general theme under consideration being the scope of the superintendents' work. Mr. Parr was re-elected President.

Why Attend Sunday School?

The late Mr. B. F. Jacobs, of Chicago, who was well qualified by his forty-four years' experience as a superintendent to enumerate the grounds on which Sunday-school attendance may be urged, gave the following reasons:

1. Our greatest need and greatest gain is personal acquaintance with God.

2. The Bible is the only satisfactory revelation we have of God, his character, and his purpose toward us.

3. It is therefore of supreme importance, even from what might be called a selfish view, that we study the Bible to become acquainted with God and learn our own high destiny.

4. The Sunday-school is the only provision of the Church for the regular systematic study of the Bible.

5. Of those who do not attend Sunday-school, not one in ten studies the Bible at all.

6. It is safe to say that a church member who does not study the Bible is a Christian only in name.

7. As a guide to true success in life, the making of character, the formation of correct habits, acquaintance with right principles of living, and our duty to our fellow-men, the Bible stands far above any book written.

8. For young men, especially, who wish to succeed in business, no book in the world gives such helpful instruction as the Book of Proverbs, while the life and teachings of Jesus Christ present the highest ideal of a noble life.

9. Association with others is a great incentive and a great aid in any branch of study. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

10. Young men have peculiar temptations from within and without. They need the benefit of helpful associations, a noble ideal, and a pure influence. These can be found nowhere better than in the Sunday-school, in a young man's Bible class, taught by a noble Christian man or woman, thoughtfully studying the book in which God reveals to us his own glorious character and how we can become like him.

11. The Sunday-school is not an end in itself, but it is a blessed means to a glorious end. If a young man does not care to learn the highest truth, or to become a noble man, the Sunday-school offers him few attractions; but if his aim is high, his purpose noble, his heart true, the Sunday-school may become an efficient means for securing the aim in view.

Hon. Leslie M. Shaw, in a recent address, said: "Nothing is so well worth looking after as a boy, and nothing is so neglected."

Empire Day was celebrated in the Dominion Methodist Sunday-school, Ottawa, on May 24th, and was a great success. The decorations were unique and beautiful, and the attendance very large. The people of the congregation were simply delighted, and the effect has been to give the school a prominence in the city, which it never had before.

Junior Department

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

The Magic Letter.

There was a little maiden once,
In fairy days gone by,
Whose every thought and every word
Always began with "I."
"I think," "I know," "I wish," "I say,"
"I like," "I want," "I will";
From morn to night from day to day,
"I" was her burden still.

Her schoolmates would not play with her,
Her parents tried in vain
To teach her better, and one day
Poor "I" cried out in pain,
"Help me, O fairies!" he besought,
"I'm worn to just a thread,
Do save me from this dreadful child,
Or I shall soon be dead!"

The fairies heard, and heeded too,
They caught poor "I" away
And nursed him into health again
Through many anxious day;
And in his place they deftly slipped
A broader, stronger letter,
"The more she uses that," they said,
"With roughish smiles, the better!"

The little maiden wept and sulked
At first, and would not speak,
But she grew tired of being dumb;
And so, within a week,
She used the substitute; and lo!
Her playmates crowded round,
Her parents smiled, and all were pleased
To hear this novel sound.

She grew to use it steadily,
And liked it more and more,
It came to fill a larger place;
Than "I" had done before;
And each year found the little maid
More kind and sweet and true.
What was the magic letter's name?
Why, can't you guess? "Twas "U!"
—Outlook.

Home Prize Bible Exercise.

As some have complained that our exercises are rather hard for some of the younger Juniors, we give two sets. The first is an acrostic for all under 12 years of age, as follows:

1. O Lord, take away the iniquity of Thy servant for I have — very foolishly.
2. "See now, I dwell in an house of cedar, but the — of God dwelleth within curtains."
3. Let your hands be strengthened, and be ye —.
4. Four thousand praised the Lord with the — which I made.
5. "The afflicted people Thou wilt save, but Thine eyes are upon the haughty, that Thou mayest bring them —."

IN ANSWERING,

Name the speaker, give each omitted word with reference, and write out such of his own words as you think best summarize his character.

The next is for all over 12, and is "About Buying and Selling."

1. On what occasion (in the Old Testament) did a prophet reform those who had made a habit of buying and selling victuals and other wares on the Sabbath? Who is described (in the New Testament) as reforming similar customs of buying and selling within the temple?
3. What apostle reproves those who plan to buy and sell and get gain, without thought of God?
4. What is the first instance of buying and selling in the Bible?

5. In their journeys of whom were the children of Israel told to take nothing without payment?
6. What do you think is meant by the injunction "Buy the truth, and sell it not"?

Whichever set of questions you take, send your answers to Mr. Bartlett on or before the 15th of July.

Weekly Topics.

July 12th.—Lessons from the Ant.—Prov. 6, 6-8; 30, 25.

Read these passages over carefully and see what Solomon says of the ant. He says it is "little," "not strong," yet "wise" and diligent. So we see an example for every Junior Leaguer. Let us use four W's and the ant is to us a model. We see weak, wise worker. Put the words on the board thus:

W
E
A
K
I
S
E
S
E
R
K
E
R

Surely here are "lessons from the ant" for every Junior, e.g., I. A "wise thing" may be very useful. Nothing is to be despised because it is "little." Many valuable things are small. Size is not always a sign of strength. David was not as big a man as Goliath, but he was master of the giant. The People sometimes say "only a child," but the boy or girl may be more useful than many a man or woman full grown. Let no man despise thy youth," said Paul to Timothy. Let us never say "I can't," just because we are small and young. "Try." "Try together." These are good Junior League watchwords. The ants help one another. "Do your best and help the rest" is the song they hum over and over as they work together.

2. Though the ant is "not strong," they use what strength they have to the best advantage. Too often little folk say, "If I were only as big as —," "as strong as —," and go on thinking what they would do then. But it is not that some other body does with his strength; but what I do with mine, much or little, that counts for me. An ant couldn't be an elephant if he tried, and would be a very silly little fellow to do nothing because he was unable to do an elephant's work. Ants and elephants are in two separate classes altogether, and must be judged separately. . . . So we are not held responsible for the strength we have not; but for the use of what we have. . . . And here is wisdom!

3. To be "wise" is better than to be big and strong without wisdom. Wisdom teaches us how to make the very best of all we have. It tells the ant to "gather her food," "to provide her meat," though others may "sleep" and come to poverty. "Wisdom is the principal thing." We should seek to know, to know what to do, how and when to do it, and so fill our lives with plenty. But many know and do not. This is because they are lazy. Solomon calls them "sluggards." The ant is a very wide-awake, busy little thing. It is a worker, so we learn that

4. Work is necessary. We must all work. "He that will not work, neither shall he eat," said Paul. Lazy people are generally poor. Work is wisdom for work means success. Where one person fails at work thousands fall in idleness. It is that way at school. A lazy boy or girl doesn't learn and is at the foot of the class. So everywhere. God wants work, and to those who ask he gives wisdom and guidance. . . . So you see, though small, there is a place for the ant on earth. And so with children! A place for you in God's great and beautiful world. Though, like the ant, you may be both small and weak, there is a work for you to do. No other insect can

do the ant's work, and no other person can do yours. "Do your best." So every Junior Leaguer should be busy as an ant-hill—everyone doing something, doing it well, doing it together, and everybody happy.

July 19th.—Which is your favorite Psalm, and why?—Ps. 24.

This is a topic admitting of varied treatment. The Superintendent should take advantage of it to teach a few important facts about the Psalms, e.g., "Psalm" means a song in praise of God. Every Book of Psalms there are altogether 150 psalms. These are divided into five books: I., 1-41; II., 42-72; III., 72-89; IV., 90-106; V., 107-150. Of the whole 150, nearly one-half, or 73, are ascribed to David, 12 to Asaph, 12 to the sons of Korah, 1 to Heman, 1 to Ethan, 1 to Moses, and 2 to Solomon. The key-word to the whole is "worship." Of all the Psalms the following are probably the best known: Nos. 1, 16, 19, 23, 34, 27, 34, 51, 65, 72, 90, 100, 103, 116, 119, 145. Every Junior should know the 23rd Psalm by heart. Most of them do. But many others of the Psalms ought to be familiar, and it will be a wise decision if the superintendent announces beforehand some other than the 23rd (say the 19th) for memorizing by the members. As David was the author of most of the Psalms, the study will probably centre in him. As a man, David was—

DEVOUT
ACTIVE
VICTORIOUS
INDUSTRIOUS
DARING

For God, His work,
worship, and honor.

Suppose you seek for illustrations of the acrostic in his psalms—e.g., "What psalm shows David a victor over God's enemies?" "What psalm proves David's daring in God's service?" "What one shows his devotion to God's work?" etc. Thus you may bring characteristics of the Psalms to the minds of the Juniors and so give them an intelligent idea of the "why" of the psalm. In all endeavor to show that, as Bishop Alexander has traced, we have in the Psalms a wonderful "witness to Christ and Christianity."

July 26th.—God's judgment on the drunkard.—Isa. 51, 12, 20-23. (Temperance meeting.)

How solemn that word "woe" sounds as we read it time after time in our lesson text! What does it mean? In our lesson it is a denunciation from God upon the wicked, especially upon the drunken. As a noun "woe" means grief, sorrow, misery, heavy calamity. The fact is that drunkenness is denounced by God because it produces untold misery on the human race. Whatever works evil to God's creatures is denounced by God. And all who are strong, rich or poor, it matters not. "Who-soever is deceived thereby is not wise." "Whosoever a man soweth, that shall he also reap." The harvest of strong drink may be impressively taught by the following acrostic worked out step by step in the meeting, and illustrated by the superintendent as the process proceeds.

Shame
Torment
Ruin
Obesity
Noise
Greed
Disease
Laziness
Neglect
Killing

It may be that other results as appropriate as these will be suggested by your

Juniors. If God pro traffic who above sug death. C work for business.

August 2n In our Feb. 5

Home is natural, among one ple are stran friends.

How can Saviour, or be like his we can m home the As childre homes. parents, ment, and parents, w obedience lawlessne The "law is the way mother in and unliki quarrel "mou" th speech w fulness.

dens." T do this, t unities to something easier by less is a smile— yourself y the miro self. En your fair tears away he may gi "a merry cime." E tiful char Don't qua hold spite have been have mad days. (I must be v one towar together" easily; b heavily. So obed cheerfulness that we a if we do will do it.

A plea timid litt the south desire to the south "Will yo please? In the every he perfect sh the litt Jesus, an little girl known, b precious silence, a meetin' s "I mean, and she v meen," Jesus, a wealth.

Juniors. If so, use them. Little wonder if God pronounces "woe" on a habit and traffic whose only fruits are such as the above suggest, and whose final end is death. Our duty is to abstain and to work for the overthrow of the deadly business.

August 2nd.—"How can we serve Christ in our homes?"—Rom. 12. 9, 10; 1 Pet. 5. 5.

Home is the place where everybody is natural. That is, we are our real selves among our own relatives. Often people are much more agreeable among strangers than among their own near friends. This ought not to be. Home should be the happiest spot on earth. How can we help to make it such? Our Saviour, certainly, desires our homes to be like his Father's house—and the more we can make them resemble the heavenly home the better we will "serve" him. As children we can "serve Christ in our homes." 1. By obedience to our parents. This is the Fifth Commandment, and God has ever laid great stress upon it. If we "honor" (love) our parents, we will obey them, and disobedience at home is the first step to lawlessness abroad. 2. By kindness. The "law of kindness is on her tongue" is the way Solomon speaks of his model mother in Prov. 31. 26. How often hasty and unkind words lead to domestic quarrels. "Be not hasty with thy mouth" is good advice. Kindness in speech will often prompt us to 3. Helpfulness. "Bear ye one another's burdens." There is no place like home to do this. Every day brings many opportunities to show your love by doing something to make some loved one's task easier by your assistance. 4. Cheerfulness is a blessing at home. Don't frown—smile. Keep your "black looks" for yourself when alone, and then look in the mirror and see how you like yourself. Encourage the weaker members of your family. Mind the baby, laugh his tears away, sing your choicest songs, for he may grow up with a happy heart, for "a merry heart doeth good like medicine." 5. Forbearance is another beautiful characteristic of a happy family. Don't quarrel. Forgive injuries. Don't hold spite. Forget! Many mean things have been done by spiteful children that have made hearts sore for many long days. (Read Eph. 4, 31, 32.) 6. There must be unity. Be of the same mind one toward another. When all "pull together" the load of life moves on easily; but one can make it drag heavily. Don't you be that one. . . . So obedience, kindness, helpfulness, cheerfulness, forbearance, and unity show that we are serving Christ at home, and if we do so there, little danger but we will do it elsewhere.

"Jesus, It's Me."

A pleasing little story is that of a timid little girl at a religious meeting in the south of London, who had a longing desire to come to Jesus. She said to the gentleman conducting the service, "Will you pray for me in the meeting, please? But do not mention my name."

In the meeting which followed, when every head was bowed, and there was a perfect silence, the gentleman prayed for the little girl who wanted to come to Jesus, and he said, "O Lord, there is a little girl who would not want her name known, but thou dost know her; save her precious soul!" There was a perfect silence, and, as was in the back of the chest, a little girl arose, and in a low voice said, "Please, it's me, Jesus; it's me." She did not want to have a doubt. She meant it. She wanted to be saved, and she was not ashamed to rise in that meeting, little girl as she was, and say, "Jesus, it's me."—Christian Commonweal.

Always in a Hurry.

I know a little maiden who is always in a hurry;
She races through her breakfast to be in time for school;
She scribbles at her desk in a hasty sort of flurry,
And comes home in a breathless whirl that fills the vestibule.

She hurries through her studying, she hurries through her sewing,
Like an engine at high pressure, as if leisure were a crime.
She's always in a scramble, no matter where she's going,
And yet—would you believe it?—she never was in time.

It seems a contradiction, until you know the reason;
But I'm sure you'll think it simple, as I state
That she never has been known to begin a thing in season,
And she's always in a hurry because she starts too late.

—Priscilla Leonard.

A Brave Coward.

If one is brave on the outside, quite brave in doing what is right, does it matter if, inside, one is full of fear? I think not.

Now Archibald was afraid of many things—the dark, for one thing and of going alone from his house to grandmother's for another. Yet Archibald would go upstairs at supper time, when no one else was there, and there was no light but many dark corners all about, and reach his small hand into the closet, which was even darker than the hall and the room, call up father's slippers, and then run downstairs with them to where father was waiting in the sitting-room, by the bright lamp, to change them for his heavy business shoes. Archibald would come bursting into the pleasant room with his eyes shining and his breath coming quick, and set down the slippers with an air of triumph.

"Thank you, my boy," father would say. Archibald would beam with pleasure. He never told how afraid he was of the dark hall. He did not know what it was that frightened him, but the furniture did not look as it did in the day time, and the clothes hanging in the closet would brush against him, as he opened the door, in a dreadful manner—not at all as they did in daylight.

Archibald was only five. It was four blocks from his house to grandmother's. Grandmother's house had a big yard, and steps up from the pavement, and tall, white columns at the porch, with green vines twisted round them. There were flowers in the oval beds in the grass; and in the hall a glass case holding many gay-feathered birds brought from southern lands; and in the parlor shells and coral and seaweed from a far-away ocean; and in the dining-room caraway-seed cookies in the great treen. Could a little boy go to a nicer house than that to spend the day? Besides, there was grandmother herself, always ready to tell stories about when she was a little girl.

Now when Archibald was four, his mother decided he was old enough to go alone to grandmother's. Everyone on the route to his grandmother's knew Archibald. So how could he get lost, with so many kind people on the way?

When told he might go to grandmother's all alone, and stay for dinner, and carry this little note from mother, Archibald swallowed hard. He was ashamed to say that he was afraid to walk there alone, but he was. He started bravely off, just the same; for he

was a brave coward, you see—which is an excellent thing. He looked back at mother's smiling face in the window, and tried to smile in return. Then he ran as fast as he could, and never stopped until he was safely inside grandmother's gate. He knew this time what he was afraid of. . . . Some one had said there were rats in the cellar of Mr. Bell's grocery store.

Grandmother saw how out of breath he was, and asked the reason. Then Archibald, who was only four then, burst out crying, and confessed about being afraid of Mr. Bell's rats.

"But I came, grandma, I came," he said between sobs.

"So you did," said grandma. "Any one can be brave when they're not afraid, but I call it a fine thing to be brave even when you are afraid. Now, Archibald, I will tell you what I will do. I will write a letter to those rats, and tell them to let my grandson alone."

After a happy day, grandmother handed him a little three-cornered note directed to "All Rats in Mr. Bell's Cellar." Inside she had written, "Rats, do not hurt my grand-boy Archibald, for he is a good boy."

Archibald waited proudly home, and even as he passed the grocery store, he held his head high and did not run, though his eyes shone and his breath came quick. He treasured his note, and carried it every time he passed Mr. Bell's.

No one knew he was afraid of the dark hall, so no one gave him a note to the shadows. He kept on doing the things he was afraid of in spite of being afraid. Except about those rats; he never told any one. I do not know what he is afraid of now, for he is a tall man, with boys of his own; but, if he is a coward, he is a brave one, I am sure of that.—S. S. Times.

An Evening's Fun.

Now, boys and girls, here is great fun. Get a crowd together, appoint an umpire to decide on pronunciation (with the help of the new dictionary), and offer prizes for the one who can pronounce all these words without a mistake. Perhaps you can catch father or mother on some of them too:

"A sacrilegious son of Belial who has suffered from bronchitis, having exhausted his finances, in order to make good the deficit resolved to ally himself to a comely, lenient and docile young lady of the Malay or Caucasian race. He accordingly purchased a callous coral necklace of a chameleon hue, and in securing a suite of rooms at a principal hotel he engaged the head waiter as his coadjutor. He then dispatched a letter of the most exceptional calligraphy extant, inviting the young lady to a matinee. She revolted at the idea, refused to consider herself sacrificial to his desires, and sent a polite note of refusal, on receiving which he procured a carbine and howie knife, said that he would not now forget fetters hymenial with the queen, went to an isolated spot, severed his jugular vein and discharged the contents of the carbine into his abdomen. The debris was removed by the coroner."

According to the statement of the ten-year-old daughter of a Massachusetts clergyman, there are ways of making an old sermon seem as new as the first. "Molly," said one of the friends of this young critic, "does your father ever preach the same sermon twice?"

"I think perhaps he does," returned Molly, cautiously, "but if that he talks loud and soft in different places the second time, so it doesn't sound the same at all."

Afraid of Such Penance.

A priest asked a young man who had come to confess how he earned his living. "I'm an acrobat, your reverence." The priest was nonplussed.

"I'll show ye what I mean in a brace of shakes," said the penitent, and in a moment was turning himself in the most approved acrobatic fashion.

An old woman, who had followed him to confession, looked on horrified. "When it comes my turn, father," she gasped, "for the love of heaven don't put a penance on me like that; it'd be the death of me!"

Followed Instructions.

"Bridget," asked the lady of the house, some days after her advent, "do you know how to stone cherries?" The cook reluctantly confessed her ignorance on the subject. "It is very simple," said her mistress. "Press the cherry so, and out comes the stone." She thoughtlessly put the cherry into her mouth and left the kitchen. When Bridget's work was inspected a dish of stones was all that remained of the luscious fruit, the faithful maid having faithfully followed the example set her, and industriously eaten all the cherries.

Inquisitive.

As old Robinson was walking along the principal street of his native town something new struck his eye in the window of the watchmaker's shop. It was a large, handsome clock, and from it was suspended a card bearing the words: "Goes 300 days without winding!"

Suddenly an idea struck him, and he went into the shop.

"That's an interesting clock of yours," he said; "but there's one thing I should like to know."

"What's that?"

"How long it would go if it was wound up?"

The Fault of His Boots.

A sergeant, watching the line of feet as the new recruits endeavored to obey the word of command, found, to his astonishment, that one pair of feet never turned. Without taking his eyes off those feet, the sergeant, so says The Epworth Herald, called out a second order: "About face!"

He could see that all the feet except those he watched turned in obedience.

Rushing up to the owner—a little fellow—she seized him by the shoulder, shouting:

"Why don't you turn with the rest?"

"I did," replied the trembling recruit.

"You did, eh? Well, I watched your feet, and they never moved."

"It's the boots they gave me, sir," said the poor fellow. "They're so large that when I turn my feet turn inside of them."

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At least one-half of the total cost is required in monthly payments of not less than One Dollar after the issue of the Certificates, the balance to be paid when the holder attends the Exposition.

The low rate of \$1.00 per day is based upon the assignment of two guests to one room with separate beds for each if desired.

All the rooms are outside rooms, light, airy and comfortable. It is beautifully located at the gates of the World's Fair. The character of the Hotel Epworth and its guests will make it an ideal place for ladies who will attend the World's Fair without escort. The certificates of entertainment are transferable.

REFERENCES:

Rev. J. N. Fitzgerald, D.D., LL. D.
Bishop M.E. Church, St. Louis, Mo.
Rev. J. F. Berry, D.D.,
Editor The Epworth Herald.
Hon. D. R. Francis,
Pres. Louisiana Purchase Exposition.

APPLY NOW

Certificates of Entertainment will be issued rapidly. To secure the very best terms (\$1.00 a day), send in this application today:
Gentlemen:

Enclosed find \$2. for which please issue a Certificate of Entertainment, entitling the undersigned to a rate of \$1.00 per day, at HOTEL EPWORTH, for..... days during the World's Fair in 1904.

NAME.....

P. O. Address.....

EPWORTH HOTEL COMPANY, Koken Building, St. Louis.